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THE

CLASSICAL JOURNAL;

FOR

MARCH AND JUNE, 1812.

VOL. V.

Ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἃ μὴ νοέεις.

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1812.

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THE

CLASSICAL JOURNAL.

N°. IX.

MARCH, 1812.

Some account of the Researches of the German Literati on the subject of Ancient Literature and History; drawn up from a Report made to the French Institute, by CHARLES VILLERS, *Corresponding Member of the class of Ancient History, &c. &c.*

NO. III.

BIBLICAL LITERATURE.—THE OLD AND NEW TESTAMENT.

MR. VILLERS prefaces this part of his subject with the following observations:

"The great charts of our holy religion; i. e. the books and fragments, of which the Bible is composed, form an object of constant interest to all Protestant nations: as it is the peculiar excellence of their creed to invite the attention of the learned to these precious monuments of so many and various ages and countries. While we admit in all these writings, however, the character of sanctity which revelation ascribes to them, we ought not the less to consider them as being drawn up during the transaction of the events which they record. Although they have been dictated by divine inspiration, they are nevertheless in their form and language the productions of human beings, and may therefore be examined with the same freedom as the fragments of Linus or Sanchoniathon, or any other monuments of antiquity. The labors therefore of the German Literati in this department, their recent advances in this branch of criticism, the intimate connexion between these researches and the Mytho-

logy of the remotest ages, concur to rivet the attention of thinking men of all countries, whatever may be their religious tenets.

"Researches on the subject of the Hebrew writings more properly belong to the department of Oriental literature, in the same way as those which relate to the New Testament belong for the most part to Greek literature; but on the present occasion, I have thought it best to unite both under one head, were it only for the purpose of showing more distinctly the peculiar shade of scientific activity which marks in a particular manner the national character of the Germans."

NOTICES.

I. The Old Testament.

1. Professor Jahn of Vienna, who has already enriched the collections of the learned with several valuable works, and who published in 1802 a *Chrestomathia Arabica*, with an Arabic and Latin lexicon, published in 1808 a "*Biblia Hebraica*," in four volumes, with notes variorum, &c.

2. In 1803, M. Eichhorn of Gottingen published the third edition (in three volumes) of his celebrated "Introduction to the Study of the Old Testament." The first edition appeared in 1780, and the second in 1787. This Introduction, which may be truly called classical, in the strictest sense of the word, has given a new turn to the study of the ancient Hebrew authorities, and has produced a learned and useful polemical controversy.

We shall now mention the two chief antagonists of M. Eichhorn on this occasion.

3. One of these is M. Vater, whose name has been already repeatedly mentioned: he published a very profound and solid commentary on the Pentateuch, the third and last volume of which appeared in 1805. He there hazards some opinions different from those of M. Eichhorn as to the five books ascribed to Moses. The third volume, in particular, contains a remarkable dissertation, which occupies more than 300 pages, "On the origin of the Pentateuch." M. Vater here employs his whole critical acumen in order to prove that the books of this collection are composed of fragments which were never intended to be joined together. One of the German Journalists who gave an account of this commentary, has remarked that M. Vater seems to have fulfilled the wishes of the celebrated Richard Simon, who, after speaking (in his History of the Old Testament) of Acarbanel and of his criticism on some of the Scriptures, adds: "We have only to apply to the Pentateuch the same reasoning which Acarbanel employs, to prove that the books, which bear the names of Joshua and Solomon, were not written by them, and we shall be convinced that the Pentateuch could not be the entire work of Moses."

4. The second antagonist, who is worthy of notice as having entered the lists against M. Eichhorn is Professor De Wette, of Heidelberg. He published at Halle, "Fragments on the Study of the Old Testament," a most valuable collection, the second volume of which appeared in 1808, and the continuation is anxiously expected. The first volume is enriched with a preface from the pen of the celebrated Professor Griesbach of Jena. It also contains "A Critical Essay on the authenticity of the *Paralipomena*, with reflections on the history of the Mosaic writings and institutions." This Essay is intended as a supplement to the learned researches of M. Vater on the Pentateuch. Another still more important work, the first volume of which Mr. De Wette published in 1807, is his "Critique on the History of the Israelites." The author here subjects to a luminous and strong test the books of the Pentateuch; he questions its character, as being purely historical, and regards it as the Epopœa of the Jewish Theocracy. In these inquiries Mr. de Wette is powerfully seconded by the labors of his predecessors Mr. Vater, Mr. Ilgen, and Mr. Eichhorn himself. We cannot mention with sufficient eulogium a recent performance of the same author, inserted in a late number of the periodical work of Messrs. Daub and Creutzer, and which has for its title "Fragments on the peculiar character of Hebraism." This Essay is equally remarkable by the splendid elevation of the ideas and the solidity of the learning it displays.

M. de Wette in conjunction with Professor Augusti of Jena, whose researches in Oriental literature are well known, has also announced a new translation of the Bible, which may be expected to become extremely popular.

5. The Book of Job has long occupied the attention of the German commentators. Michaelis, Schnurrer, Hufnagel, Dathe, Eichhorn, and Stuhlman, have given translations and commentaries on this valuable fragment of the most ancient Arabic or Chaldaic literature. In 1806 M. Rosenmuller, junr. published at Leipsic a Latin translation of the same book, with notes. The same learned young man had already published a similar work on the Psalms in three volumes, octavo.

M. Pareau, professor of Theology and Oriental literature at Harderwyk has also announced a critical edition of the book of Job. He published at Deventer in 1807, as a specimen of his work, an octavo volume with the following title, "Commentatio de immortalitatis ac vitæ futuræ notitiis, ab antiquissimo Jobi scriptore." It is in the 27th chapter that M. Pareau thinks he has found indications of the doctrine of a future life; a doctrine which has generally been refused to the author of the book in question. M. Pareau takes this occasion to detail all the infor-

mation, which antiquity has furnished with respect to the opinions of the Eastern nations on this important point in our religious dogmas.

6. "Salomonis regis et sapientis quæ supersunt, ejusque esse perhibentur, omnia ex Ebræo Latinè vertit, notasque, ubi opus esse visum est, adjecit J. Fr. Schelling;" 1 vol. 8vo. Stutgard, 1806. The author was induced to undertake the work in consequence of being appointed to translate into the vulgar tongue for the use of the churches in the kingdom of Wurtemburg, the books of Proverbs and Ecclesiastes. It forms a valuable supplement to the labors of Schultens, Michaelis, Eichhorn, Griesinger, Dathe, and others on the books which are ascribed to Solomon.

7. "Libri Jesu Siracidæ, Græcè; ad fidem codicum et versionum emendatus, et perpetuâ annotatione illustratus à Car. Gottl. Bretschneider;" Ratisbon, 1806. 1 vol. large octavo. This work of a young and learned Professor of the University of Wirtemberg is, without contradiction, the best that has yet appeared on the Book of Ecclesiastes; and the commentary is an excellent critique. Mr. Bretschneider promises another on the Book of Wisdom. He had already given a splendid proof of his talents in this branch of learning by his "Lexici in interpretes Græcos Vet. Testamenti, maximè Scriptores Apocryphos, Spicilegium. Post Bielium et Schleusnerum." The above work appeared at Leipsic in 1805.

8. Professor Justi of Marbourg, who published five years since some observations on the national songs of the Hebrews, is now publishing in numbers, an 'Anthology of the ancient Hebrew Poetry during its various stages.' Every fragment appears in the original Hebrew, with a metrical translation and historical notes.

9. "Essay towards a History of the Jews in China accompanied by interesting details with respect to their sacred books in the Synagogue of Kai-fong-fu, by M. de Murr; Halle, 1806."—The notice by the Jesuit Kœgler, on the Bibles of the Chinese Jews is to be found in this book, to which are subjoined, Remarks by M. de Sacy and M. Tychsen of Rostock.

10. "Information respecting Asia for the friends of Biblical antiquities and Oriental literature." By Dr. Hartman, Oldenburg, 2 vols. 8vo. 1806 and 1807.—The above are very learned and curious researches, particularly on the first chapter of Genesis, and on the original residence of the human race. The author has mixed a good deal of polemics with his work, having undertaken to refute the hypotheses of Hasse and Buttman on the latter topic. The author is a teacher in the Lyceum of Oldenburg, and is advantageously known among the learned on the continent, as an adept in biblical criticism.

11. "On the System of Emanation and Pantheism of the Eastern nations of antiquity and the writers of the Old and New Testament; Erfurt, 1806." This is the performance of a man of learning and genius, who throws a great deal of light on many obscure points of the Greek, Mosaic, and Oriental Philosophy. The author, who is anonymous, promises a complete body of researches into the *Theoretic Philosophy* of the sacred writers.

12. The faculty of Theology of the University of Gottingen had prepared in 1802, as the subject of its annual prize, the examination of the *Gnostics* not only of the Old and New Testaments, but of the Apocryphal books, as well as the connexion which might exist between this subject and the Gnostics of the first and second centuries of the church. Dr. Horn, the present Professor of Theology at Dorpat, obtained the prize. His memoir was writen in Latin, and was fraught with learning and originality of ideas; the author has since published it in German, after extending his subject in such a manner as to fill three volumes. The first only, however, appeared in 1805. Its title is "Gnostics of the Bible, or Pragmatical Account of the Religious Philosophy of the East; intended to serve as a Guide to the Holy Scriptures." This work is likely to throw much light on the origin of the ancient doctrines, both religious and philosophical, of the East, particularly in Judea, Persia, and India.

13. Two other works have been lately published which serve to illustrate biblical antiquities; these are the "History of the Hebrew nation," by M. Bauer; and the "Biblical Anthropology of the learned Catholic Theologian, M. Oberthur of Wurtzburg. The former appeared in 1808, and the latter in 1809, at Munster.

II. New Testament.

1. No typographical monument perhaps in Greek characters can equal in beauty the New Testament, of which M. Gœschen of Leipsic has printed two different editions in 1804, 1805, and 1806; the one in four volumes, small folio; and the other in 2 vols. 8vo. The text, which has been attended to with the utmost critical industry, was also revised by Professor Griesbach. His preface gives an account of the course which he pursued, of the copies, translations, and other assistance which he called in to give his text the greatest possible purity. According to the above splendid edition of the New Testament, M. Schott of Leipsic has given in 1805 a Manual, with a Latin translation, of the notes variorum. M. Bœhme has translated into Latin, the Epistle of St. Paul to the Romans, after the

above edition by M. Griesbach: he has enriched it with a Commentary and Introduction, and the whole forms a very valuable volume in octavo. It was printed at Leipsic in 1806. Dr. Ammon, formerly Professor of Theology at Gottingen, and now at Erlangen, has also published in four vols. a new edition of the New Testament, with the excellent notes of the late M. Koppe, to which he has added his own. The fourth volume appeared in 1806, at Gottingen.

2. On entering upon the review of works connected with the New Testament, the first author we meet with is M. Eichhorn, who has been already noticed as the first in the list of those who have lately written upon the Old Testament. This ingenious and indefatigable friend of historical researches has also written an "Introduction to the study of the New Testament," of which the first volume only has been published. Upon this occasion also M. Eichhorn introduces polemical divinity. The principal object of the first volume of his Introduction seems to establish the important fact that the first three of our four canonical Evangelists are written upon the model of a primitive Evangelist, called the Evangelist of the Hebrews, written in Armenian, but of which there is no copy now in existence. The author takes care to explain the circumstances which are peculiar to each of the three Evangelists, circumstances which must have occasioned some variations or additions in their details. This opinion of M. Eichhorn has been violently attacked, and as strenuously defended by his school. Professor Hug of Friburg in Brisgau, who published in 1808 an Introduction to the books of the New Testament, may be regarded as the chief of his antagonists; and his opinions have also been refuted at great length in the Literary Gazette of Halle for the year 1805. As a reply to all these objections M. Weber, dean of the church of Winnenden in Suabia, has published "New Researches into the antiquity and authenticity of the Hebrew Evangelists." Tubingen, 1806. 1 vol. 8vo.

3. A work which has gone through several editions is the "Commentary, Philological, Critical, and Historical, on the New Testament," by the learned M. Paulus, Professor of Theology in the University of Wurtzburg; 4 vols. Lubeck, Nieman and Company. This Commentary is a work of the first order, and it is hardly necessary to add, that we there find discussed with learning and sagacity an immense number of points, which have been hitherto considered as obscure in the books of the New Testament.

To the above we ought to add, the "Explanations intended to serve as a Guide to the New Testament," published by Dr. Stoltz of Bremen, and which have also reached their third edition.

4. Professor Augusti had published several years since, the first volume of his translation of the seven epistles, called Catholic, with a Commentary. The second volume appeared in 1808, at Lemgo. In this work we find notions of the highest interest on the opinions of the first Christians, and on the particular direction given by St. Paul to the doctrines of his master, &c. On this last subject, we may mention a work which is peculiarly estimable from the light which it throws on the history of the apostle of the Gentiles, and of the early ages of Christianity. It was published in 1806 by M. Palmer, Professor of Theology at Giessen, under the title of "Paul and Gamaliel."

5. In a "Critical Letter," addressed to Mr. Goss, and printed at Berlin, in 1807, Professor Schleyermacher of Halle calls in question the authenticity of the first Epistle of St. Paul to Timothy. The motives which led him to these opinions are detailed with much force of argument.

Mr. Plank, junr. of Gottingen, whose name will be mentioned hereafter, has attacked these opinions of M. Schleyermacher and has published in 1808, on this subject, "Researches into the authenticity of the First Epistle of St. Paul to Timothy," which are written with as much judgment as moderation.

6. In 1806, there appeared a second edition of the metrical translation of the Apocalypse, by Dr. Munter, now Bishop of Seelande, with an interesting Dissertation "On the most ancient Christian Poetry."

7. The third Edition of the valuable "Novum Lexicon Græco-latinum in Novum Testamentum," by M. Schleusner, appeared at Leipsic in 1806, in two tomes.

PALEOGRAPHY.

The Philological and Archæological sciences are so intimately connected, that in the foregoing, as well as in the subsequent, articles many works will be found, which might have been classed under the above title, but which on other accounts have had another place assigned to them. The Mithridates of M. Adelung, for example, ought to be mentioned here as a work dedicated to Paleography.

NOTICES.

1. Another work of M. Adelung which merits great attention as elucidating a great many obscure points in the antiquities of the German, Celtic, French, and other nations, is his book intitled, "The ancient History of the Teutones, their Language and Literature, down to the period of their Emigration;" Leipsic, Gœschen, 1806, 8vo. pp. 400. The first written traces of the existence of the ancient Teutonic nations are to be found in the passages of the Greek poets, who speak of the amber yellow people

or the *Electron*. M. Adelung admits of five primitive and distinct races in Europe: the Iberians, the Celts, the Germans, the Thracians, the Finni and the Sclavi. The first section of his work, which is full of erudition, gives the history of the Teutones previous to the account given by Pytheas of Marseilles; a research which no person had hitherto attempted with success, particularly with respect to the period which preceded the expedition of the Cimbri and Teutones. There can be nothing more important, with respect to the antiquity of our modern languages, than the inquiries of M. Adelung. He rejects as fabulous the personage called *Teut*, said to have been the father of the Teutonic nation: the word, according to him, merely signifies *people*, or *troop*.

2. M. Adelung has neglected to enumerate in his work a very important little work, which appeared at Lunden in 1804. It is intitled, "*De origine linguæ Gothicæ*." The German is there compared with the Persian, not only with respect to the vocabulary, but even so far as regards the grammar of the two languages. The author is M. Norberg, and the same learned Orientalist and Professor in the University of Lunden, who published in 1787 the famous "Codex Syriaco-hexaplaris."

3. "Commentatio quâ trinarum linguarum Vasconum, Belgarum et Celtarum, quarum reliquiæ in linguis Vasconicâ, Cymry, et Gælic supersunt, discrimen et diversa cujusque indoles docetur; auctore G. A. F. Goldmann;" Gottingen, 1808, pp. 64. in quarto. The above is the memoir which obtained the prize on the interesting question announced in the title-page proposed in 1806, by the faculty of Philosophy in the University of Gottingen.

4. "Essay towards a History of the Art of Writing, by M. Weber, Dean of Wittenden," 1807, Gottingen; 1 vol. 8vo.—This treatise is worthy of perusal: the author has however inadvertently thrown much obscurity into his plan by confounding the mechanical art of writing with the origin of literary composition, or rather by wishing to treat of both these subjects at once in his book.

5. The learned on the Continent are in anxious expectation of an important work on the Bibliography of the Science of Languages, and of which Paleography will form a principal division: it has been announced by M. de Murr, who is already well known for his philological researches, and will appear under the following title: "Conspectus Bibliothecæ gloticæ universalis propediem edendæ, operis quinquaginta annorum."

ARCHÆOLOGY AND MYTHOLOGY.

The genius of the German scholars has attached them in a peculiar manner to archæological researches. It was Winckel-

man who had the honor to open new paths to this branch of study, and since his time the German school has outstripped its contemporaries in this respect. To enable our readers to form an opinion of the influence which this illustrious antiquary had exercised over the moderns, we must refer them to the work of the not less celebrated M. Gœthe, intitled "Winckelman and his Era;" Tubingen, 1805.

Mythology seems to be the focus at which the rays of light meet, which have been furnished by the various philological and archæological sciences, by the critiques of the new schools and by the inquiries of historians. Several among the literati of Germany have recently made some valuable mythological discoveries, and their labors have been directed to two principal points: the one is the Oriental origin of a great part of the Grecian antiquities and the connexion of the Grecian Mythology with that of Egypt and the East; the other point is, the various relations between these antiquities and the *mysteries*.

NOTICES.

1. The continuation of the "Mythological Lexicon," published at Weimar by Messrs. Bœttiger and Mayer, is anxiously expected by all the friends of science. The former, whose learning and talent are well known throughout Europe, treats of Classical Mythology, i. e. that of the Greeks and Romans. M. Mayer has undertaken the subsequent part which treats of the Mythology of the Eastern nations, including Egypt, Hither Asia, India, Thibet and China; that of the Northern nations, and finally, of those of Africa and America. M. Mayer has only published two volumes as yet, which comprise the half of his intended labors. The article relative to the religion of the Bramins is particularly well written.

2. M. Herman is one of the disciples of M. Heyne, who has contributed most towards diffusing and rendering popular the sound and enlightened views of his great master. Towards the end of the last century, he gave us a very excellent "Manual of Mythology" in three volumes; and he published in 1808, in two volumes, a "Mythology of the Greeks, with a Geographical and Historical Introduction."

3. A school, which is only in its infancy, but which nevertheless is full of vigor, is that which may be called the School of Heidelberg, because M. Creutzer, who is Professor in that University, may be regarded as its father. The last article of our present sketch will contain an account of some pieces, in which Mr. Creutzer has opened a new field and given a new interest to the most profound mythological researches. He now announces an approaching publication with the title of "Ideas on the

Symbols, Mythæ and Philosophemes of the Greek Antiquity;" 1 vol. 8vo. Darmstadt.

4. We shall here give the titles of three works, which, although very different in their processes, tend too visibly to the same object, to intitle us to separate them from the rest.

1. Philosophy of the History of the Literæ Humaniores, by I. Stutzman, Nuremberg, 1808. 1 vol. 8vo.
2. Ideas for a General Mythology of the Old World, by M. Wagner, Professor at Wurtzburg. Frankfort, 1808. 1 vol. 8vo.
3. First Charts of History or General Mythology, by M. Kaune, Bayreuth, 1808. 1 vol. 8vo.

If the present was an era of tranquillity on the Continent, the above works would excite a lively sensation. The works of Messrs. Stutzman and Wagner are filled with historical conjectures—that of M. Kaune, consists of Philological and Etymological Inquiries. The late Mr. Herder had already attempted the same subject in his work, intitled "The most ancient Chart of the Human Race," and had attained the same results as to the most ancient fables and religious traditions of the East; but he pursued a different track, namely, that of the affinity of symbols, which finally led him to ascertain the existence of an aboriginal race of men.

5. Dr. Munter, Bishop of Seelande, lately sent to the Royal Society of Prague, of which he is a member, a learned dissertation "On the Religious Ideas which proceeded from the Egyptians, and of which traces are still to be found in Sicily and the adjacent islands." Dr. Munter has travelled much, and has laid various branches of science under great obligations by his learned researches.

6. The Grecian Antiquities of Lambert Bos, an edition of which had been given by Leisner with his observations, had become very rare. M. Zeune, of Leipsic, published a new edition in 1807, revised and augmented.

7. The late M. Nitsch had published in German a valuable description "Of the domestic, religious, social, political, military, and scientific life of the Greeks and Romans in various ages and states." Several literati on the Continent have lately given a new edition of these learned dissertations, with corrections and additions. M. Nitsch confined himself to one volume, but the present publication has been extended to four. Both editions were printed at Erfurt; the latter in 1806.

8. We are indebted to M. Ideler, of the Berlin Academy of Sciences, for some very interesting "Historical Researches on the Astronomical Observations of the Ancients;" Berlin, 1806. 1 vol. 8vo. This author discusses and compares the various

chronological systems of the ancients, devoting his attention in a particular manner to the Almagesta of Ptolemy. He brings under review the modes of computation in use among the Egyptians, Greeks, Chaldæans and other nations. At the end of this work there is a learned dissertation, by Professor Buttman, on the plan which the two months of Pyanepsion and Mæmokterion occupied in the Greek calendar.

9. In a volume of Observations, written in Latin, which M. Gesenius published in 1806, at Altona, there are two pieces which deserve the particular attention of the friends of antiquity: I. "De ortibus et occasibus siderum in Ovidio notatis; deque fastis sideralibus Græcorum et Romanorum. II. De quibusdam veteris Italiæ numinibus et ideis religiosis."

10. M. Kœpke, teacher in the Gymnasium of Berlin, who has been long known as an able Philologist, (and who is also one of the editors of the above cited work on the Manners of the Greeks and Romans, by M. Nitsch) published at Berlin, in 1807, a valuable book "On the Tactics of the Greeks in the heroic ages, and on some other analogous subjects."

11. The "Sabina" of M. Bœtiger, which exhibits a picture of the private life of the Roman ladies, has gone through a second edition. The same learned and ingenious author has since published "General Views of Archæology, and of the History of the Plastic Art among the Greeks." This volume, published at Dresden in 1806, is a prelude to a series of Archæological Lectures, which may be expected from the same pen.

12. M. Beck has published an "Introductio in historiam artis et monumentorum atque operum antiq. populorum veterum, imprim. Græcorum et Romanorum," Leipsic, 1808.

13. A slight account drawn up by Winckelman has all the information which we possessed on the subject of the celebrated collection of engraved stones belonging to Baron Stosch. A few select subjects, drawn upon a large scale, were published in 1792, in a quarto volume, by M. Frauenhobz, of Nuremberg. In 1806, the same gentleman commenced the publication of the whole collection with the gems drawn of the natural size. Winckelman's original descriptions are enriched by notes from the pen of M. Sclichtgeroll, Secretary to the Academy of Sciences of Bavaria. These notes contain all the new discoveries in the Arts and Archæology since the days of Winckelman.

14. The admirers of the fine Arts expect with impatience the publication of the future numbers of M. Becker's elegant work intitled, "Augusteum, or Collection of the Ancient Monuments of the Museum of Dresden." Three parts only have been as yet published, containing 94 superb folio plates.

15. M. Levetzow, the learned Professor of Antiquities in the Academy of Arts at Berlin, to whom we are already indebted for an interesting work on the ancient Diomedes, has published another estimable work with the following title; "De Juvenis adorantis signo ex ære antiquo, hactenus in Regiâ Berolinensi, nunc autem Lutetiæ Parisiorum conspicuo;" Berlin 1808. cum tab. æneâ. In November 1807, M. Levetzon sent to the Royal Society of Gottingen, a very learned memoir on the question, "Whether the Venus de Medicis is a copy of the Cnidian Venus of Praxiteles?" He decides in the negative. The last and most important work of M. Levetzow, which appeared in 1808, with twelve engravings, is his "Ancient Representations of the Antinous." The author arranges them in three classes: those which have only the simple character of a portrait; those which are ideal and heroic; and finally, those in which Antinous is decorated with divine attributes. This work is full of new observations and inquiries.

16. An Essay not less interesting, which also appeared in 1808, in the same form with that of M. Levetzow, is that of M. Lentz, whose name is well known as an Archæologist. His work is intitled, "On the Goddess of Paphos as represented on ancient monuments and on the Baphomet." The sometimes conical and sometimes spherical form of the ancient *fetiches* of Paphos, and that of the temple consecrated to this Divinity, are explained in the course of the work. As to the *Baphomet* of the Templars, who resided a long time in Cyprus, the author hazards an ingenious explanation. He deduces the name of this mysterious idol from *meta* (for the images of the Goddess had gradually become Hermes, inverted conical or pyramidical landmarks, *metæ*) from which came Paphometa, *Baphomet*, whose worship in this case will signify the worship of Venus; an idea which from its plausibility deserves the attention of Archæologists.

17. In the Royal Museum of Copenhagen, there were formerly two gold horns of ancient workmanship, one of which was found in 1699, and the other in 1734, in the Duchy of Sleswick. Modern Archæologists had not taken much notice of them, but the circumstance of their having been stolen in 1802, again called their attention to the subject. In 1804, the Copenhagen Academy proposed them as the subject of a prize dissertation, and the successful memoir was written by M. Muller, the Professor of Theology in the University of Copenhagen. This work was afterwards translated from the Danish into German, by M. Abramson, and published in a quarto volume with five plates. The author proves that these horns are of Celtiberian origin

from a comparison of their inscriptions with the Celtiberian characters to be found on ancient medals. According to M. Muller, these horns seem to have been suspended in an ancient temple as an offering.

ANCIENT GEOGRAPHY.

The number of those who turn their attention to this branch of antiquities, is not great in any country. The Germans have cultivated it however with almost as much zeal as any other department of literature, although our enumeration of their performances will be but short. The taste for investigations into ancient geography seems to have been awakened in a particular manner since the publication by M. Voss, of his ideas on the geography of Homer and Hesiod,[1] and since Mr. Bredow published his on that of Herodotus. M. Bruns, of Helmstadt, and M. Mannert ought also to be ranked among the regenerators of this science, but they have published nothing lately.

NOTICES.

1. The two most important works on ancient geography, those of Strabo and Mela, have lately appeared in Germany under the superintendance of a most learned editor, and in a classical form. M. Tzschucke, Rector of the Royal School of Meissen, has published an elegant and correct edition of Strabo, with the Latin version of Xilander, and the commentary of the late M. Siebenkees, who began this edition, and who lived to see the first three volumes printed. The fourth and fifth appeared at Leipsic, in 1807 and 1808.

2. The edition of Mela belongs exclusively to M. Tzschucke and the following is its title:

"Pomponii Melæ de situ orbis libri tres, ad plurimos codices manuscriptos, vel denuò vel primùm consultos, aliorumque editiones recensiti, cum notis criticis et exegeticis, vel integris vel selectis Hermolai *Barbari*, Joach. *Vadiani*, P. J. *Olivarii*, Fred. Novii *Pintiani*, P. *Ciacconii*, A. *Schotti*, J. *Oporini*, P. J. *Numerii*, Js. *Vossii*, Jac. et Abr. *Gronoviorum*, et Jac *Perizonii*; necnon MSS. J. G. *Grævii*, J. *Gronovii* et P. *Burmanni*; contectis præterea et adpositis doctorum virorum animadversionibus; addi-

[1] M. Voss has given with his translation of the Odyssey, the latest edition of which appeared in 1806, a Chart of the Homeric world, with an explanation. M. Grotefend, a Professor in the Gymnasium of Frankfort, has also published a Chart of the Homeric world, but it differs materially from that of M. Voss. The Chart and explanations of the Geography of Hesiod appeared in the second volume of the *Gazette Universelle de Littérature, de Jena*, for 1804. M. Voss has announced in the same Journal, a series of Charts and Explanations of the geography of the ancients at different epochs.

tis suis, à Car. Hen. Tzschuckio. Partes septem, cum tab. æn. 1807. Lips. 7 vols. 8vo."

The above title promises much, and those who refer to it will not be disappointed. It is in fact a variorum edition, which teems with erudition, classical interest and sound taste. The first volume contains the text, the next three are filled with geographical and historical notes; and the last three contain the critical notice on the text, the table and requisite appendices. M. Tzschucke reckons 104 editions of Pomponius Mela previous to his own, which makes the 105th. In 1808 another edition was published at Vienna, in one vol. 8vo. which makes the 106th.

3. Professor Bredow of Helmstadt, whose name has been already mentioned, has published in eight volumes, 8vo. "Geographi minores antiqui, tum Græci, tum Latini, nec non Arabici Latinè donati; Disputationibus, adnotationibus et tabulis geographicis illustrati. Accedunt fragmenta geographorum deperditorum." Lips. J. Weidman. The basis of this work is the edition, now become very scarce, of Mr. Hudson, but it contains considerable corrections and additions, Greek and Arabic treatises, and which are not to be found in Hudson, and a series of Charts which will also accompany M. Bredow's projected systematic History of Geography, from the times of Moses and Homer to the discovery of America.

4. A passage in Strabo (Lib. III.) in which mention is made of the mines and metallic productions of Spain, suggested to the Faculty of Philosophy in the University of Gottingen, the idea of proposing, as the subject of their Prize Essay for 1807, "An Inquiry into every thing remarkable with respect to these mines, keeping in view the passages in Diodorus and Pliny, relating to them, as well as the new processes in Metallurgy." The prize was shared by two competitors, one of whom, M. Bathe, has published his Essay under the following title: "Commentatio de Hispaniæ antiquæ re metallicâ; Gottingen, 1808; 64 pages, in quarto. It is full of information, and displays the most profound erudition.

ON THE EXISTENCE OF TROY.

To the Editor of the Classical Journal.

Sir,

I had expected that the question, to which I now wish to draw your attention, would have been touched on by some

of the learned contributors to the CLASSICAL JOURNAL, especially as it is perhaps the most curious, interesting, and extensive subject in literary controversy. It seems, however, to engage less notice than it deserves. To whatever circumstances this is owing, I cannot think it at all justifiable. Although we should at all times prevent the hand of presumption from undermining the great fabric of history, yet a dread of scepticism ought never to make us inattentive to any arguments supported by talents and industry. It is incumbent on every real friend to truth, to weigh with patient and accurate observation all positions which have been advanced by such a man as Mr. Bryant—the most profound scholar of his age.

In this communication I am anxious to direct, for a few minutes, the attention of your readers to Mr. Bryant's hypothesis, that the siege of *Troy in Phrygia* never took place; and that such a city never existed there. On the publication of his able pamphlet, a universal horror and consternation were excited. But in justice to Mr. Bryant, and in corroboration of his theory, it ought to be considered, that several able writers, who had the best opportunities of collecting information on this head, have expressed decided opinions in favor of the argument which he maintains. A brief notice of these will be found in the note below.[1]

Mr. Bryant urges, in a manner as irresistible as it is unanswered, the strong improbability that the states of Greece, in that rude and helpless state of society, should have been able to collect, equip, transport, and maintain, abroad, for so many years, an armament exceeding in force any that they could draw together several centuries afterwards on far more momentous occasions. To every one who impartially considers the introduction of Thucydides, and observes that the petty powers of Greece were disunited and unsettled—that constant wars and plundering expeditions were carried on, and the whole country infested by the devastations of lawless and cruel banditti, it will appear next to an impossibility, according to the common dourse of events, that these little states should have acted in such concert, as to send on

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[1] Anaxagoras, Metrodorus, Huslia Alexandrina, who were natives of the country adjacent to the supposed site of Troy, have given up the idea in despair. Also Euripides, and some persons mentioned in Athenæus, Basil Magnus, &c. Perhaps Herodotus, (see MacLaurin's paper, Trans. R. S. Edin. 1784.) See the preface to Philostr. Heroica, p. 603. edit. 1709. Dio Chrysostom wrote expressly to prove that Troy was not taken by the Greeks. See further Mr. Bryant's Diss. p. 70. &c.

Mr. Morritt has endeavoured to turn into ridicule this comparatively small list of unbelievers, by subjoining it to a pompous catalogue of the faithful, on whose opinions he rests his grounds of belief. Is he prepared to receive all the extravagant fables which they support, as established points in History? To Mr. Bryant's name (itself a host) we may add those of Cour de Gebelin, and others mentioned by him.

foreign service, an army much greater than even impending ruin could call forth in more prosperous circumstances. It is not surely within the range of probability, that an oath should have been so weighty an obligation on unprincipled freebooters, as to unite them under the command of a leader not much superior to themselves in either rank or power. The chieftains of Greece, in those days, were ferocious robbers, who lived in perpetual warfare with one another, and carried on their marauding excursions with the utmost barbarity. It is not likely that such men (a motley crew of savages) could ever have been actuated by any motive, much less by the force of an oath, to abandon the management of their own territories, to leave their power at the mercy of every bold usurper, to forego all hopes of aggrandisement, and mutually to forget the most deadly and inveterate feuds, in order zealously to co-operate with all their strength to revenge injuries by which they were never aggrieved, to engage in a burdensome and perilous expedition, in which they would inevitably suffer great loss, when they had no object to attain. The Trojans had never injured them—never held intercourse with them. What motive then ever could have impelled the Grecians to risk their happiness, their power, and their lives, in attacking a people whose very name was before, perhaps, unknown? Who can seriously maintain that an oath, or any entreaties, could have roused them to undertake so immense and hazardous an attempt without the smallest interest in view? Whatever embellishments the poetic mind of Homer may have added, it is undeniable that these plundering chieftains did not possess the honor of real heroes, or feel "the pomp and circumstances of glorious war." If, nevertheless, we are to believe so manifest an absurdity as that they were brought to join in this alleged enterprise by any of the motives assigned, there is no narration, however extravagant or wild, to which we may not, with equal justice, give credit. What parallel can be produced from the annals of mankind? No person will agree with Mr. Morritt, that he, at least, has obviated this difficulty.

Another circumstance, equally insurmountable, arises on the consideration of this subject. How is it possible, that in that period of civilisation, a fleet of 1200 ships could have been procured on no very pressing emergency; and yet that several centuries afterwards, when the Grecians were exposed to inevitable destruction, unless averted by the most vigorous resistance, their whole united fleet, after a long preparation, should have amounted only to 378 ships? Next we are told, that the army remained nine years inactive, in an enemy's country, where they could procure subsistence only by plundering the whole of that part of Asia Minor. Yet by Homer's own account, both Patroclus and Achilles could have taken the city in a single day, if it had not

been saved both times by the interposition of some of their Deities. Then the loss of the personal valor of Achilles, for that seems to have been his only quality, protracted the siege for another year: though after all it was not by him that the city was taken. But there are many other strange circumstances connected with the Trojan war, (which appears to have been attended with more marvellous events than other similar events) all of which, I think with Mr. Bryant, are singly sufficient to sap the whole foundations of this very wonderful expedition: viz. the extreme old age, which Helen and most of the chieftains must have attained at the commencement of the siege; the uncertainty respecting her place of abode during that event; the strong doubts whether she ever was carried away; the total cessation of correspondence, during ten years, with Greece, when they were within three days' sail; the incredible duration of the ships, and the still more surprising duration of the chieftains. In short, Sir, a candid consideration of Mr. Bryant's arguments will, I am persuaded, satisfy unbiassed minds that the Trojan expedition never took place. Some may, perhaps, however be still inclined to believe that an inconsiderable piratical excursion may have been the origin of Homer's story. These persons will, I hope, be satisfied in the next head of this question. But however this may be, one point is gained; Homer, like all other poets, has either completely invented, or greatly decorated, his subject. No one, in assenting to this proposition, detracts from the excellence, or diminishes the reputation, of Homer as a poet. The adventures of Æneas, and the extravagance of Orlando, with the materials of most other poems, are all fabulous; and why should it be accounted profanation to prove that Homer, in like manner, wrote partly from the stores of a lively fancy?.

Mr. Bryant, however, urges his investigation still further, and demonstrates, as far as this point admits of demonstration, that no such city as Troy ever existed in Phrygia. I am unwilling, Sir, to occupy the pages of your Journal by entering into any detail of his reasoning, further than a very cursory survey, and must therefore refer to his own Dissertations. But I call upon the men of literature in this country, if they are not convinced by his arguments, not to suffer the works of such a man to remain unanswered and unnoticed.

Few of your readers, I presume, can be ignorant that the site of Troy never has been ascertained even by the ancients. Several of their best geographers were natives of Phrygia, but never could, by the closest investigation, trace any remains of the city, and indeed could find no situation, corresponding in any degree to the description of Homer. Alexander, whose survey of the country may be supposed to have been the most accurate, built his city in

a spot confessed by all to be totally different from Homer's Troy. Mr. Bryant has shown that, until the Grecians had begun to make inquiries, the natives had no tradition even of the name of the city. Modern travellers have differed in a most extraordinary manner in their descriptions of the country. So wide is their discrepancy, that it can be accounted for charitably, only on the supposition that enthusiasm had blinded their views, and led them to trace similarity where a child would have discovered the most irreconcilable contrariety. The classical dreams of the romantic Chevalier have obtained little credit, and yet he positively avers that his description is correct. Gell, Morritt, Wood, &c. &c. all assert the merits and accuracy of their respective maps, but all disagree. What then are we to draw from this farrago of contradiction, misrepresentation, and inaccuracy? That no such city as Troy ever existed. Otherwise it would be difficult to account for the wonderful manner in which every vestige disappeared in a very few centuries—a circumstance which can only be paralleled by the case of those cities which the righteous wrath of the Almighty had doomed to signal punishment. But Mr. Bryant's research has not left this question undecided. It appears that very old traditions record, that Homer found in a Temple in Egypt a poem, relative to a war against a city called Troy, situated near Memphis, and that he translated and embellished this poem into the Greek language, and laid the scene of action in the opposite shore of Asia Minor. The poem itself affords internal evidence in confirmation of this very curious and insuperable argument. The mythology which Homer uses was unknown to the Grecians at the latest period at which the Trojan war can be fixed. Most of the names also Mr. Bryant has analysed, and chiefly derived from the Egyptian dialects. Whoever examines this controversy with impartiality and attention, and recollects the numberless fabrications which the blind and incurious credulity of ignorance has received, until the penetration of a more enlightened age discovered the deception, will readily admit that the war against Troy is totally fabulous, as far as it refers to Greece. The grounds on which it rests are weak and insecure, and the circumstances connected with it in the highest degree contradictory and improbable. Mr. Bryant has proved the whole so decidedly to be a poetical "*figment*" (to use his own language) that I should reckon it much more excusable to believe the celebrated theory of Dr. Bentley, that the Iliad and Odyssey were written by Solomon, King of Israel.

Those, however, who refuse to concede what Mr. Bryant's disquisition appears to me intitled to demand, are surely called upon to answer him. I know no subject in classical literature in which learning and ingenuity would be more interestingly employed. I remain, &c. &c. ***BRENT.***

P.S.—As I apprehend that there can be no necessity for further arguments to support, or rather illustrate, Mr. Bryant's theory, while his remain unanswered, I do not bring forward any thing in addition to what his Dissertations contain, although several corroborating circumstances have occurred to me.

In Æschyli Cantus Choricos novi Tentaminis Specimen.

NO. II.

In Persis unicum extat Systema Antispasticum sic legendum.

V. 949.

στρ. β'.

Ξ. Ἰώνων δ' ἀπηύρα
ναύφρακτος Ἄρ-
ης ἑτεραλκὴς
νυχίαν πλάκα κερσαμένους
δυσδαίμονά τ' ἄκτάν· 953
ΧΟ. οἰ, οἴ. Ξ. βόα καὶ πάντ' ἐκ-
πεύθου·
Χ. τοῦ δὲ φίλων ἄλλος ὄχλος,
κ. τ. λ. cum Burneio usque ad
Ἀγβάτανα λιπών· 960

ἀντιστρ. β'.

Ξ. ἀπέλιπον δ' ὁλομένους
ἐκ βάριδος
ἔρροντας ἄκραις
Σαλαμῖνος καὶ στυφελοῖς
θανόντας ἐπ' ἀκταῖς· 965
οἰ, οἰ, βόα· Χ. Ποῦ σοι Φαρνοῦ-
χός τ'
Ἀριόμαρδός τ' ἀγαθὸς
κ. τ. λ. cum Burneio usque ad
τάδε σ' ἐπανέρομαι. 972

στρ. γ'.

Ξ. Ἴυγγά μοι δῆτ' ἀγαθῶν ἑταί-
ρων ὑπομιμνήσκ-
εις· ἄλαστα πρὸς κακοῖς λέ-
γων βοᾷς· 976
μελέων ἔνδοθεν ἦτορ βοᾷ.
ἰώ μοί μοι ὠγυγιοὺς κατιδόντες
στυγνὰς Ἀθάνας
πάντες ἐνὶ πιτύλῳ ἒ, ἒ, 980
τλήμονες ἀσπαίρουσι χέρσῳ.
Χ. ἦ καὶ τὸν σὸν πιστὸν
Περσῶν τὸν ἀντόφθαλμον
μύρια μύρια πεμπαστὰν
Βατανόχου παῖδ', Ἀλπίσταν 985
καὶ Σησάμαν τοῦ Μεγαβάζα
Μάγον τ' Ἄραβόν τ' Ἀρσάβην τ'
αὐτοῦ γ' ἔλιπες ἔλιπες;
ὦ δᾴων Περσαῖς 989
ἀγαυοῖς κακὰ πρὸς κακοῖς λέγεις.

ἀντιστρ. γ'.

Ξ. Ἴυγγά μοι δῆτ' ἀγαθῶν ἑταί-
ρων ὑπομιμνήσκ-
εις· ἄλαστα πρὸς κακοῖς λέ-
γων βοᾷς·
μελέων ἔνδοθεν ἦτορ βοᾷ. 995
ἰώ μοί μοι ὠγυγιοὺς κατιδόντες
στυγνὰς Ἀθάνας
πάντες ἐνὶ πιτύλῳ ἒ, ἒ,
τλήμονες ἀσπαίρουσι χέρσῳ.
καὶ μὴν ἄλλο τι; Χ. φάμεν οὖν
Μαρδῶνα, μυριόναρχαν 1001
Ξάνθον, ἄρειόν τ' Ἀγχάρην
Δίαιξίν τ' ἠδ' Ἀρσάκην
ἱππιάνακτας, καὶ Κιγδάταν
Λυθίμαν τ' αἰχμᾶς Τόλμαν τ'
ἀκόρετον; Ξ. ἔταφεν, ἔταφεν,
οὐκ ἀμφὶ σκηναῖς 1006
τροχηλάτοις ὄπισθεν ἑπομένοις.

στρ. δ'.

βεβᾶσιν οἱ πρὶν ἀκρόται

ἀντιστρ. δ'.

πεπλήγμεθ', ὦ δυσαίωνες

στρατοῦ βεβᾶσ᾽· οἱ νώνυμοι.
X. ἰὴ ἰὴ ἰὼ ἰὼ
ἔθετ᾽ ἄελπτον κακὸν, 1010
ὦ δαίμονες· διαπρέπτον δ᾽
οἷον δέδρακεν Ἄτα
στρατὸν τοσοῦτον
δυσπολέμητον. 1014
στρ. ε᾽.

Ξ. ὁρᾷς τὸ λοιπὸν κ. τ. λ.
cum Burneio usque ad
ἐσπανίσμεθ᾽ ἀρωγῶν dein lege
φίλων τ᾽ ἄταισι ποντίαισι· 1030
X. τραπέντα ναύ-
φρακτον ἐρεῖς ὅμιλον·

πεπλήγμεθ᾽· εὐδηλοι τύχαι·
νέαι νέαι δύαι δύαι·
Ἰώνων ναυβατῶν 1018
κύρσαντες οὐκ εὐτυχῶς.
πῶς δ᾽ οὐ τάλας πέπληγμαι·
γένος δ᾽ ὅλωλε
δὴ μέγα Περσῶν. 1022
ἀντιστρ. ε᾽.

Ξ. πέπλων ἀπέρρηξ᾽ κ. τ. λ.
cum Burneio usque ad
γυμνός εἰμι προπόμπων dein lege
X. Ἰώνων λαὸς οὐ φυγαίχμας· 1040
Ξ. ἀγάνορ᾽ εἶ-
δον· *X.* τόδε πῆμ᾽ ἄελπτον.

V. 961. E vulgatis ὁλέους ἀπίλιπτον ναὸς erui ἀπέλιπον ὁλομένους: mox pro Τυρίας dedi Βαρίδος: cur, quæso, Xerxes commemoraverit duces omnes è Tyriâ nave excidisse potiùs quàm è nave quemque suâ? V. 965. vulgò, θείνοντας: rectius esset θεινομένους. Præstat θανόντας. V. 975. vulgò ἄλαστα στυγνὰ πρόπαντα: at στυγνὰ è gl. nascitur, et πρόπαντα è v. 990. ubi Rob. πρὸς κακοῖς: cf. supr. 529. πρὸς κακοῖσι κακόν. V. 983. Ald. πάντ᾽ ὄφθαλμον: Rob. ὄντ᾽ ὄφθαλμον: unde erui ἀντόφθαλμον vices oculi gerentem. V. 986. vulgò Μυγαβάτα. Ald. Μιγαβάτα. Lego Μιγαβάζα. Similiter in v. 22. MS. Μιγαβάτης dat, alii Μιγαβάζης. V. 987. vulgò Πάρθον τι μίγαν τ᾽ Οἰβάρην: sed collato v. 316. Καὶ Μᾶγος Ἀρσὲς Ἀρτάμης τε βάκτριος: ubi exhibet Ald. καὶ μίγος et Rob. Ἀρσάβης, utrumque locum corrigere possumus legendo in altero Μᾶγόν τ᾽ Ἀραβόν τ᾽ Ἀρσάβην τ᾽ et in altero Καὶ Μᾶγος Ἄραβός τ᾽ Ἀρσάβης τε Βάκτριος. Et ne scrupulum injiciat quantitas anceps in voce Ἀρσάβης, discat idem factum in v. Ἀρτιμβάρης: quæ penultimam in Anapæstico v. 29. producit et corripit in Iambico v. 300. Initium strophæ è conjecturâ repetitur, cujus rei exempla plurima dat Burneii Tentamen. V. 1000. Ed. Victor. Ἄλλο τι πεσθοῦμεν: erui ἄλλο τι; φάμεν οὖν. Hesychius Ἄλλο τι, ἐν ἐρωτήσει οἱ Ἀττικοί. V. 1001. Μαρδὼν conjicit Stanl. et μυριόκερχον dat Rob. cui debetur δαίμονες in v. 1011. et mox δίδρακεν Botheo. V. 1019. post εὐτυχῶς vulgantur Δυσπόλεμον δὴ τὸ γένος Περσῶν Πῶς δ᾽ οὐ στρατὸν μὲν τοσοῦτον τάλας πέπλεγμαι τί δ᾽ οὖν ὅλωλε μέγαλα τὰ Περσῶν. Voces transpositas emendavi.

In Agamemnone systema ne quidem unum extat Antispasticum, (nisi Epodus v. 140 et sqq. excipi debeat) post Elmslei præclaram dispositionem v. 218 et sqq. quam hìc leviter non propter metrum sed ob sententiam mutatam exhibebo.

V. 218. στρ. δ᾽.
ἐπεὶ δ᾽ ἀνάγκας ἔδυ λέπαδνον,
φρενὸς πνέων δυσσεβῆ πέρ ἄταν,
ἄναγνον ἀνίερόν τε θεὸν,
(βροτοῖς θρασύνει γὰρ αἰσχρόμητις
τὸ παντότολμον φρενῶν ἀνάγνων

ἀντιστρ. δ᾽.
λιτὰς δὲ καὶ κλῃδόνας πατρῴους
παρ᾽ οὐδὲν, αἰῶνα παρθένειον τ᾽
ἔθεντο φιλόμαχοι βραβῆς· 230
φράζεν δ᾽ ἀόζοις πατὴρ μετ᾽
εὐχὰν,
δίκαν χιμαίρας, ὕπερθε βωμοῦ

παρακοπὰ τάλαινα πρωτοπήμων)
ἔτλα δ' οὖν θυτὴρ 224
γενέσθαι θυγάτρος· γυναι-
κοποίνων πολέμων ἀρωγὰ,
καὶ προτέλεια ναῶν! 227

στρ. ε'.

βίᾳ χαλινοῦν τ' ἄναυδον μένος·
κρόκου βαφὰς δ' ἐς πέδον χέουσα
βέλει θυτήρ-

ων ἕκαστον ἀπ' ὀμμάτων 241
ἔβαλλεν
φιλοίκτῳ, πρέπουσά θ', ὡς ἐν
γραφαῖς,
προσῇν' ὀπὶ θέλουσ',
(ἐπεὶ πολλάκις κατ' ἀνδρῶνας εὐ-
τραπέζους ἔμελψ' ἀταύρωτος) ἀγ-
νᾷ γ' ἔτ' αὐδᾷν πατρὸς 246
φίλου τριτόσπονδον εὔποτμόν τ' αἰ-
ῶνα, φίλοις τε τιμάν.

περιπετῆ πέπλοισι, παντὶ θυμῷ
προναπτῆ βαλεῖν 234
δέρην τε, στόματός τε καλ-
ιπρώρου φυλακὰν κατασχεῖν
φθόγγον ἀραῖον οἴκοις, 237

ἀντιστρ. ε'.

τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω
τέχναι δὲ Κάλχαντος οὐκ ἄκραν-
τοι·
εἶκα δὲ τοῖς 251
μὲν παθοῦσι μαθεῖν ῥέπει·
τὸ μέλλον,
τὸ προκλύειν δ' ἐπεὶ οὐ γένοιτ' ἂν
λύσις,
προχαιρέτω· ἴσον 255
δὲ τῷ προστένειν· τορὸν πᾶν ξύναρ-
θρον ἥξει· πέλοιτο δ' οὖν τἀπὶ τού-
τοισιν εὐπραξις, ὡς
θέλει τόδ' ἄγχιστον Ἀπίας γαί-
ας μονόφρουρον ἔρκος. 260

In v. 219. δυσιβῆ τροπαίαν vulgatur sensu nullo: mox pro ΤΟΘΕΝ dedi ΤΕ ΘΕΟΝ: cf. v. 767. δαίμονα——ἄμαχον ἀπόλεμον ἀνίερον. V. 222. φρενῶν μετίγνω. At φρενῶν et φρενῶν permutantur in Ion. 528. et Hippol. 462. μετίγνω et ἀνάγνων in Suppl. Æschyl. 116. emendato in Classical Journal, No. iv. V. 234. ἀίρδην in δέρην mutavi. V. 238. vulgò ἀναύδῳ μένει: quod de ministris dictum significat *vi tacita*: verùm Chorus de Iphigeniâ loquitur, quam Agamemnon cavebat, ne ederet moritura φθόγγον ἀραῖον οἴκοις et μένος ἄναυδον *iram nefandam*: cf. S. C. Theb. 896. ἀναύδῳ μένει ἀραίᾳ τ' ἐκ πατρός: ut restituit Burneius. V. 244. vulgò προσνέπειν. At nemini non placebunt voces Æschyleæ προσῇν' ὀπί: præsertim cùm vulgata lectio expediri nequit. Chorus dicere voluit Iphigeniam non patrem mala precari, verùm è contra videri velle patrem et duces Græcos vitam faustam precari et felicem. V. 254. ἐπεὶ γένοιτ': at Stanleius inserri jubet οὐ. Crasis eadem errorem peperit in Suppl. 917. V. 257. post ξύναρθρον inseritur αὐταῖς· quæ vox nascitur è pravâ scripturâ vocis Ἀπίας.

In Choeph. 64 et sqq. Epodus sic disponi debet.

V. 64.

στρ. γ'.

Δι' αἵματ' ἐκποθέντ' ὕπο
χθόνος τροφοῦ φόνος πέπηγ-
εν οὐ διαῤῥυδᾶν· διαλγ-
ὴς τὸν αἴτιον ἄ-
τη παναρκετὰς νόσου
διαφέρει· βρύει δ'
ἄνομα θακοῦντ' ἐδώ-
λι' οὐκ ἄκος·

ἀντιστρ. γ'.

πόροι τε πάντες ἐκ μιᾶς
πηγᾶς ὁμοῦ καθαγνίσον-
τες χερομυσῆ, φόνον μάτην
ἂν λούσειαν· ἀνάγκ-
αν γὰρ ἐμοὶ θεοὶ προσή-
νεγκαν ἀμφίπολον,
(ἐκ γὰρ οἴκων πατρῴ-
ων δούλιον.

στρ. δ'. ἀντιστρ. δ'.

ἐσᾶγον αἶσαν) στύγος κρατούσῃ·
δίκᾳ καὶ μὴ δίκᾳ δακρύω δ' εἱμάτων
πρέπουτ' ἀρχαῖς βίου κρύφαιοις δεσποτᾶν
βίᾳ φερομέναν τύχας ματαίας
αἰνέσαι, πικρὸν φρενῶν πένθεσιν παχνουμένη.

V. 70. H. Steph. pro *οἴγοντι δ' οὔτι νυμφίκων ἰδωλίων* emendabat *θίγοντι*, ceteris neglectis. Mihi quidem ista corruptissima servare videntur, modo literas transponas, *θακοῦντ ἄνομα ἰδώλι' οὐκ ἄκος*. Sæpe depravatur *ἄνομα*. In Hesychio *Ἀήσυλον, ἄτιμον*, Ruhnkenius corrigit *ἄνομον*. Verbum quoque *θακῶν* omittitur aut depravatur. In Prometh. 397. *Ἡ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας*: dat *κρατοῦντι* Ald. è gl. proculdubio vocis genuinæ quam multi libri repræsentant. Porsonus, in Notulâ MStâ apud Blomfieldum, locum Sophoclis indicavit, ubi Stobæi libri variant. Grotius enim p. 371. *Τυραννίδος θακοῦσιν ἀγχίστην ἕδραν* sed Gesner *ἥκουσιν*. MS. *τι ἄγουσιν*, Editio princeps *ἄκουσιν*. V. 73. *πηγᾶς* erui è *τίτας*, quod vulgò legitur ante *φόνος*, huc retracto. ibid. ἑρσεντις Vulgò *ὁδοῦ βαίνοντας τὸν χειρ. φο. καθαίροντας*: at ex *καθαγνίσοντας* (sic) ortæ sunt duæ voces *καθαίροντες βαίνοντες*. V. 75. vulgò *λοῦσαν ἄτην*. Canter *λοῦσαν μάτην*· sanè quàm vero proximè: cf. S. C. Theb. 736. *Ἐτεοδὰν——χθονία κόνις πίῃ μιλαμπαγὴς αἷμα φοίνιον, τίς ἂν καθάρμους πόροι; τίς ἄν σφι λούσιεν*; V. 77. Heathius pro *ἀμφίπτολιν* vult *ἀμφιπόλῳ*. V. 81. vulgò *δίκαια καὶ μὴ δίκαια*. V. 83. vulgò *βίᾳ φερομένων*: at syntaxis impedita est. Construe, *ἐμοὶ δ' [ἐστὶ] κρατούσῃ πικρὸν στύγος φρενῶν ἀρχαῖς* (i. e. *κατὰ ἀρχὰς*) *βίου αἰνέσαι βίᾳ φερομένην*. [quasi ἴξω δρόμου] quod ad *στύγος ἀρχαῖς* simile est illud, *Ἰοῖ μῆνις* Æschylo Suppl. 169. restitutum (vid. Classical Journal, No. iv. p. 306.) simile etiam *Κάδμᾳ—μηνιμάτων* in Phœn. 948. ubi citat Schæfer Callimach. H. in Cererem 349. *μήνιος Ἀθανάτοις*. V. 86. vulgò *ὑφ' εἱμάτων*: at præpositio abundat. Syntaxis est eadem ac *ἄχαλκος ἀσπίδων* Œd. T. 191. Cf. et Aj. 321. Electr. 36.

Alter Epodus in Carmen Antistrophicum disponi debet, scilicet v. 956 et sqq. Sed priùs quàm ad illud opus accedo, disponere libet unicum hujus fabulæ corruptissimæ systema Antispasticum, de quo certum aliquod nunc temporis monere possum.

Lege,

V. 150. στρ. ἀντιστρ.

κεχυμένων χοᾶν ἵετε δάκρυ κανα- ἄγος ἀπότροπον κλύε δὲ κλύεσέβας
χὲς ὀλομένῳ δεσπότᾳ ὀτοτότοτοι δέσποτ', ἐξ
πρὸς ἕρυμα κεδνῶν τό τε κακῶν ἀμαυρᾶς φρενός μ' ὀλόμενος·
τίς δορυσθενὴς ἂν ἦν ἐπῳδὸς
ἀναλυτὴρ δόμων, Σκύθης
ταὶν χεροῖν παλίντον' ἔργ',
ὡς Ἄρης νωμῶν βέλη
σχέδιά τ' αὐτόκωπα;

Gl. impudentissimam *βίλη ἐπικάλλων* rejeci et paulò ante *ἀπεύχεται* gl. vel lect. var. pro *ἀπότροπον*: mox pro *ἀνὴρ* reposui *ἂν ἦν. quis*

futurus est. Ad locum ultimum accedo, qui vulgatur, exceptâ Botheanâ editione, ἰαμβός.

V. 956. στρ. β'.	ἀντιστρ. β'.
πάρα τὸ φῶς ἰδεῖν·	πρόθυρα δωμάτων,
ψέφας ἀΦηρέθη τ' ἀνάλιον οἴκων· σέβειν ἀρχὰν ἄξιον οὐράνουχον·	ὅταν, ἀΦ' ἑστίας μύσος ἐλάσῃ πᾶν καθαρμοῖς ἄποινα λυτηρίοισι·
κρατεῖ τοι τὸ θεῖον	τύχᾳ δ' εὐπροσώπῳ
παρὰ τὸ μὴ ὑπουργεῖν κακοῖς·	δεσποτᾶν κοιτὰν ἴδειν
ἀνάγεται δόμος, πολὺν ἄγαν χρόνον	(μέτοικοι δόμων πεσοῦνται πάλιν)
ὧν χαμαιπέτης· ἀμείψεται τάχα παντελὴς	ἔσΦ' ἑκοῦσι θρεομένοισι, παρὰ τὸ φῶς ἰδεῖν.

V. 957. vulgò μέγα δ' ἀΦηρέθη ψάλιον οἴκων: sed collato v. supra 49. Ἀπίλιοι δνόφοι καλύπτουσι δόμους abundè patet lectionis nostræ veritas. Hesychius enim ψέφας, σκότος. V. 962. Pro ἄναγε μὲν, ἀνάγεται eruere Schutz vult; mihi quidem placet è literis ἄναγε μὲν δόμους ἔκειτ' eruere ἀνίχεται δόμος ἄν. Hesych. Ἀνιχόμην, ἄνω εἰ χάμην σημυνόμενος. V. 964. vulgò παντελὴς χρόνος: ultimam vocem Schutzius delevit è gl. natam. V. 968. vulgò ἄπαν ἰλατηρίοις: ob v. supra 816. πλοῦτος αἱμάτων λυτήριος dedi hìc ἄποινα λυτηρίοις. Hesych. Ἄποινα, λύτρα: cf. supr. 46. σὶ γὰρ λύτρον πιὼν τοῦ αἵματος πίδυ. V. 970. vulgò τύχαι —— κοίτας τὸ πᾶν ἀκοῦσαι θρ. μετοικοδόμων. Hæc maximè tenebrosa partim Schutzius illustravit corrigendo δόμων μετοίκοις. Quod ad δεσποτᾶν κοιτὰν, ipse Noster sibi vices interpretis gerit: Orestes mox loquitur, Σμικροὶ μὲν ἦσαν ἐν θρόνοις τοῦ' ἥμενοι Φίλοι τε καὶ νῦν ὡς ἐπείκασαι πάλαι Πάριστον. At non περὶ συμπότου hìc sermo est, verùm de Clytemnestræ consuetudine cum Ægistheo: lege igitur Ἦσαν σύμπυνοι κἀν θρόνοις ποθ' ἥμενοι, Φίλοις τε καὶ νῦν, ὡς ἐπείκασαι, πάλαι Πάριστον. Cf. Eurip. Electr. 1144. νυμφεύσει δὴ κἀν ᾅδου δόμοις Ὥσπερ ξυνῆδες ἐν Φάει.

Hæc sunt modò non omnia systemata Antispastica quæ post Burneii curas in ordinem Antistrophicum redigi possunt. Sunt tamen tria alia systemata, quæ, dudum ante libellum Burneii vulgatum, ab aliis ordinantur, scilicet Pers. v. 93 et sqq. à me in Præf. Troad. p. xx. et Eumen. v. 264 et sqq. in Append. p. 191. et Eumen. v. 1030 et sqq. ab Hermanno quem sequitur Schutzius, et sequi debuerunt Botheus Burneiusque. Quod verò spectat ad Choeph. 787 et sqq. usque ad v. 836. nemo nisi parùm sanus hæret de sanitate Cantûs Chorici, omnium, quotquot supersunt, longè corruptissimi, gemino gemello Carmine excepto, quod legitur in Suppl. v. 820 et sqq. Quorum utrique omnis fortasse spes evanuit, ut emendatius scriberetur, in tantâ Codicum Manuscriptorum inopiâ, qui soli lacunas supplere poterunt.

ACCOUNT

Of the Antiquities of HENNA, *with Remarks on the "De Raptu Proserpinæ" of* CLAUDIAN.

To the Editor of the Classical Journal.

Sir, Much as we are indebted to the industry of M. M. Denon and Houël for their graphic illustrations of the scenery and antiquities of Sicily, they are, I think, remarkably scanty and unsatisfactory in their account of Castro-Giovanni, the ancient Henna, a spot not less attractive for picturesque beauty, than the agreeable recollections which it suggests to the classic traveller.

In the spring of 1808, I left Messina, and after surveying with diligence the highly-interesting remains of Tauromenium, Catiné, Megara, Syracuse, and Gela, I struck off from the last-mentioned city, which retains but one monument of its vastness,[1] and that is a Doric column, half-buried in the sand, and so worn by time, as to leave scarce a trace of its flutings. After passing through Calatagirone and Piazza, the ancient Philosophiana, I presently approached the ancient domain of Ceres; and the whole face of the country was undulating with the most luxuriant crops of bearded wheat—Romantic to excess, it appears as if Castro-Giovanni was destined, both from its central and inaccessible situation, to be the chief bulwark of Sicily.—Henna was founded by a colony from Syracuse in the twenty-eighth Olympiad. We learn nothing respecting it from history, till the reign of the Syracusan tyrant Gelon, who raised here a temple in honor of Ceres. In the ninety-fourth Olympiad, Dionysius endeavoured to annex Henna to his dominions, and accordingly pitched his camp under the walls, but finding them impregnable, he clandestinely persuaded Acimnestus, one of the citizens, to usurp the sovereignty. Acimnestus, as soon as he had succeeded in overturning the government, showed little inclination to second the cause of Dionysius; the latter, in consequence, excited the citizens to rebel against the usurper, and in the midst of the tumult, introduced his troops within the walls, and as soon as he had given over Acimnestus to the citizens, to meet condign punishment, retreated, leaving the inhabitants unmolested. Timoleon rescued Henna from tyranny; and we read that it surrendered to the Agrigentines, who sought to subjugate Sicily, when Agathocles was in Africa. When Marcellus laid siege to Syracuse, the Hennæans declared in favor of the Romans, who stationed a guard in the citadel, under the command of Lucius Pinarius. The citizens were, notwithstanding, corrupted by Himilco, the Carthaginian general, and they demanded of Pinarius the keys of the city; who, when he saw that they would yield neither to remonstrance nor persuasion, summoned the chief

[1] Immanis Gela. Virg. Æn. Lib. iii.

citizens in the theatre, feigning to give them audience, and sent in an armed force, who massacred all those that fell in their way. During the revolt of the slaves in Sicily, Eunus, their leader, fortified himself in Henna, and was there besieged by the Consul Rupilius, in the year of Rome 621. My first object of inquiry was the remains of the celebrated temple of Ceres, which, according to Cicero,[1] was held in the highest veneration by the ancient Sicilians. We learn from the same authority, that in it was a bronze statue of ancient and curious workmanship, representing Ceres with torches; that in an open space before the temple stood two statues, one of Ceres, and the other of Triptolemus, so large that the marauding Prætor Verres was unable to remove them. He succeeded, however, in making away with a small figure of Victory, which stood in the right hand of Ceres. There was also[2] another temple at Henna, dedicated probably to Proserpine. The Cicerone conducted me to the site of the temple of Ceres, so completely dilapidated, as not even to leave a fragment of the architecture, but hard by, I noticed the foundations of another building, exhibiting the ruins of a portal, supposed to have been the temple of Bellona, or Proserpine. They show here the cavern from which they imagined in antiquity that Pluto issued forth, when he meditated a rape on Proserpine. Situated as it is in the midst of a perpendicular precipice, the spectator is left to conclude, that the coursers of the infernal monarch were winged like Pegasus, or they must have been rather embarrassed at their first footing in this world.

Heic specus ingentem laxans telluris hiatum,
Cœcum iter ad Manes tenebroso limite pandit,
Quâ novus ignotas Hymenæus venit in auras;
Heic Stygius quondam, stimulante Cupidine, rector
Ausus adire diem, mœstoque Acheronte relicto,
Illicitas egit currum per inania terras;
Tum raptâ præceps Hennæâ virgine flexit,
Attonitos cœli visum, lucemque caventes,
In Styga rursus equos, et prædam condidit umbris.

Sil. Ital.

"A cavern's yawning jaws here point the way
To realms impervious to the light of day.
Whence a new bridegroom, stung by hot desire,
Exchang'd for Atmosphere his ambient fire;
Who whirl'd in rapid car, transgress'd his right,
Left Acheron, and brav'd the realms of light—
The virgin seiz'd, again to Styx he speeds
And guides, precipitant, his restive steeds;
Scar'd at Heav'n's vault, and dizzy with the light,
And hides his swooning prize in endless night."

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[1] Mira quædam totâ Siciliâ privatim ac publicè religio est Cereris Hennensis. Orat. Verrin. Act. 11. 4.

[2] Qui accessistis Hennam, vidistis simulacrum Cereris è marmore, et in *altero templo*, Liberæ. Ibid.

This cavern is also noticed by Cicero, in his fourth Oration against Verres.[1] The castle is well worthy of observation as tracing its origin from remote antiquity, and presenting one of the most extensive views I ever witnessed. Several of the towers remain, which, according to tradition, were erected by the ancient Hennæans. The modern city contains about eleven thousand inhabitants. The cathedral is a venerable pile, built by the Normans soon after the expulsion of the Saracens, and contains four good pictures by Lo Zoppo di Gangi, a Sicilian artist of considerable merit, and who resembles the painters of the Neapolitan school in the darkness of his manner. They showed me on the outer wall a column which belonged to the temple of Ceres; one third of it was fluted perpendicularly, the rest spirally. I searched in vain for the capital. I could not discover any vestige of the theatre where Pinarius murdered the citizens, though the Cicerone informed me that it was *bastantissimamente grande*, and pointed out the spot where it stood, which commands a delightful view of Calatascibetta, and the groves once consecrated to Ceres. The lake Pergusa is about four miles to the south of the town, and is a fine expanse of water, nearly a mile in circumference, and nothing would be wanting to render it a singularly beautiful spot, were the borders skirted with more wood. Ovid has not exaggerated the delights of the surrounding fields, when he describes them enamelled with flowers:

> Tot fuerant flores, quot habet Natura colores,
> Pictaque dissimili flore nitebat humus.

This sheet of water has been celebrated by more poets than probably any other in the world, but more especially by the muse of Claudian, whose De Raptu Proserpinæ will be read with increased interest by the classic traveller, on the spot which exhibits the scene of the poem.

The *De Raptu Proserpinæ* in the outset bears greater marks of labor and study, than of genius. Claudian almost fatigues the reader with the pompous display of the transports which he felt, previous to his undertaking the subject. Those of Homer and Virgil were feeble in comparison; for he is not content with addressing the Muses, Apollo, Bacchus, and Hecate, but he must hear strange noises in the temple at Athens, see the sacred torches of Eleusis, and the serpents of Triptolemus must rear their crests in compliment to his poem. Nor is this all—he steals poetic fire from the infernal regions. The reader, when he has discovered

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[1] Etenim propter est spelunca quædam infinità altitudine, conversa ad aquilonem, quà Ditem patrem ferunt repentè cum curru extitisse, abreptamque ex eo loco virginem secum reportâsse, et subitò non longè à Syracusis penetràsse sub terras lacumque in eo loco repentè extitisse. Orat. Verrin. 4.

that the composition does not correspond with the splendor of the poet's œstrum, will be tempted to exclaim with Persius,

Nonne hoc spumosum et cortice pingui?

Homer, Virgil, and other poets, represent Jupiter himself as submissive to the decrees of the Fates; but in the *De Raptu Proserpinæ*, Clotho and her sisters are introduced as suppliants to Pluto, who in consequence becomes of more importance than Jupiter, which levels a deadly blow at mythology. Again, Mercury is generally looked upon as the express messenger of heaven; but in the poem in question, he is imperiously summoned by the sovereign of hell to be the bearer of dispatches to the skies. This measure is irregular on the part of Pluto, and even insulting to Jupiter, whose good-will he wished to conciliate. These oversights are, however, compensated by the lines "Ipse rudi fultus solio," &c. which are exceedingly sublime, but by no means Virgilian. The description of Ætna is perhaps better than Virgil's; but very inferior to Pindar's. Aulus Gellius[1] has judiciously remarked, that the great master of Roman poetry has failed in his description of that volcano, and it is probable that had he lived, he would have *licked this cub* into better shape. The reader of taste will not, I think, be pleased with the philosophical questions on the Ætnæan conflagrations, which, however appropriate in Lucretius or Cornelius Severus, are here out of place; but he will pause with pleasure on the happy idea of the corn springing up as the car of Ceres proceeds:

——— Cano rota pulvere labens
Sulcatam fœcundat humum, flavescit aristis
Orbita, surgentes condunt vestigia culmi,
Vestit iter comitata seges.

Cybele almost becomes ridiculous, when she inclines her towers to salute her daughter; and we can hardly excuse the wise Minerva and chaste Diana accompanying Venus to Sicily. How can they with any propriety be privy to a rape? In the second book, however, they call to mind their dignity, and expiate their wantonness, the former by abusing the infernal ravisher, the latter by promising to renounce the sports of the chace. Nor can much commendation be bestowed on the lines descriptive of Proserpine's needle-work. Those which enumerate the stud of the infernal king would be read with pleasure, did not Alastor (a favorite, we presume) and probably, for that reason, stamped with Pluto's initials, detract from the dignity of the description. The trite display of the effects of the melody of Orpheus, and the celebration of the labors of Hercules, could well be spared in the preface to the second book, as being irrelevant to the poem in ques-

[1] Noctes Atticæ, lib. xvii. cap. 10.

tion, and presenting as they do no new nor striking beauties. If Claudian had it in view to insinuate, that like Orpheus, he could make the woods and rocks listen with rapture to his song, it is to be feared he would thus confirm his assertion in the preface to the first book:

——— Præceps audacia crevit.

In the beginning of the second book, the poet dwells with much minuteness on the dresses of the Goddesses, and of Proserpine. In describing the attire of Venus, the words "sudata marito fibula," sufficiently evince the poem to have been composed when Roman literature was fast in the decline. The strong term "sudata," seems to imply immense bodily labor, which Vulcan may have used when he wrought the shields of Achilles or Æneas, but not with any plausibility in the manufacture of an elegant locket for his wife. The Prosopopeia of Henna, and her address to Zephyr, to embellish the country for the gratification of Proserpine, is beautifully imagined, but afterwards follows a disagreeable collection of similes couched in the form of questions. The effects of Pluto's approach are finely conceived, and the coloring is very high; the description becomes the more striking, as it immediately follows the account of the peaceful occupation of Proserpine, and her attendant nymphs. The reader cannot help wondering that Claudian, having before him the manner in which Ovid has treated the same subject, and Virgil a somewhat similar one, should not have succeeded better in the words which he puts into Proserpine's mouth, while she is in the arms of Pluto. A poet of more genuine taste would have made her utter a few abrupt exclamations, instead of the prolix speech of "Cur non torsisti, &c?" In spite of the splendid offers of her new husband, the description of the pleasures that await her in her future dominions, and the promise of a metallic tree as a bridal gift, one cannot help concluding, that the young girl had much rather be restored to Henna and her companions, than be engaged in the arduous duties of Minos, Æacus, and Rhadamanthus.

Tu damnatura nocentes,
Tu requiem latura piis, &c.—

It will be acknowledged, I think, by those who have a taste for poetry, that the end of the second book is well imagined. The crowding together of the shades to hail their future queen, the suspension of the infernal punishments, as she enters her new dominions, and the lines "Pallida lætatur regio," &c. are conceived in the true spirit of poetry, and may perhaps be said to form the most striking features of the poem. In the third book, the return of Ceres to Henna, her stupefaction at no where discovering her daughter, her finding the needle-work torn and disfigured by the spider's web, and the beautiful simile of the shepherd, returning

to his flock, and deploring the intrusion of the wolf during his absence, are ideas which will not escape the notice and applause of the true lover of poetry. Who does not enter into the feelings of the wretched mother

> Dum vacuas sedes et desolata pererrat
> Atria, semirutas confuso stamine telas,
> Atque interceptas agnoscit pectinis artes?

The poet has not failed in keeping up the interest of the reader in Electra's disclosure of the circumstances of the rape to Ceres. The blasting of the fields of Henna by Pluto's presence is highly poetical:

> ——— squalent rubigine prata,
> Et nihil afflatum vivit; pallere ligustra,
> Expirare rosas, decrescere lilia vidi.—

And the spirit of Ovid is well imitated in the description of Cyane's Metamorphosis.

We now come to the worst part of the whole poem, wherein the art of *sinking* is but too clearly exhibited. After the lines "Lucus erat prope flavum Acin," which are unquestionably beautiful, after the description of the religious horror of the wood where Jupiter erected his trophies, to commemorate the overthrow of the giants, our expectations become strongly excited. Ceres, agonised by grief and despair, after going through the duties of a wood-surveyor, and so far forgetting her divine dignity, as to proceed to fell timber, undergoes moreover the drudgery of a cart-horse, and tugs with her own hands the trees she has felled, to the crater of Ætna. She should have torn up the first branch she met, and the attention of the reader should not be called off by a dull account of the two cypresses she fixed on to serve as flambeaux.

Claudian's chief defect is, that he sets out very brisk and full of fire, but presently flags like a person afflicted with an asthma.—It is well observed by Dryden, that the versification and little variety of this poet, is included within the compass of four or five lines, and then he begins again in the same tenor, perpetually closing his sense at the end of a verse, which they commonly call golden, with two substantives and two adjectives, with a verb between them, to keep the peace. The metaphors are throughout the poem too much spun out in detail. This is an ordinary resource of inferior geniuses. How different is the great master of Roman poetry, who frequently betrays his talents by a single touch!—Claudian resembles those painters who endeavour to produce, by repeated strokes, what others of more skill have effected by a single movement of the pencil. The versification is very unequal. It sometimes harmonises very well with the sense, at others is below mediocrity. What can be worse than the arrangement of the following pauses?

Præstantes olim pueros. Tu natus Amyclis.
Hunc Helicon genuit. Te disci perculit error.
Hunc fontis decepit amor. Te fronte retusa, &c.

In spite of its defects, the De Raptu Proserpinæ will continue to be read with pleasure by those who consider that it was composed at a period, when the tide of Roman genius had been long upon the ebb, when they must naturally not expect to find the pure Latinity, and exquisite taste of the Augustan age. But whatever rank may be assigned to Claudian among poets, it will be universally agreed, that the inscription on his statue, which was erected in the Roman Forum, is hyperbolical.

INTER CÆTERAS INGENTES ARTES
PRÆGLORIOSISSIMVS POETARVM.

Albany.

SUPPLEMENT
To a Dissertation on the 49th Chapter of Genesis,
Lately printed in this Journal.

To the Editor of the Classical Journal.

Sir,

Origen, in his fifteenth Homily, makes mention of a little book, which, he tells us, contained the testaments of the twelve Patriarchs. This book appears to have been originally written in Hebrew, and to have been afterwards translated into Greek. The Greek translation is still extant; and I have been induced to peruse it, in order to ascertain whether, or not, it corroborated the statement which I have made in my Dissertation on the 49th chapter of Genesis. In that Dissertation I observed that the dying speech of Jacob is full of imagery, and that the prophecies, which it contains, are expressed by symbols chiefly taken from astronomy. The following words have been ascribed from very ancient times to the Patriarch—*Ἀνέγνω ἐν τοῖς πλαξὶ τοῦ οὐρανοῦ ὅσα συμβήσεται ὑμῖν καὶ τοῖς υἱοῖς ὑμῶν—He read in the tables of the heavens whatever shall befal you, and your sons.*[1] But I concluded, that if I were right in my hypothesis concerning the symbolical language employed by Jacob, I should find similar imagery in the dying speeches, (for such in fact they are,) which the Jews attributed to the twelve Patriarchs.

It would require much greater space than I can possibly allow myself in this article, to examine separately, and at length, each of these discourses. Some of them are crowded with moral re-

[1] These words are mentioned by Origen, as having been said of Joseph by Jacob.

lections; but others contain much of that imagery, which, I pretend, could only be employed by those who were accustomed to read ἐν τοῖς πλαξὶ τοῦ οὐρανοῦ—*in the tablets of the sky.* If we consider, that, when the Patriarchs lived, the Orientalists were entirely addicted to Tsabaism and astrology, it will not appear extraordinary to us, that their symbolical language should refer as often to celestial as to terrestrial objects. I cannot help thinking it strange, that this has not occurred to the Commentators. If any person can make sense of the symbols employed in the 49th chapter of Genesis, without looking for them 'in the tables of the heavens,' I shall be ready to abandon my hypothesis. But Joseph pronounced himself to be a diviner. We have seen that he was called an astrologer. He compared his father and mother to the Sun and Moon, and his eleven brethren to the eleven Stars, or Constellations, of the Zodiac, and of course he likened himself to the twelfth. Now the Constellation of *Taurus*, as I have shown in the Dissertation, was assigned to Joseph. The eleven stars, his brethren, made obeisance to him. (Gen. 37.) When the book of Genesis was written, *Taurus* was the first of the signs according to the fixed zodiac. In the Targum of Jonathan, Laban does not accuse Jacob of having stolen his gods, but of having stolen his science. This science was probably nothing else than astrology. In fact, the *Teraphim*, or idols, which Rachel stole from her father, were instruments employed by astrologers. Aben Ezra says, that they (the Teraphim) were instruments made of brass, לדעת חלקי השעות *i. e. for knowing the divisions of the hours.* Tostatus affirms that they were heads of images made use of by astrologers. We cannot doubt then, that the family of Jacob were addicted to astrology, like the Chaldeans, Syrians, and Egyptians. It seems, therefore, very natural for the Patriarchs to make frequent references to their astrological pursuits.

In order not to occupy too much of the time and attention of the reader, I shall confine my observations to the symbolical expressions which occur in the discourses of Reuben and Judah.

Reuben is made to say—εἰ μὴ γὰρ εἶδον ἐγὼ Βάλλαν λουομένην ἐν σκεπηνῷ τόπῳ, οὐκ ἐνέπιπτον εἰς τὴν ἀνομίαν τὴν μεγάλην. *For if I had not seen Balla (Bilhah) bathing in a covered place, I had not fallen into the great iniquity.* It is stated in the Dissertation that *Aquarius*, according to the traditions, was the ensign of Reuben; that the orientalists call an asterism in that constellation *Bula*, and that this asterism rises (cosmically) when the Sun enters the constellation of *Capricorn.* Jacob accuses Reuben of having gone up to his bed. Now both *Aquarius* and Capricorn were domiciles of Saturn, and Saturn was the Star of Israel—Κρόνος τοίνυν, ὃν οἱ Φοίνικες Ἰσραὴλ προσαγορεύουσι, βασιλεύων τῆς χώρας καὶ ὕστερον μετὰ τὴν βίου τελευτὴν εἰς τὸν τοῦ Κρόνου ἀστέρα καθιερώθεις, &c.

Saturn, therefore, whom the Phœnicians call Israel, reigning over the regions, and at his death consecrated in the planet Saturn, &c.

From these words of Sanchoniatho, cited from Porphyry by Eusebius, it appears that I do not go too far in calling the planet Saturn the Star of Israel. But Reuben, whose constellation was *Aquarius*, had thus taken possession of *Bula*, or *Bilhah*, the Moon's mansion in that sign, which was the domicile of Saturn, who in some cities was called *Il*, in others *Israel*. (Scaliger, *Notæ in Fragmenta*, p. 39.)

We see, then, pretty clearly, what is meant by Reuben's lying with *Bilhah* the concubine of Israel.

Reuben says, that he fell into iniquity from having seen Bilhah bathing. This reminds me of the astronomical stories of Actæon and Diana, and Tiresias and Minerva. Tiresias was struck blind by Minerva, for having looked at her while she was bathing; and the goddess remarkably imputes this severity to the laws established by Saturn;

—— Κρόνιοί δ' ὧδε λέγοντι νομοὶ,
Ὅς κέ τιν' ἀθανάτων ὄκα μὴ θεὸς αὐτὸς ἕληται,
Ἀθρήσῃ, μισθῶ τοῦτον ἰδεῖν μεγάλω.—CALLIM.

Thus the Saturnian laws declare that whoever hath beheld an immortal, without the permission of the God himself, shall have seen the same at his great cost.

Since *Aquarius*, or the Sun in that sign, was the symbol of Reuben, and since Saturn, the star of Israel, was domiciliated in *Aquarius* and *Capricorn*, in the former of which signs was the Moon's mansion *Bula*, we may expect to find some astrological explanations of the sin attributed to Reuben, who slept with Bilhah, his mother-in-law. The following passages may throw some light on this subject.

Ἀντίον Ἡελίοιο φάσιν λύσασα Σελήνη
Μὴ Κρόνῳ ἀντήσειε. τίς ἂν τότε φῶς ἐσίδοιτο
Δύσμορος,[1] &c.

The Moon having changed (literally dissolved) her phasis opposite the Sun, let it not occur to Saturn. Unfortunate he who shall then regard the light, &c.

Αἰγόκερῳ Κύπρις καὶ Τροχόῳ παρέουσα
Σύντε Κρόνῳ καὶ Ζηνὶ κακὴ κατὰ πάντα τέτυκται.
Ἣν συναφὴν πρώτοιο λάβῃ πολίοιο Κρόνοιο,
Ἄρηος[2] εἰσβλέψαντος ὁμοῦ Μήνην Παφίηντε
Σύντε Κρόνῳ βλαβερῷ, δυσλήμονες ἀνέρες οὗτοι,
Μαινόμενοι βαίνουσι ἐῆς ἐπὶ λέκτρα τεκούσης.

Venus being present to Capricorn and Aquarius, with Saturn and Jupiter, evil produced in every shape. If she take conjunction with the primary hoary Saturn Mars regarding together the Moon and Venus with noxious Saturn, those most wretched men mount the beds of their mothers.

[1] Manetho's Ἀποτελεσματικά.
[2] Corrige Ἄριος.

Ναὶ μὲν καὶ Κρόνου εὖτ' ἂν ἐν οἴκοισιν Κυθέρεια
Φαίνηται σὺν Ζηνὶ Κρόνου κατόπισθεν ἰόντος,
Δεχνυμένη αὐτοῦ συναφὴν καλῆς Ἀφροδίτης,
Κύπριδι μαρτυρίην Ἄρεως ἑτέρωθι φέροντος.
Μήνην δ' ἀμφότεροι θοῦρος Φαίνωνθ' ὁρόωντες·
Δὴ τότ' ἀπ' ὠδίνων ὁπόσοι φάος εἶδρακον ἠοῦς,
Μοῖραν ἀνέπλησαν πολυπενθέος Οἰδιπόδαο·
Τοῖσιν γὰρ στυγεροὺς πυιναὶ μέλπουσ' ὑμεναίους
Νεχτερίαι χείρεσσιν ἀναψάμεναι πυρὶ πεύκας.
Μητράσι γὰρ σφετέραις φιλοτήσιον ἐς λέχος ἦλθον.

And certainly if Venus appear in the houses of Saturn with Jupiter, (Saturn going behind,) taking his contact with beautiful Venus, Mars otherwise bearing witness to Venus, and both Mars and Saturn regarding the Moon; then, indeed, as many as from their birth see the light of morning, shall fulfil the destiny of the miserable Œdipus; for infernal furies shall sing their direful nuptials, lighting torches at the fire with their hands: for they came as lovers to the Maternal bed.

Let us now turn our attention to the name of *Bilhah* בלהה. Buxtorf and others bring this word from בהל, and make it signify *perturbation, celerity, &c.*; but I cannot think this derivation just. I have said that *Bula* is a lunar mansion in Aquarius, according to the Arabians. This has been stated upon the authority of Ulug Beig by several authors, who write the word *Bula*. I have not the tables of Ulug Beig now before me, and know not how he wrote the word. In Golius, the orthography is بلع *bela*—سعد بلع *Sad-bela*—, and if this be the real orthography, the Hebrew בלהה *Bilhah* and the Arabic بلع *bela* can have no relation to each other. But I am very much tempted to doubt this orthography. Certainly Giggeius makes بلع *bela* the stars in *Gemini*, *Castor* and *Pollux*.

What is the real derivation of בלהה *Bilhah?* That derivation from בהל already mentioned is very far from being satisfactory. I have no doubt that בלל is the genuine root. (See Castelli, 354.) Now in many dialects we shall find, that words proceeding from this root relate to *moisture, humidity, water, &c.* In Arabic بل *madefecit*, بلة *humiditas, &c. &c.* (Golius, 310). In Hebrew itself בלול, *mixtum, potiùs conspersum*, (Castelli, 354.) In Ethiopian ⊓ΛϞ, *a bath*, (Ludolf. 181.) In Coptic ΒΗΛ (ϬΒΟΛ) *liquescere.* ΒΙΙΙΛ (ϬΒΟΛ) *fluere.* (Woide, pp. 12 and 13.) From the same root may have come the Greek words Βαλανεὺς, Βαλανεῖον; and the Latin *balneator* and *balneum*. Again in Persian, if I do not err, بولة *Bula*, signifies a *pitcher*, an *urn, &c.* In Hebrew, Syriac, and Chaldaic, the words connected with this root chiefly signify *perturbation, mixture, suffusion*, &c.; but I do not

[1] The reader is requested to consult Golius, p. 319.

think that this invalidates my notion concerning the original sense, which I believe to have been *water, &c.*

The day, when the deluge took place, was the 17th of the month *Bul* בול. What is the origin of this word? I pretend, that it comes from the root, to which I assign the general signification of *moisture, water, &c.* Scaliger says, that it is not Hebrew. This may be true, if we do not allow to the word בלל, the sense which I think it has. The same Scaliger makes the month *Bul* correspond with November, and not with October. We should thus get near to the constellation of *Capricorn*, and consequently to the lunar mansion *Bula.*

I cannot help suspecting, then, that Golius, Kircher, and others, have been misled when they wrote بلع *bela.* This word signifies *to swallow up.* The explanation given by Golius does not appear quite satisfactory. This is a name given to two stars in *Gemini.* Why should these have the same name with an asterism in *Aquarius?* But if we write the word بلة *bala* or بولة *bula, moisture, water, &c.*, we shall easily comprehend why such a name was given to an asterism in the watery sign of *Aquarius.*

If all that I have stated in the Dissertation be considered, the additional circumstance here mentioned, viz. that Reuben saw *Bilhah* bathing, will add to the probability of my conjecture.

In the discourse of Judah, there are some passages which I cannot understand, without reading them in the *tables of the heavens.* All the traditions give the sign of *Leo* to Judah. He is made to say in the book before me; Καὶ ἔδωκέ μοι κύριος χάριν ἐν πᾶσι τοῖς ἔργοις μοῦ, ἔντε τῷ ἀγρῷ καὶ ἐν τῷ οἴκῳ. Ὡς εἶδον, ὅτι συνέδραμον τῇ ἐλάφῳ, καὶ πιάσας αὐτὴν ἐποίησα τῷ πατρί μου βρῶμα· τὰς δορκάδας ἐκράτουν διὰ τοῦ δρόμου. Καὶ πᾶν ὅτι ἦν ἐν τοῖς πεδίοις, κατελάμβανον φοράδα ἀγρίαν κατέλαβον, καὶ πιάσας ἠμέρωσα, καὶ λέοντα ἀπέκτεινα, καὶ ἀφειλάμην ἔριφον ἐκ τοῦ στόματος αὐτοῦ. Ἄρκτον λαβὼν ἀπὸ τοῦ ποδὸς, ἀπέλυσα εἰς τὸν κρημνὸν καὶ πᾶν θηρίον, εἰ ἐπέστρεφέν ἐπ' ἐμὲ, διέσπων αὐτὸ, ὡς κύνα. Ἀγρίῳ χοίρῳ συνέδραμον, καὶ προλαβὼν ἐν τῷ τρέχειν με κατεσπάραξα αὐτόν. Πάρδαλις ἐν Χεβρὼν προσεπήδησεν ἐπὶ τὸν κύνα, καὶ πιάσας αὐτήν ἀπὸ τῆς οὐρᾶς, ἀπεκόντισα αὐτὴν, καὶ ἐρράγη ἐν τοῖς ὄροις Γάζης. Βοῦν ἄγριον ἐν χώρᾳ νεμόμενον ἐκράτησα τῶν κεράτων, καὶ ἐν κύκλῳ συσσείσας, καὶ σκοτίσας, ῥίψας ἀνεῖλον αὐτόν.

And the Lord gave me grace both in the field and in the house. As indeed, I saw; because I ran with the hind, and seizing her, prepared food for my father. I vanquished the goats in the race, and caught every animal in the plains. I caught and tamed the wild mare; and killed the lion, after having delivered the kid from his mouth. Taking the bear by the foot, I threw him over the precipice; and if any wild beast turned on me, I tore him in pieces as the dog. I ran with the wild boar, and overtaking him in the course, destroyed him. The Panther, in Hebron, leaped on the dog; but having seized him by the tail, I cast him down, and broke him in pieces in the confines of Gaza. I vanquished the horns of the wild bull in the region where he pastured; and whirling him round in a circle, and having blinded him, and having thrown him, I slew him.

Leo, according to the traditions, was the symbol of *Judah*; and if we follow the fixed zodiac, the summer solstice accorded with *Leo*, when the Patriarchs lived. It was in this sign, therefore, that the Sun came to his highest elevation in the heavens, and then was the *celebration* of the triumph ascribed by astrologers to the power of the solar orb. It was then that the Sun was feigned and fabled to have vanquished all his opponents. Let us, then, examine whether, or not, Judah were *celebrating* the solar triumph in the sign, which was the symbol of his tribe.

Judah vaunts that he overtook the hind. If this be taken literally, I can bring no authority for Judah's assertion, but the words of the comic writer.

At si ad prandium me in ædem vos dixissem ducere,
Vincerctis cervum cursu, et grallatorem gradu.

But the hind was a well known type of the Moon, as is evident from the emblems of the Ephesian Diana. Judah seems to allude to the Sun's overtaking the Moon on the 29th day; or, perhaps, he typified the Sothic period. Pighius says, that a stag was the emblem of the summer solstice. *(In anni partes mythologia, c. 6.)*

I vanquished the goats (or kids) in the race. We learn from Hyde, *(Hist. Relig. Vet. Pers. p.* 390.*)* that the ancient Persians represented the *Twins* under the form of two kids: perhaps allusion is made to the constellation which we call *Hœdi*.

I caught and tamed the wild mare. This reminds me of the astronomical fable of Bellerophon, also called *Hipponous*, from being the tamer of horses. He mounted the winged horse *Pegasus*, which became afterwards a constellation. Its place is immediately over the urn, whence issues the river of *Aquarius*. Hence the fable of the Greeks concerning the fountain *Hippocrene*.

And killed the lion, after having delivered the kid from his mouth. Hercules, the type of the annual Sun, slew the Nemean lion. A lion was also slain by *Samson*, and *Samson*, as every Hebraist knows, signifies, "the Sun"—"the great Sun." The kid here is a male one, but still I think it may be the same with *Capella*. That a star was called *Hœdus* by the ancients is undoubted.

Purus et Orion, purus et Hœdus erit.----PROPERTIUS.

——— *improvidus Hœdus in astris.*----MANILIUS.

But see the situation of Hircus with the great star *Capella* placed in the direction of the lion's head.

Taking the bear by the foot I threw him over the precipice. Where could Judah have met with a bear, unless it were in the skies? *Leo* is placed under the foot of the *Bear*.

I ran with the wild boar, &c. Meleager who killed the boar,

and Adonis who was killed by the boar, were both solar symbols. The *Vara Avatar* proves, that the ancient Indians had a similar mythology. The ancient Persians called their duodenary cycle by the names of twelve animals, the last of which was خوك *chuk, porcus.*

The panther in Hebron leaped on the dog. The constellation which we call *Lupus*, is named *Nemer*, both by the Arabians and the Syrians. *Nemer* signifies *a panther*, or *leopard.* But when *Leo* comes to the meridian, *Lupus*, or *Nemer*, rises, and the Great Dog then sets.

I vanquished the horns of the wild bull—and whirling him round in a circle, &c. See the representations of Mithras slaying the bull, (Hist. Rel. Vet. Pers. p. 113.) and recollect the words —*Torquentem cornua Mithræ, &c.* But I hasten to conclude this article, which I have made too long already; and shall only add, that the symbolical language of the Patriarchs seems to me, at least, to indicate, that they had been accustomed, like other ancient Orientalists, to study astrology, and to read "in the tables of the heavens."

P.S. Permit me to take this opportunity of making the following alterations in my Dissertation on the 49th Chapter of Genesis, published in your Sixth Number.—P. 396. For, "when the Sun is in the sign of *Capricorn*," read, "when the sign of *Capricorn* rises." P. 399. For, "part of *Sagittarius*," read, "part of the sign of *Sagittarius*."—*Ibid.* For "of *Scorpius*," read, "of the constellation of Scorpius." P. 400. For "*Sagittarius*," read "*Centaurus*."

I am, Sir,
Your humble Servant,
W. DRUMMOND.

Logie Almond,
Nov. 23, 1811.

CONJECTURÆ CRITICÆ IN AUCTORES GRÆCOS.

NO. IV.

Cap. 3. Segm. 1.

In Philoctete Sophocleo, vers. 21. rescripsit Brunck juxta Edd. Aldi et Turnebi, et Codd. omnes,

Ἴδοις ποτὲ χρηναῖον, εἴπερ ἐστὶ σῶν·

pro εἴπερ ἐστὶ ζῶν, quod invito metro legebat H. Stephanus. Et forsitan nihil ultra quærendum. Si tamen cui displicet istud σῶν, legat possit εἴπερ ἐστὶ νῦν, vel etiam εἴπερ ἔστ' ἔτι, ut ζῶν ex Glossatoris manu *fuisse* existimetur. Ingeniosè conjecit Philo-Sophocleus (Classica

JOURNAL, No. 2.) verba εἶπις ἐστὶ ξῶν profluxisse ex εἰ στάζον πάρα, i. e. παρίστι.

Vers. 22. Ἄ μοι προσελθὼν σῖγα, σήμαιν', εἴτ' ἔχει
χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλῃ κυρεῖ.

Hæc Porsoni regulæ obnituntur. Et in Censurâ Literariâ (*Quarterly Review*, No. 6.) conjecit vir doctus ita legendum esse,

Ἄ μοι προσελθὼν σῖγα σημαίνειν ἔχει
χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλῃ κυρεῖ.

Ut σημαίνειν sit pro Imperativo σήμαινε, et ἔχει per interrogationem dicatur. Cujus quidem emendationis partem amplector, partem non probo. Mihi nimirùm legendum videtur,

Ἄ μοι προσελθὼν σῖγα σημάνειν, τάχ' εἰ
χῶρον πρὸς αὐτὸν τόνδ' ὄγ', εἴτ' ἄλλῃ κυρεῖ.

Certè verbum ἔχει incolumi sensu omitti poterat.

V. 43. Ἀλλ' ἢ 'πὶ φορβῆς νόστον ἐξελήλυθεν,
Ἢ φύλλον εἴ τι νώδυνον κάτοιδέ που.

Ad hæc verba ita commentatur Brunck. "Philoctetæ alimentum præbebant aves et feræ quas sagittis configebat. Atqui aves et feræ statis horis ad certa loca se conferre solent. Rectè Scholiastes ἐπὶ φορβῆς ὁδόν. At Glossator, qui id minus intelligebat, exposuit ἐπὶ ζήτησιν φορβῆς. Hoc ipsum Ulysses dicere debuisse videtur Toupio, qui (Emendat. in Suidam, 3. 336.) reposuit ἢ 'πὶ φορβῆς μαστόν. Nimis audacter. Hujus formæ verbalia frequentant Ionici poetæ, qualia sunt ἰδητὺς, ἐρχηστὺς, θιλητὺς, πωρητὺς, et alia, sed Atticis ferè inusitata sunt." Ergò ad mentem Brunckii exiit Philoctetes, ut feris atque avibus certis horis ad certa loca redeuntibus obveniret. At multò simplicior et Sophocli convenientior sensus oritur, legendo,

Ἀλλ' ἢ 'πὶ φορβῆς ἄνυσιν ἐξελήλυθεν, κ. τ. λ.

"Sed vel in cibi acquisitionem exiit," &c.

Ita infra, v. 710. πλὴν ἐξ ὠκυβόλων
εἴποτε τόξων πτανῶν πτανοῖς
ἀνύσειε γαστρὶ φορβάν.

V. 106. οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμίξαι θρασύ;

Latinè vertunt, "Non quidem ad eum, ne quidem accedere tutum est?" Sed talem usum adjectivi θρασὺς utinam exemplo aliquo confirmavissent viri docti. Locum corruptum esse persuasum habeo, et jamdudum mihi visum est rescribendum esse,

οὐκ ἄρ' ἐκείνῳ γ' οὐδὲ προσμίξαι θύρα;

Id est, ἆρά γε οὐκ ἀνοιγομένη ἔστι θύρα οὐδὲ ὥστε τινα προσμίξαι αὐτῷ; *nullus ne ad eum aditus patet?* Quibus respondent

οὐ· μὴ δόλῳ λαβόντα, κ. τ. λ.

V. 183. κεῖται μοῦνος ἀπ' ἄλλων,
στικτῶν ἢ λασίων μετὰ
θηρῶν.

Stanleius in Æsch. Sept. Theb. vers. 785. per στικτοὺς θῆρας aves denotari, per λασίους verò feras monet. Ergò vel cum feris vel cum avibus jacebat Philoctetes, non simul cum utroque genere! Miror sanè viros doctos in tam frigidâ sententiâ acquievisse. Equidem lego λάσιος, et interpretor, "aut solus in deserto loco jacet, aut cum maculosis feris, ipse

ferarum instar hirsutus." Orat hospites posteà Philoctetes, vers ne se efferatum (ἀπηγριωμένον) exhorrescant.

V. 668. Καὶ δόντι δοῦναι.

Interpretatur Camerarius, " et restituere mihi qui tibi tenend trado." Neque aliter Brunckius. Concessio sanè non adm munifica! Meliùs explices, " et usum eorum mecum participare

V. 671. Οὐκ ἄχθομαί σ' ἰδὼν τε καὶ λαβὼν φίλον.
Ὅστις γὰρ εὖ δρᾷν εὖ παθὼν ἐπίσταται,
Παντὸς γένοιτ' ἂν κτήματος κρείσσων φίλος.

Hoc est quasi dicat Philoctetes, " Amicitiæ tuæ per beneficia liatæ non piget. Ex amicis enim optimi esse solent ii, quorum volentia beneficiis conciliata fuit."

V. 834. πῶς δέ μοι
τἀντεῦθεν φροντίδος ὀρᾷς.

ἤγουν ὁρᾷς δὲ πῶς ἔχει μοι ἡ φροντὶς ἡ κατὰ τὰ ἐντεῦθεν. *Vides autem cura de futuro quomodò se habet.*

V. 927. Ὦ πῦρ σὺ, καὶ πᾶν δεῖμα, καὶ πανουργίας
Δεινῆς τέχνημ' ἔχθιστον, οἷά μ' εἰργάσω,
Οἵ' ἡπάτηκας·

Neoptolemum his compellat Philoctetes, dolis ejus jam repertis. priorem autem sententiæ partem ita commentatur Scholi: παρὰ τὸ ὄνομα τοῦτο λέγει. Πύῤῥος γὰρ ἐκαλεῖτο ὁ πρώην Νεοπτόλεμος. tissimè, si quid usquam inepti dictum fuit. Vulgatum aute defendit atque interpretatur Brunckius. " Quia ignis est omnium celerrimus destructor, appellatio tribuitur ei qui dan quantum maximum intulit." Nimirùm veram lectionem no spexit vir eruditus. Certissimè repono Ὦ φὼς σὺ, κ. τ. λ. Le nescio quis, Ἰὼ θὴρ σὺ, " O bellua, non homo." Sequentia a verba καὶ πᾶν δεῖμα sine dubio genuina sunt, et nequaquam movenda; sed ea parùm intellexit Brunckius. Timidum enim e pidantem furem designat Philoctetes, non ipsum terrorem inc tem.

V. 1146. Ὦ πταναὶ θῆραι, χαροπῶν τ'
ἐύνη θηρῶν, οὓς ὅδ' ἔχει
χῶρος οὐρεσιβώτας,
φυγᾷ μ' οὔκετ' ἀπ' αὐλίων
πελᾶτ'.

Ad mentem Brunckii ultimorum ordo est, οὐκέτι πελᾶτέ μοι φυγῇ αὐλίων ὑμετέρων, id est, cum timore, ut explicat Scholiastes. V φυγῇ πελᾶν hoc loco perquam absurdè mihi dici videtur, neque μοὶ elisum, neque vox αὐλίων ad volucres referri potest. Fortè n fuerit legere, φυγᾷ μηκέτ' ἀπ' αὐλίων πτερᾶτ'. *Ne amplius fugâ à spec abite.* Eurip. Hec. V. 655. πτερῶσα τυγχάνει δόμων ἄπο.[1]

V. 1163. Πρὸς θεῶν, εἴ τι σέβῃ ξένον, πέλασσον
Εὐνοίᾳ πάσᾳ, πελάταν.

Lege πιλάτας, ut vitetur intricatior verborum nexus.

V. 1165. Ἀλλὰ γνῶθ', εὖ γνῶθ', ὅτι σοι
Κῆρα τάνδ' ἀποφεύγειν.

[1] Sed ibi ut legitur δόμων ὕπερ.

Παρίστι intelligi vult Scholiastes, licentiâ, ut credo, Græcis inconcessâ. Lego,

Ἀλλὰ γνῶθ' εὖ γνῶθ' ὅτι σοὶ
Κῆρα τάνδ' ἀποφεύγεις.

Id est, *Certo hoc scias velim, quod, nobis accidens, et calamitatem hanc fugiens, tibi benefacis.*"

V. 1167. Οἰκτρὰ γὰρ βόσκειν, ἀδαὴς δ'
ἔχειν μυρίον ἄχθος, ᾧ συνοικεῖ.

Locum sic accipio: οἰκτρὰ γὰρ ἥδε εἰς τὸ βόσκεσθαι, καὶ οὗτος ᾧ μυρίον ἄχθος συνοικεῖ, ἐστὶν ἀδαὴς ἔχειν, ἤγουν, οὐ δύναται φέρειν αὐτήν.

V. 1382. Φ. Καὶ ταῦτα λέξας, οὐ καταισχύνῃ θεούς;
Ν. Πῶς γάρ τις αἰσχύνοιτ' ἂν ὠφελούμενος;
Φ. Λέγεις δ' Ἀτρείδαις ὄφελος, ἢ 'π' ἐμοὶ τόδε;
Ν. Σοί που φίλος γ' ὤν, χὠ λόγος τοιόσδέ μοι.

Heathio legendum videtur ὠφελουμένους. *Quomodò enim quis eos erubescat, quos beneficiis devinctos habet?* Philoctetem scilicet à Neoptolemo intelligi credit. Cui omnino assentior, sed ut versus ita scriptus cum præcedentibus æquè ac sequentibus cohæreat, pro θεοὺς fortè reponendum φίλους. Porrò in ultimo versiculo pro μοὶ meliùs leges μόῦ.

V. 1402. Ν. Εἰ δοκεῖ, στείχωμεν. Φ. Ὦ γενναῖον εἰρηκὰς ἔπος.

In metrum insurgens versiculus ita ut ferunt à Porsono corrigebatur, in senarium scilicet conversus,

Ν. Στείχωμεν. Φ. Ὦ γενναῖον εἰρηκὼς ἔπος.

Sed abesse vix possunt verba εἰ δοκεῖ. Imò et valdè inusitatum apud Tragicos Senariorum systemata merâ exclamatione absolvi. Dico sententiam verbo prorsus carentem in fine hujusmodi systematum aut nunquam poni aut rarissimè. Equidem igitur hoc loco legendum puto,

Ν. Εἰ δοκεῖ στείχωμεν. Φ. Εὖ γ' ὦ φίλιον εἰρηκὼς ἔπος.

Similiter ad v. 327. exclamaverat Philoctetes,

Εὖ γ' ὦ τέκνον.

Et ad v. 1290. Ὦ φίλτατ' εἰπὼν εἰ λέγεις ἐτήτυμα.

V. 1407. Ν. Πῶς λέγεις; Φ. εἴρξω πελάζειν σῆς πάτρας. Ν. ἀλλ' εἴ δρᾷς,
ταῦθ', ὥσπερ αὐδᾷς, στεῖχε προσκύσας χθόνα.

Verba ἀλλ' εἰ δοκεῖ ex superiore loco rejecta huc transtulit Porsonus, ut metro graviter laboranti succurreret.

ἀλλ' εἰ δοκεῖ
Ταῦτα δρᾶν ὅπωσπερ αὐδᾷς, στεῖχε προσκύσας χθόνα.

Sed receptâ nostrâ emendatione ad v. 1402. etiam hic locus aliter disponendus erit. Rescribo

ἀλλ' εἴ γε δρᾷς
Ταῦτ' ἀληθῶς ὥσπερ αὐδας στεῖχε προσκύσας χθόνα.

ἀληθῶς Philo-Sophocleo debetur.

V. 1461. γλύκιόν τε πρτὸν.

Adjectivum γλύκιος alibi, ut credo, non reperitur. Quidni legatur γλυκερὸν, ut apud Homerum, Od. M. v. 306.

Ἀγχ' ὕδατος γλυκεροῖο;

CANTABRIGIENSIS.

CRITICAL REMARKS ON LONGINUS.

NO. III.

Sec. ix. ταύτῃ καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐχώρησε, καὶ ἐξέφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων, "Εἶπεν ὁ Θεὸς," φησί· τί; "γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο." p. 71. Toup's 3d Edition.

οὐχ ὁ τυχὼν ἀνὴρ. Thus Aristotle says in his *Ethics* L. ii. c. 6. διαφερόντως δ' ὁμιλήσει τοῖς ἐν ἀξιώμασι, καὶ τοῖς τυχοῦσι. Again in L. x. c. 9. οὐκ ἐστι τοῦ τυχόντος, ἀλλ', εἴ πέρ τινος, τοῦ εἰδότος.

ἐχώρησε, καὶ ἐξέφηνεν. Toup says p. 260. "Libri alii ἐχώρησε, alii ἐγνώρισε: lego et distinguo, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐχώρησεν, ἐγνώρισε καὶ ἐξέφηνεν, *cùm Dei majestatem pro dignitate concepisset, agnovit et indicavit:* γνωρίζειν est utrumque, et *cognoscere*, et *facere ut alius cognoscat*, de quo Casaubonus ὁ πάνυ ad Strab. i. p. 52. [p. 20. Ed. Morell.]" I read not ἐχώρησε, but ἐχώρισε, and consider ἐγνώρισε as a gloss on ἐχώρισε, which has unfortunately crawled into the text: thus καταχωρεῖν often appears, where the Author may be presumed to have written καταχωρίζειν, as is the case in Strabo L. i. p. 16. Ed. Morell. Ὅμηρον γοῦν ὑπέρ τε τῶν Αἰθιόπων ὅσα ἐπύθετο καταχωρῆσαι εἰς τὴν ποίησιν, καὶ περὶ τῶν κατ' Αἴγυπτον καὶ Λιβύην. Casaubon here presents us with the following admirable note, which seems to have escaped the observation of critics: "καταχωρῆσαι—falsa lectio: scribe καταχωρίσαι· καταχωρεῖν enim nunquam ita Græci usurpant, sed καταχωρίζειν, quod, quia parum hactenus fuit observatum, placet aliquot exemplis confirmare: Hipparchus L. ii. τὸν μὲν γὰρ ἐπὶ πλεῖον περὶ αὐτοῦ λόγον, ἐν τῇ τῶν συνανατολῶν πραγματείᾳ κατακεχωρίκαμεν: Dionys. Halicarn. ἐνὶ δὲ μέρει δυσχεραίνεις τῶν ἐν αὐταῖς κατακεχωρισμένων [Morell adds, *Et in Historiarum Libris passim:*] Diod. Sic. L. v. de Carcino Poetâ, κατεχώρισεν ἐν τοῖς ποιήμασι τούσδε τοὺς στίχους: idem L. xiii. paulo aliter dixit, εἰς τὰς ἐξῆς πράξεις τὴν ἐχομένην βίβλον καταχωρίσαι: utitur et alibi: Grammatici, in hujusmodi locis, χωρίζειν explicant λέγειν: Hesych. χωριάζεσθαι, λέγειν, lege χωρίζεσθαι: nam idem τὸ φατίζειν explicat λέγειν et χωρίζειν: dicunt Græci et κατατάττειν pro eodem: Polyb. L. 2. ἔνια τούτων οὐδ' ἐν τοῖς ὑπομνήμασι κατέταξαν." p. 12. If the learned Toup had recollected this note, it would have saved him the trouble of making the following unfortunate conjecture, which appears in his *Emendations of Hesychius* (Vol. iv. p. 132. Ed. 1790.), "χωριάζεσθαι, λέγειν, an *coram loqui* id est,

χώραν λέγειν: sic interpres Græcus *Cæsar. Comment.* L. vi. 8. p. 150. καὶ ταῦτα πάντα χώραν βλέπειν νομίζετε, *coram videre:* vide Sopingii notam, ubi illud Max. Tyrii χώραν μύθου, *fabulæ locum* est: ut interpr. Græcus *Cæs. Com.* L. vi. 13. p. 153. ἐν χώρᾳ ὁμήρων, *obsides, loco obsidum;* idem infra p. 154. ἐν χώρᾳ δούλων."

Since I wrote these remarks, I have met with the following Note in Hudson's Edition of Longinus published at Oxford in 1710, p. 28. "ἐχώρησε Bas. in duob. Codd. Vat. ἐχώρισε, i. e. *cepit, mente complexus est*, quo modo et Grotium legisse testatur Faber; atque hoc rectius esse vulgato pronunciat Tollius:" Faber's Note is, "Vir illustrissimus, et harum literarum longè maximum decus Hugo Grotius, in lib. de *Veritate Christ. Relig.* hunc ipsum locum producens, non ἐγνώρισε, ut ubique scribitur, sed ἐχώρησε legerat:" Tollius's Note is, "Duo Vaticani ἐχώρησε, i. e. *cepit*, mente complexus est, quod rectius; quemadmodum et Grotium legisse Faber testatur." Hence it should seem that there is a mistake in the first Note; for the two Vatican MSS. read not ἐχώρισε, but ἐχώρησε: Hudson says that, in the *Cod. MS. Longini in Museo locupletissimo viri admodùm Reverendi J. Mori, Eliensis Episcopi*, ἐχώρισε appears in the Text, and ἐγνώρισε in the Margin, which is sufficient to confirm my conjecture. Dr. Pearce presents us with the following Note p. 226. "κατὰ τὴν ἀξιάν ἐχώρησε] ita MSti. duo Vat. Ambr. et editio Robort. nec aliter ferè MS. El. qui habet ἐχώρισε: illa vulgata vox (quæ Manutii est) ἐγνώρισε minùs valet, quia ἐγνώρισε et ἐξέφηνε synonyma sunt."

With respect to the genuineness of the passage, I shall offer some remarks upon it, together with some observations which were, with much condescension, communicated to me by the learned and venerable Dr. Vincent, on another occasion. As to the sublimity of the passage, few critics have ventured to dispute the point. Smith says in his elegant, but inaccurate version (p. 86. 5th Edition) "Tho' Monsieur Huet will not allow the sublimity of this passage in Moses, yet he extols the following in the 33d *Psalm—For he spake and it was done, he commanded, and it stood fast:* there is a particularity in the manner of quoting this passage by Longinus, which I think has hitherto escaped observation. '*God said—What? Let there be light &c.:*' that interrogation between the narrative part, and the words of the Almighty himself, carries with it an air of reverence and veneration: it seems designed to awaken the reader, and raise his awful attention to the voice of the great Creator: instances of this majestic simplicity and unaffected grandeur are to be met in great plenty through the sacred writings, such as St John xi. 43. *Lazarus, come forth*, St. Matthew viii. 3. *Lord! if thou wilt, thou canst make me clean: I will, be thou clean*, and St. Mark iv. 39. where Christ hushes

the tumultuous sea into a calm with *Peace* (or rather, *Be sile* *be still:* the waters (says a critic, *Sacred Classics* p. 325.) he that voice, which commanded universal nature into being; t sunk at his command, who has the sole privilege of saying to t unruly element, *Hitherto shalt thou pass, and no farther; h shall thy proud waves be stopped.*" A fine instance of t species of sublimity occurs in the following passage, cited by ingenious, and learned Mr. Maurice, in his highly interest Work on *Indian Antiquities;* from Mr. Holwell's Translat of an Indian Account of the Creation of the Unive and the Formation of its Inhabitants: "God is one—crea of all that is—God is like a perfect sphere, without beginni or end—the Eternal One absorbed in the contemplat of his own perfections, in the fulness of time, resolved to particip his glory and essence to Beings capable of feeling, and shar his beatitude, and of administering to his glory: these Beings t were not—the Eternal One willed, and they were." In one the Poems of Sir W. Jones relative to the notions of the Ind about the Cosmogony occur these lines, perhaps the sublim passage, which can be produced from any profane writer of age, or any country:

> "*First, an all-potent, all-pervading sound*
> "*Bade flow the waters, and the waters flow'd,*
> "*Exulting in their measureless abode,*
> "*Diffusive, multitudinous, profound,*
> "*Above, beneath, around!*"

Had Longinus lived to see Mangu's Letter to King Lo (inserted in the Travels of Rubriquis in the Collection of J Harris) he would, probably, have admired it as a sublime descr tion of an Almighty Agent, analogous to those passages, wh have been already produced: I will not attempt to pourtray the reader the sensations, which I have experienced in the peru of it, and only wish that he may enjoy, as he reads it, the sa high gratification: "The command of the eternal God! (is thi In heaven there is but one eternal God; on earth let there be l one Lord, Zingis Khan, Son of God, and (having) the sound iron (that is—Mangu-Singii): this is the word, which is spoken you; cause the word to be heard, O ye, whatever ye are, Mog Namans, Markets, Mahometans, wherever ears may hear, wherever horse may go: such as have heard our command, would not believe it, but would levy an army against us, t shall be as having eyes, and not seeing; when they would gr any thing, they shall be as without hand; when they would w they shall be as without feet: this is the command of the eter God, which we give you to understand: when you shall hear if you will, obey us: (we mean) send your Ambassadors to *so shall we learn* whether you will have peace, or war: when

the power of the eternal God, the whole world shall be in peace, from the rising to the setting of the Sun, then it shall appear what we will do: but, if ye shall hear the command of the eternal God, and will not hearken to it, nor believe it, saying *Our country is afar off, our hills are strong, our sea is great;* and if, in this confidence, you shall lead an army against us to know what we are able to do, (let him know that) the eternal God, he, who made that which was hard, easy, and that, which far off, near, (this God) alone knows what we are able to do!"

E. H. BARKER.

Trin. Coll. Camb. Nov. 16, 1811.

Remarks on Sir W. Drummond's *Version of some Egyptian Names in the Old Testament.*

NO. III.

WOIDE quotes from Kircher, that the Egyptian name for *Temanutha* in Egypt is *Chem-noute*, (164.) Here the very word *noute* appears annexed, which, if it here means God, it may equally do the same in other names, which the Greeks ended in *nuth*, as *o-nuphis*, and possibly *Seben-nytis*, *a-nytis*. Diodorus certainly says, that *Chemmis in Upper Egypt is called Pano-polis*, *lib.* 1. Pan was a principal god in Egypt; and Marsham observes, that Herodotus alone mentions the *nome*, called *Anytis*, in Lower Egypt; but that Ptolemy mentions a *nome* in Lower Egypt, called *neout*, which he supposes to be the same as *Anytis*,[1] and his *neout* has a similar situation in the Delta, its chief city being *Pan-ephysis*, near Mendes, both sacred to Pan, and probably near to, or the same with Diospolis, in Lower Egypt, a different city from those in Upper Egypt.[2] Here then we have again the very same Egyptian word *noute*, as it was written by the Greeks, νεοὺτ; and this, in denoting a city, or nome, sacred to the *god* Pan again, or to Ammon likewise. Accordingly D'Anville, in his map, places this *nomos Neut* close to Mendes, and a great lake near it, and calls it also *Diospolis*, as if the Greeks had translated *neut*, by *Dios*, *God*. If then *chem-noo-te* means *Pan the God*,

[1] "Inter Busiriticum et Bubasticum amnes *Neout* (Νεοὺτ) nomos et metropolis *Pan-ephysis*." Ἔφυσις seems to be a mere Greek word, to express the sense of the Egyptian word, whatever it was, (lib. 4. 5.) "Anytius Herodoti videtur esse Neout Ptolemæi." *Marsh. Sæc.* 15. under *Ægyptus inferior*.

[2] It is mentioned by Strabo, *Prope Mendetem est Diospolis et lacus ei proximi*, *lib.* 17. It was possibly these lakes, which the Egyptians meant to express by the Egyptian word, which Ptolemy translates by ἔφυσις, an overflowing of water—"Mendes ubi Pan colitur, lib. 17.

why should not *Ammon-noo* mean *Ammon the god.*[1] That Ptolemy was under no mistake in testifying, that there was actually such a *nome*, called *neut*, although neither mentioned by Pliny nor Herodotus, unless it was the same as his *A-nutis*, is proved by the Chaldee paraphrase ascribed to Jonathan, who, whether he really lived before Ptolemy, or after him, yet has preserved the same name *neut*; for Bochart observes, that in that paraphrase the *Ludæos* in Scripture are rendered *Neutæos*;[2] this shows *neut* to have been a name well known in Syria by its being almost contiguous to it.

Hitherto we have considered Ammon-no as being the Diospolis, or Thebes, near the head of Upper Egypt, but from what has been just now mentioned of another Diospolis in Lower Egypt, and nearly on the border of Syria, a doubt arises, whether it was not rather this latter, which was referred to by the prophets, especially since we have found the *nome* in which it was situated to be called *neut*, which may be the very same word as *n'ho*, or *n'oo-te*, *God*. This opinion is strengthened by our finding from Jonathan the paraphrast, that it was well known to the Jews of his own age, whatever that age was in reality. Beside this, it seems inconceivable, that Esarchaddon could have ever advanced so far as to Thebes, which is quite at the head of Upper Egypt, and yet that not the least mention of such a vast expedition, which included the conquest of all Egypt, should be made either by any profane historian, or even alluded to any where in the Jewish Scriptures, except in the prediction of Nahum against Niniveh. Isaiah went no farther than only to predict *some* calamities to Egypt after the capture of Azotus, and even this is not certain; for by Egypt he might mean no more than the inhabitants of Azotus itself, as this city had before Esarchaddon been a frontier town, and apparently a part of Egypt itself, at least never before subject to Assyria, and the Egyptians appear to have been always studious to keep the borders of Syria subject to themselves. Moreover, when Ezechiel predicts desolation to No-Ammon, he mentions along with it only such cities as bordered upon Syria, Tanis, Pathros, On or Hdiopolis, Zoan, Sin or Pelusium, Bubastum, and Daphnæ; for as to Noph it is quite unknown, unless it was Onuphis, near the rest, (xxx. 14.) but when in verse 4. he denounces calamity to Upper Egypt, he then enumerates such cities and provinces as

[1] "Urbem in Thebaide, quam Chemmin appellant incolæ, Panos urbem interpretantur. *Diod. lib.* I. Bochart erroneously confounds Chemmis with Chamm *lib. i.* 1. Stephanus writes the name Χέμμις.

[2] "Pro *Ludæos* Jonathan habet *Neutæos*, i. e. incolas nomi *Neut*, qui sunt pars *insularium* ut ex Ptolemæo constat," *lib.* iv. 27. *Insularium* is Jonathan's word, not Ptolemy's, νησιωτας; so that he placed *Neut* like Ptolemy in the Delta at *least, if not near the Lakes* adjacent to the Sea.

were situated in or near Upper Egypt only, Ethiopia, Libya, Phut, and Chub, near the Cataracts; and then he says nothing of *No*, although Thebes was very near those others: so that it seems most probable, that Ammon-No was the Diospolis in the Delta, and in the nome *Neut*; but whether the same, or only near to *Pan-ephysis*, we are ignorant; or whether Diospolis was the Greek name for the *nome Neut*, without its denoting any *city* in particular; for *neut*, *God*, might be translated by the Greeks into *Dios*; yet Ammon, indeed, seems rather to denote Jupiter in particular. But Diodorus informs us, that Pan also was by the Egyptians ranked among their chief Deities, so that there were images of him in every temple;[1] and it is observable, that Jeremiah, in chap. xlvi. 25. writes the name *Ammon-min-No, the Ammon of No:* the Jews, therefore, knowing that Ammon was the name of a chief God in Egypt, may have used Ammon merely in the sense of *a great God*, in general, without intending to denote any particular God, whether Jupiter or Pan, or any other; so that by *Ammon-min-No*, Jeremiah might only mean the *God* of the province *No*, or *Neout*, in the Delta, called by the Greeks for the same reason Diospolites nomos. Upon the whole then, when the initial and final particles *ni* and *te* are dropped in the word *n'oo-te*, *God*, the Coptic vocabularies seem to decide, that the original radical word itself was nothing more than *oo* to mean God, either in ancient Egyptian, or even modern Coptic; or else at most aspirated into *Hoo* in pronunciation, yet without the aspirate, possibly, when written, as Akerblad actually finds it to be on the Rosetta stone, although expressed by *Dios* in the same Greek inscription. Now why should not formerly *oo* as well be employed in Egypt to mean *God*, or the Sun, as *ioh* is still to mean the moon, in Saidic writ *ooh*, which is still the common word for *moon?* But although *re* is now the name of the Sun, yet we know, that *oon* was so formerly,[2] and there are still several words in use, which, from their near connexion in sense, seem to have been originally derived from *oo*, as meaning either the *Sun*, or the *moon*, before it denoted *God*. Thus *ouo-ein* is the word for *light; ou-nou, hora, ou-ei, tempus, soua*, the *new moon: sou*, a *moment*. Plutarch also says, that Osiris was said by some to be the Sun, and Isis the Moon; now as both these Deities were worshipped at Thebes as well as Ammon, we may hence

[1] "Pan in præcipuâ veneratione apud Egyptios est; huic enim non modò simulacra in omni passim fano, sed etiam urbem ejus nomine in Thebaide Chemmin appellant incolæ." *lib.* i.

[2] Cyrillus, in a note on Hosea, says, "The Egyptian mythology makes Apis to be son of the *Moon*, and ὼν, i. e. *oon*, is, according to them, the *Sun*. So in modern Coptic, a single letter often distinguishes between words connected in sense: thus, *re* is now *the Sun*, and *res* means the South.

conclude whence it was that it derived its Egyptian nam
Hoo, of which ancient *name* of that city it has appeared,
there are still some relics remaining: and if from *noute*, the
word in Coptic at present for *God*, we take away the letter
small particles, which in that language are so profusely united
before and behind every noun, as if they were integral parts
we find it resolvable into the *Neout* of Ptolemy, the *N*
the Jewish prophets, the *Hoo* of the Coptic vocabularies, an
oo of the Rosetta stone. To this, Ammon may have been a
by the Jews; since Herodotus expressly mentions, that Ju
was in a particular manner reverenced in the city of The
as might be also another chief god in the nome of *Neout*, to w
they, therefore, through ignorance of the Egyptian distinct
gave the same name of Ammon, although it might in reality
been Pan.[1] Strabo also may have fallen into the same error
negligence in calling *Neout*, Diospolis; for Ptolemy mentio
such city or nome as Diospolis in the Delta; while Steph
profusely gives the name of Diospolis to several cities in
Delta, through a similar kind of error, because they were digr
by the worship of *some* Egyptian *chief God* or other; and h
not concern himself whether it was Jupiter or Pan, or some o
neither, in fact, was he able to find Greek names corresponde
each Egyptian god, if he had been inclined to make such
tinctions between their deities, therefore as *Neout* and *Noo* de
divinity in general, he translated them by *Dios*. If Ammo
in Nahum was Diospolis in the Delta, Akerblad would
found the annexed circumstance there of *having the waters r*
about, and the sea for its rampart, to have been quite suitab
its situation. I shall only add, that Count de Caylus, in his E
ian antiquities, has engraven a human head, which he rec
from Egypt, and which he calls the Indian Bacchus, but
no evidence for assigning that name. I think he is mistaken,
that it is the Egyptian Pan; for in Denon's views of templ
Egypt, heads of the very same figure are seen on many of t
which is agreeable to the account of Herodotus: they a
form of a rough haggard-faced old rustic, with a round face
flat nose, a short bristly beard, and short curled dishev
hair, very characteristic of an old shepherd, employed to keep
and sheep: it must, however, be allowed, that Herodotus
another form to Pan, as resembling a Satyr, but he is not al
to be believed.

The name of *Io*, for the moon, seems to have been carrie
Danaus into Greece, for according to Eustathius, in Dio
Perieg. v. 92. Ἰὼ γὰρ ἡ Σελήνη κατὰ τὴν Ἀργείων διάλεκτον:

[1] Lib. 2. Herod.

that Diospolis might be used by the Greeks to denote a *nome* as well as a *city*, the same Dionysius confirms; for the seven *nomes* of Upper Egypt were usually called the *heptanomi*, but Dionysius calls them ἑπτὰ πόλεις, in Perieges. v. 251. If the Argives obtained from the migrators out of Egypt the name *Io* for the *Moon*, the Greeks may have equally derived thence Ἠὼ for the rising *Sun*, *Aurora*, a name which the worshippers of Bacchus, in Phrygia, may have preserved also in case they derived the Bacchanalian rites from Egypt, as is reported. I apprehend also, that when the Greeks interpreted the Egyptian Ammon by Jupiter, they had no foundation for it, as Ammon does not appear to have possessed any of the attributes of Jupiter: but the practice of the Greeks would be, at least, no rule for the Syrians, who might annex no other idea to the name of Ammon, than that of *some chief Egyptian God*, without denoting any one *in particular*. Ἄμμων seems to be a compound of *cham* and *oon* the Sun; but is not aspirated, and at p. 114. Ὧρ and Ὧρος ought to have been printed also without an aspirate.

D'Anville, in his *Mémoire sur l'Egypte*, says, "J. Cassien, (*Collat.* 7. c. 26.) who had himself visited the very spot, relates, *that a desert adjacent to Panephysis was inundated by the water of the adjacent lakes at the time of a great north wind.* I am therefore inclined to believe, that Diospolis and Panephysis were one and the same city." p. 93. This situation of the place accounts for the Greek name Ἔφυσις, and Esarchaddon might have easily penetrated so far into Egypt.

Norwich, April 4. *S.*

ON A PHŒNICIAN INSCRIPTION;
Found in the Island of Malta.

To the Editor of the Classical Journal.

Sir, I Have already submitted to the judgment of the public my interpretation of the Punic Inscription, which was found at Malta, in the sepulcre of Hannibal, the son of Bar-Melek. It is my intention, at present, to offer to you some remarks on a Phœnician Inscription likewise found in that island, and repeated on two different marbles. This Phœnician Inscription is accompanied by one in Greek.

ΔΙΟΝΤΣΙΟΣΚΑΙΣΑΡΑΠΙΩΝΟΙ
ΣΑΡΑΠΙΩΝΟΣΤΤΡΙΟΙΗΡΑΚΛΕΙ
ΑΡΧΗΓΕΤΕΙ.

Dionysius and Sarapion, sons of Sarapion, Tyrians, to Hercules Archegetes.

Barthelemy has observed,[1] that it was the frequent practic the Asiatics to bear Greek as well as Oriental names. This s to have happened in the case before us. Dionysius and Sar are called in the Phœnician Inscription *Abdasar* and *Asatshe* The two marbles appear to me to have belonged to two v altars, dedicated by these Tyrians to Hercules Prince, or Le In fact, Hercules, worshipped under the name of *Melkarth*, the principal deity of the Tyrians.

For a considerable time after the discovery of these mar they seem to have excited little attention: nor was it until the 1735. that they became generally known to the learned worl the means of M. de Marne. His interpretation of the Phœn Inscription, and the subsequent explanations given of it by M Fourmont, and the authors of a book, intitled " Nouveau T de Diplomatique," need not detain us. They are now allo on all sides, to be erroneous. Let us turn to the more lea conjectures, for conjectures they still are, of Barthelemy, Swi and Bayer. I shall first lay before you the translations of t interpreters, and shall then proceed to comment on their se readings.

Barthelemy thus renders the Phœnician words:

Abdasar, et mon frère Aseremor, fils d'Aseremor, fils d'Abdasar, c fait ce vœu à notre Seigneur Melcart, Divinité tutelaire de Puisse-t-il les bénir, après les avoir égarés,—ou dans leur route incert

Swinton's version, if I err not, is to be found in the Phil phical Transactions: but not having a complete set of the volu I have not been so fortunate as to meet with it. Barthelemy, h ever, has thus given Swinton's version in French:

Abdasar et son frère Aseremmor, qui est aussi fils d'Aseremmor d'Abdasar, ont fait un vœu à Melkarth divinité tutélaire de Tyre: les bénisse, ou les fasse prospérer, dans leur tours et retours, ou leur navigation oblique.

I have likewise seen some account of Swinton's Chaldaic r ing of the inscription in Bayer's Treatise, " De la lengua de Fenices." This last author presents us with the following I version of the inscription:

Domino nostro Melkartho Tyriorum Deo singulariter consecra servus, ejus Abdasar, et frater ejus Asershemor; uterque filius A shemoris, filii Abdasaris. Audiat vocem eorum, et continuò exau eos Melkarthus.

Let us now proceed to analyse this curious fragment.

1. Barthelemy reads the first five letters in Chaldaic characte לאדנן—and translates, " à notre Seigneur." Bayer obser " que falta en esta diccion el *vau* final, y aunque el *jod*, entre

[1] Mem. de l'Acad. Tome xxx.

dos *nunes*, porque los Hebros para decir—*Domino nostro*,—escriben y leen לאדנגו *leadonenu*, y muchas veces לאדנינו *leadoneinu*." I conceive this criticism to be misplaced. The Phœnician must have been more nearly allied to the Chaldaic, or ancient Syriac, than to the Hebrew. Now the א in the Chaldaic affix נא, *noster*, is often, (I might say commonly,) cut off by *apocope*. The orthography in the inscription is consequently correct—לאדנן by *apocope* for לאדננא—*Domino nostro*.

2. The next six letters answer to למלקרת, that is, to *Melkarth*. This was the Tyrian appellation of *Hercules*. Selden, (if I recollect rightly, for I have not his book at hand,) has rendered *Μελκάρθος* into מלך—ערץ—*Dreadful, or mighty King*. I myself conceived this title to be מלך-ארץ, "King of the land." This inscription proves that we were both wrong, and that Bochart came nearest to the truth when he read מלך-קרתא, "King of the city." מלקרת is evidently a contraction for מלך—קרת.

3. The three following letters give us בעל, *Baal*,—a name that must be familiar to every one. If this name be not retained, I would rather translate it—*Lord, Ruler, Leader, &c.* than "tutelar God." It answers to *Archegetes* in the Greek inscription.

4. Barthelemy pretends, that the three next letters make צרא *Tsura*, the name of the city which we call *Tyre*. Swinton and Bayer object to this reading, and join the א with the succeeding word. They observe, that the name of the city is always spelt either צר, or צור, both in the Bible, and on ancient coins. It may be added, that the name is uniformly written צור *Tsur*, in the Syriac and Chaldaic versions.

With all this, however, I am very far from thinking that Barthelemy is wrong. It is generally agreed, that the city was called *Tsur*, from צר, or צור, *a rock*. This word must, then, have once existed in the Chaldaic, or ancient Syriac, of which the Phœnician was a dialect. Is it not, therefore, highly probable, that the Phœnicians would frequently distinguish the rock from which their city was named, by the addition of the *emphatic aleph*? This *emphatic aleph* does not exist in Hebrew; and consequently we shall never find צרא for צר in the Hebrew Scriptures. The Tyrian coins, which are preserved, are too few in number to decide the question. Besides, the legends on coins seldom contain more letters than are absolutely necessary: in them, brevity is elegance. The reason, too, seems obvious, why the Chaldaic and Syriac translators always preserve the Hebrew orthography. The word צר, or צור, *a rock*, appears to have become obsolete in Syro-Chaldaic—even before the Targums were written. I believe, that it is to be found only once in the Targum of Jonathan, and not at all in that of Onkelos. These writers, therefore, would naturally abide by the strict Hebrew orthography of a proper name, which

might not strike them as significant. The case must have been different among the ancient Phœnicians; and the word צר, *a rock*, must have been familiar to them, since they thus denominated their city from the rock, on which it stood. Their language was a dialect of the Chaldaic, and they could have been no strangers to the use of the *emphatic aleph*. I conclude, that they often called the rock of Tyre, by eminence, צרא *tsura*, "the rock."

5. The letter which follows the א is the only one, of which the power is doubtful in the inscription. It recurs five times. Barthelemy makes it a ה, Swinton a מ, and Bayer a ש. I believe Bayer to be right.

After צרא, Barthelemy reads the two next words הנדר עבדנא, and translates, "*avons fait ce vœu.*" After עבד there is a *lacuna* on both marbles; and, as it appears, Barthelemy fills up the vacant space with the Chaldaic affix נא, or the inflection of the verb denoting the first person plural. He certainly did right in adopting the Chaldaic rather than the Hebrew inflection; but I think, that the expression is not quite idiomatic. Barthelemy says, that the expression עבד נדר is to be found in the Chaldaic paraphrase of the Bible. The reference is rather a wide one. There is no doubt that עבד in Chaldaic properly bears the same meaning as עשה, *facere*, in Hebrew: abundance of examples may be found in Daniel. The only passage, however, as far as I recollect, which is to the purpose here, is the following one in Jonathan's Targum—מעבד נעביד ית נדרנא די נדרנא—"We certainly shall perform our vows which we have vowed." (Jer. xliv. 25.) I should then have expected the collocation of words to have been similar to this in the inscription, if the sense had been what Barthelemy supposes. In all events, I think we should have had some such expression as the following—עבדנא ית הנדר, "we have performed the vow,"—or, נדרנא ית הנדר, "we have vowed the vow." But I object chiefly to Barthelemy's reading here, because I find it impossible to consider the disputed letter as any thing else than a ש in other places where it occurs, and as such I must, therefore, read it here.

Swinton, if I do not err, reads אמנדר. Of this I can make nothing; but not having his own explanation before me, I shall say no more on the subject.

Bayer purposes to read, &c. שנ נדר עבדו עבדאסר ואחיו אסרשמר and translates, *singulariter consecravere servus ejus Abdasar frater ejus Asershemor*. He understands אש to be written for איש; nor shall I deny that this is quite without authority: איש however, is improperly represented by an adverb. If Bayer be right in the sense which he gives to the passage, איש should be rendered *unusquisque*. But I cannot think that this assemblage of words can be reconciled to the idiom either of the Chaldaic or of the Hebrew. Had the writer intended to express the sense which Bayer would have him to do, I should have expected him to have

named the two men first, and then to have added some such words as נדרו נדר שניהם איש.

6. No further difficulties occur, until we come to the third line No. 1. where the disputed letter again occurs. Barthelemy hallucinates here. He reads the first four letters הן בן; and his own comment betrays the infelicity of this reading: "Ces quatre lettres," says he, "forment une assez grande difficulté: les deux dernieres donnent le mot בן, *filius*, mais ce mot devroit être au pluriel. Seroit-ce que parmi les Phéniciens le pluriel avoit été quelquefois désigné par l'addition d'un *he* et d'un *nun*, *&c.*—— ou ne seroit-ce pas plutot que ces deux lettres, *he* et *nun*, désignant le pronom *is*, *ille*, signifieroit qu' Abdasar, et Aseremor n'étoient freres que par adoption?" &c. There is nothing in any of the cognate dialects to authorise the supposition, that הן being placed before a noun in the singular could convert that singular into a plural. The introduction of the Chaldaic pronoun הן, *is*, *ille*, would not put בן into the plural, and Barthelemy says בן ought to be in the plural. הן בן, *ille filius*, cannot be read here without destroying the syntax.

Bayer says, that it was frequently the custom for the Phœnicians to omit the letters *vau* and *jod*. Thus they wrote צדנם for צדנים, &c. &c. Bayer, therefore, reads שן בן, *quasi* שני בני — supplying the two final *jods*. I doubt whether we can be authorised in adding letters which are wanting in the original. Besides, we may suspect, that Bayer's argument does not apply. In Hebrew we often find מלכם for מלכים *Kings*, *&c. &c.*; but if we had met with שן בן עלי for שני בני עלי, *two sons of Eli*, we should have considered it as a most singular anomaly in the Hebrew language. The words, as they stand in the inscription, are שן בן. Can this be reconciled to syntax? I have nothing to offer upon the subject but conjectures.

It is necessary to recollect, that the Hebrew and Phœnician were distinct dialects, and consequently that rules, which are valid for the Hebrew language, may not be so for the Phœnician. This last language must have been more nearly allied to the Chaldaic, or ancient Syriac, than to the Hebrew; but we ought to remember, that all the remains, which we possess of *genuine* Chaldaic, are contained in a few chapters in the books of Daniel and Ezra. May it not be even suspected, that what we there call *genuine* Chaldaic, was in some degree Hebraised? Be this as it may, there might have been, and probably were, Phœnician expressions, and idioms, for which we should not be able to account by referring to the few remnants of the Chaldaic language transmitted to us by Daniel and Ezra.

The word שנה in Hebrew signifies "to do a thing a second time"—*iterare*. In this word the final ה does not appear to be radical; and, I believe, that its most ancient form was שן. Thus

we have שנו וישנו—" Do it the second time, and they did it the second time." (1 Kings, xviii. 34.) It seems then not unlikely, that this ancient root שן was originally a sign simply significant of *iteration, repetition, duality.* The greatest difficulty, however, is to account for the subsequent noun being in the singular—בן. But in Hebrew, we find ארבעה מלכים " four Kings." The numeral is in the singular and feminine—the noun in the plural and masculine. A grammarian easily explains this apparent anomaly, by observing, that the proper translation is really not " four Kings," but " a quaternion of Kings;" just as we might say, " a dozen of Kings," for " twelve Kings." In vulgar English we say two pound, five shilling, &c.; and we both say and write, " the man weighs ten stone," and not " ten stones." Nor is something very like this without example in Hebrew — ויחי אדם שלשים ומאת שנה. Here we have pretty distinctly " year" for " years." If I do not forget, Jonathan puts בן in the singular after תרין, and translates תרי בנך-שני בניך—" thy two son," for " thy two sons." (I speak from memory; but see the Targum, 1 Sam. c. 4.) Upon the whole, then, I am inclined to think, that the Phœnicians may have written שן בן, where the Hebrews would have written שני בני. Most certainly, we must either admit this, or give up the inscription as inexplicable. The דן בן of Barthelemy will not construe at all—Swinton's מן בן labors under the same disadvantage—and if we supply two *jods,* we quit the inscription which has them not.

It may be proper now to mention, that I read the two last words of the first line שן דר—and translate, " two marbles." I am aware of all the disputes concerning the word דר; but I am content to believe with the two Buxtorfs, that it was applied to marble, and particularly to Parian marble. Bochart may be right in thinking, that it originally signified " a pearl." This, however, could scarcely have been its only meaning. I saw one of the marbles on which the inscription has been cut, and it seemed to be of the finest white marble of Paros. Both the marbles were once in the library at Malta; but one, I believe, has been removed.

We now come to the last words, which Barthelemy reads—כה מעקלם יברכם—" ainsi puisse-t-il les benir après les avoir écartés." He says, that מעקל is the participle *pihel* of the verb עקל. In the only instance of the existence of this participle, it is in *puhal.* It may, however, be in *pihel* here; but then I should think it must signify either " perverting," or " rendering crooked, or tortuous." Let us pass this again, and take the sense which the translator has given to it. Here, however, we must stop ourselves in the career of our indulgence. The Hebrew words are deficient in some things which are conveyed in the translation, and which help to eke out a sense. Doing as much as I can for Barthelemy, *in taking* the sense which he gives to מעקל, I must translate the *words collected* by him—" thus having made them wander he shall

bless them." Now I cannot make this accord with the preceding part of the inscription. "We Abdasar and Aseremor, &c.—have made this vow to our Lord Hercules, &c.—thus having made them wander he shall bless them." I do not object to the change of persons, because this occurs frequently in the ancient Oriental languages; but I think that the last part of the inscription is here rendered altogether inconsequent and irrelevant.

Bayer seems to me to have discovered the true reading; but he proposes very unnecessarily to introduce letters, which are not to be found in the original—the words there are—כשמע קלם יברכם. Of these words, Bayer gives a long and unfaithful translation—*Audiat vocem eorum, et continuò exaudiat eos Melkarthus.* He proposes to supply שמע and קלם with a *vau* each. For this there is no necessity. כשמע is here the infinitive שמע governed by the particle כ. No *vau* is requisite. כשמע עשו את-דברי אביו—"when Esau heard the words of his father." Here the verb is in the infinitive, and is governed by the particle precisely as in the inscription. It is to be observed, that this expression is entirely idiomatic, and so genuine a Hebraism as to render its literal interpretation impossible, without violating the idiom of every European language. Thus in the inscription the words run literally—*secundùm audire vocem eorum, &c.*—Those in Genesis, *secundùm audire Esau verba patris ejus.* Neither is there any necessity for supplying קלם with a *vau;* on the contrary its omission is more conformable with the Chaldaic orthography. I translate these words—"when he shall have heard their voice, he will bless them."

Recurring to the words שן דר and שן בן, I shall not presume to deny, that the Phœnicians may have often employed contractions in their inscriptions. If, therefore, any of your readers should still consider the words above-mentioned as abbreviations for שנים דרים and for שני בני, (which last two words are in regimen) I shall not insist strenuously on my own notion, that the above forms might be agreeable to the Phœnician idiom.

I shall now present you with my Chaldaic and English versions; and shall be much obliged to any of your learned readers, who will put me right where I have failed.

לאדנן למלקרת בעל צרא שנ[ין] דר[ין]
עברו עבראסר ואחי אסרשמר
שנ[ין] בנ[י] אסרשמר בן עבראסר כשמע
קלם יברכם

To our Lord, to Melkarth ruler of Tyre, Abdasar and my brother Asershemor, two sons of Asershemor son of Abdasar, have fabricated two

marbles. When he (Melkarth) shall have heard their voice he wi them—or—thus hearing their voice he will bless them.

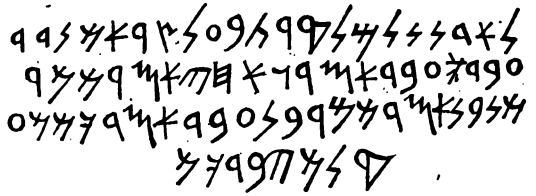
I am, Sir, your humble servant,

Logie Almond, Perthshire, Dec. 1811. *W. DRUMMON*

P. S. Perhaps the word which I have rendered *fabricated*, might be translated—*dedicated*, or *consecrated to religious worship.*

Fac-simile of the same Inscription found on two differe marbles in the Island of Malta.

No. 1.



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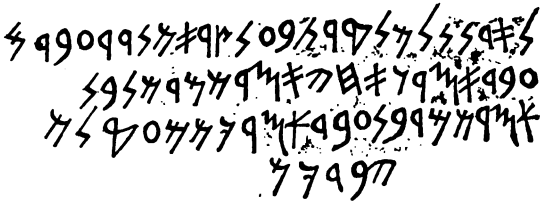
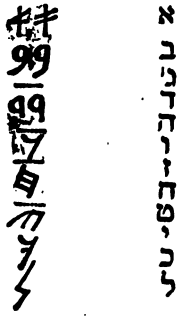
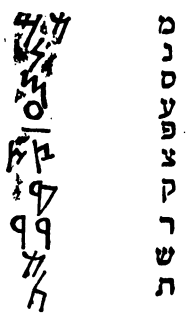


Phœnician Alphabet to accompany the Plate with the Inscription.





NOTICE OF

Illustration of Virgil's Fourth Eclogue.

THE Preface contains a Summary of each Chapter. In the *First* and *Second* Chapters, the Author reviews "The principal schemes "of interpretation hitherto adopted for expounding the Eclogue," and shows their insufficiency in the most satisfactory manner. Here, at the outset, he was under "the necessity of pulling down "old hypotheses, before he could proceed to build up" his own fair edifice.

Having cleared the way, he proceeds, in the *Third* Chapter, "to propound the *true principle*, upon which alone the poem can "be well interpreted;" viz. by assuming it, not as "a prediction "delivered by Virgil himself, in his own person; but, as the recital "of a Prophecy, anciently delivered by the Cumæan Sibyl." And in the *Fourth* Chapter, (the marrow of the Work) he shows, incontestably, by an historical review of the transactions of the times, compared with the matter of the Eclogue, that the Cumæan prophecy could only have for its object, OCTAVIUS CÆSAR. From the beginning of the Volume to the end of this excellent Chapter, our guide leads us on in the pleasantest and most instructive manner. In fact, he makes Virgil his own interpreter; and the illustration obtained by a collation of the Æneid with the Eclogue, is, (as he justly observes) "reciprocal, luminous, and complete." Towards the end of this Fourth Chapter, (page 184.) the Author makes an animated and eloquent appeal to his reader: "And now let me ask, to whom can it be supposed that Virgil "should have conceived the thought of ascribing, at such a "period, the splendid honors which he proclaimed in this exulting "poem?" &c. To the whole of which appeal I give my full assent; having no doubt, that "the honors of the Eclogue are "*now restored to their rightful proprietor.*" And we subscribe to the remark, that "no poet, in that age, would have thought of "ascribing to any individual, unless to Octavius, the circumstances "of glory, marked out by Virgil in this poem." This chapter concludes the First Part of the work.

Had our author closed his Argument here, only adding the last Chapter, (in which he investigates the sources from whence Virgil derived the notions which he combined in this poem,) we should have regarded the book as a finished performance, intitling him to the thanks and praises of every admirer of Virgil. But he does not stop here, he goes on to attempt much more; even to unveil "the very particular and minute allusions, by which Virgil "has connected this poem with the *personal* circumstances of "Octavius."

This Second part comprises the Fifth and Sixth Chapters. His reasoning here is perfectly new. It is founded on the principles of *Astrology* as they were then understood, and applied by the professors of that science, which principles are come down to us in a poem of Manilius, intitled *Astronomicon*. Virgil's ancient Biographer had said, "The Fourth Eclogue is a *Birth-day Poem*." No commentator having ever examined it under that character, our author enters on the arduous task, to prove, "that it is in all "strictness, a Birth-day poem, and founded on the particular "nativity of Octavius; containing allusions to the Astrological "character of his birth."

He brings authorities to show, that the science of nativities, and of the sidereal influences on them, was at that time much in vogue, that Virgil "applied himself, as a favorite pursuit, to the study "of the *Mathematics*, which in that age included *the Science of* "*Nativities*;" and that Octavius took "a very warm interest in "declaring the configuration of the stars under which he was "born." From these facts, it appears very probable, (he thinks) that Virgil, to gratify his patron, in honor of whom this poem was composed, might weave into it such allusions; and, convinced that he has actually done so, he proceeds to develope them, one by one, very circumstantially. In these two Chapters, he prosecutes his plan with perseverance and ingenuity; displaying an accurate historical knowledge of that interesting period, which he applies, with great skill and sagacity, to the illustration of his subject. In the *Fifth* Chapter, all the particulars relative to the birth of Octavius, and the signs presiding over it, are scrutinised and detailed; and in the *Sixth*, the whole matter of the Eclogue is compared with the Nativity before described, and the allusions are distinctly pointed out.

That the learned author has been equally successful in this, as in the former part, we will not venture to affirm. Indeed, from the nature of the arguments here used, it could hardly be expected that they should be equally convincing. One finds, at first, some difficulty in believing, that Virgil would introduce into an Eclogue such obscure references, as must be unintelligible, at the time, to most of his readers. However, after repeated perusals of these Chapters, we are satisfied that many of the allusions are well founded, and were probably designed by the poet. Yet even now, the poem itself does not *readily* and *naturally* suggest those allusions. But this may be owing, partly to the novelty of this mode of interpretation, and partly to the prejudices just mentioned.

In the *Seventh* Chapter, which crowns the work, the author inquires, "from what sources Virgil derived those conceptions, "which induced him to represent Octavius as *a predicted* "*Monarch, who should subdue and rule the whole earth*;—as a

"Divine Sovereign, who should govern and renovate the World?" The Observations and reasonings on this subject are every where sagacious and judicious, and carry conviction with them. It is a very interesting chapter, and will afford the reader peculiar satisfaction.

Nov. 1811. I am, &c. ****

JUSTI LIPSII IN SENECÆ HIPPOLYTUM ANIMADVERSIONES.

EPHEMERIDIS CLASSICÆ EDITORI S.

TIT. I.

JUSTI LIPSII animadversiones in decem illas tragœdias, quæ hactenus sub Senecæ nomine lucem viderunt, perraras hisce temporibus, et nusquam ferè nisi in posthumis cl. illius viri operibus reperiendas, tibi ceterisque literarum humaniorum amatoribus, tanquam εἰς παλιγγενεσίαν, committimus. Multæ illic emendationes extant pulcherrimæ, observationesque rei criticæ vel egregiè peritis dignissimæ. In singulam fabulam lucubrationes ejus singulatim in animo est proferre; ut neque hâc in parte æquò plus singulis temporibus expatiemur, neque sit cur nauseâ quâdam ob nimiam de eâdem re prolixitatem lectores afficiantur. His igitur peractis, ad calcem sequentur, quæ de *scriptore* harum fabularum excogitaverit Lipsius; postmodò, observationibus nostris quibusdam adjectis, è præcedentibus oriundis, coronidem huic rei imponemus. Vale; et nobiscum, ut tecum nos, consentias.

Londini, prid. Cal. Jan. MDCCCXI.

HIPPOLYTUS.

Quæ tamen fabula, veteri meo libro PHÆDRA inscribitur: neque nullâ de causâ.

V. 13.] *Ubi per glacies lenis Ilissus,*
Ubi Mæander super æquales
Labitur agros.

De Atticâ sermo. Ubi igitur in eâ glacies, aut fluvii glaciati? Ambigo. Annon, *per glareas?* Contractâ in dissyllabam voce, ob versum. Ut velit Ilissum per scrupos et saxa, volvi, Mæandrum per æquabiles arenas. Videatur. Nisi vitium tamen majus nonnullo indicio librorum. Nam meo[1] ecce! totus ille secundus versus abest: idque, cùm bis in eo (nescio quo casu) scriptus primus hic Actus. Ab editione priscâ, abest totus primus: in quâ *Melantes* etiam est, non *Mæander*. Cogita, nam cautè hæc me scribere vides.

[1] MSS. Par.

V. 163.] *Quid pœna præsens conscius noctis pavor?*
Benè. Nam nocte plerumque inquietati scelerum memoriâ. Tamen meo e *mentis pavor*: non minùs rectè.

V. 237.] NUTR. *Resistet ille, seque tractandum dabit?*
Hæc cum sequentibus Nutrici tribuuntur. Nolim. Ego Phædram ea dice velim, sed affirmantem, non rogantem. At huic versui personam Nutrici d derim: NUTR. *Tibi ponet odium.*

V. 262.] *Prô castitatis vindicem armemus manum.*
Nec hoc placet in Nutrice. Da Phædræ: et obiter corrige, *pro castita* Mori enim illa præoptat, quàm pudorem violare. Quod tamen impedit Nutri quæ mihi jam dicat, NUTR. *Sic te senectus nostra.*

V. 277.] *Iste lascivus puer, acrè nitens.*
Malim, *ac renidens.* Fallaci quodam risu, Cupido. Statim, *moderatur arc* ex veteri.

V. 286.] *Quæque ad occasus jacet ora seros.*
Probè, nescio an verè. Liber arguit:[1] *Quæque ad Hesperias jacet ora meti* Nec moveor, quòd versus non ad Grammaticam legem. Permutat enim int dum pedes hic poeta; ut mox; *Si quæ Parrhasiæ glacialis ursæ.* Ita enim libr

V. 305.] *Perque fraternos, mala regna, fluctus.*
Vetus;[2] *nova regna.* Jovi nova; cui regnum cœli.

V. 332.] - - - - *quaque ætherio*
Candida mundo sidera currunt.
Idem, *quaque per ipsum Candida mundum.* Interpolârunt ii, quibus mundu ἁπλῶς; pro cœlo dici, et novum erat.

V. 358.] *Altrix profare, quid feras? Quonam in loco est?*
Actûs secundi hoc initium, sed planè παράλογον. Quid enim roget Phædra successu alloquii, cùm vix digressa ab eâ nutrix? Sed nec sequentia ad ha mentem. Liquet mihi transpositum versiculum, et infra alibi inserendum: mirum ni illic, ubi Phædra ad adspectum Nutricis in hæc decorè erumpat: tu denique viso etiam Hippolyto, concidat. Suffici igitur censeam post v. 584. vic

V. 368.] *Nec se quieti reddit.*
Vetus,[3] *Nunc se.* Dat quidem se quieti; sed illa non admittit.

V. 403.] NUTR. *Depone questus, non levat miseros dolor,*
Regina. Sævis ecquis est flammis modus?
Agreste placa virginis numen Deæ.
Ausim hæc trajicere: sic; NUTR. *Regina sævis ecquis est flammis modus?* *Sepone questus: non levat miseros dolor. Agrestè placa virginis.* Res suadet.

V. 444.] *Mentem relaxa. Moribus festis facem*
Attolle.
Liber, *noctibus festis.* Quod valdè approbo; et scio hæc dici de nocturnis eris Triviæ. Propertius:
Cùm videt accensis devotam currere tædis
In nemus, et Triviæ lumina ferre Deæ.

V. 512.] - - - - *sive fons largus citas*
Diffundit undas.
Idem; *Defundit;* aptiùs.

V. 520.] - - - *si celer somnus premit*
Secura duro membra versantem thoro.
Idem; *certior somnus;* et, *versantur thoro.*

[1] MS. [2] MS. Par. [3] MSS. Ald. Par. Lugd. [4] MS. Par. Lugd.

V. 531.] - - - - - *non vasto aggere*
Crebráque turre cinxerant urbes lacus.

us interpretantur Fossas, quibus urbes cinctæ. Cur librum non magis au-*latus* scribentem? Urbes enim sibi latus cingunt et claudunt aggeribus um et turribus.

V. 592.] *Cur dulce munus redditæ lucis fugis?*
Aude, anime, tenta.

sonis hæc variari placeat: HIPPOL. *Cur dulce m. r. l. fugis?* PHÆ. *anime.*

V. 605.] *Vos testor omnes cœlites hoc quod volo.*
HIPP. *Animusne cupiens aliquid effari nequit?*

lor, aut bonæ lectionis et sententiæ mihi liber auctor: [2]*Vos t. o. c. hoc quod le nolle.* HIPP. *animusne* cupiens aliquid effari nequit? Phædra aperire em cupiens, vim ejus primò aperit. Et, Dii mihi testes, inquit, cupere me non cupio, velle quod nolo. Sed adigit sævus et invictus ille Deus. Ni-i sanè hæc bona. Sed versus, inquies, spernit. Jam antè monui, inseri lum dimidiatos istos versiculos, sententiâ poscente, nec sine graviorum va-exemplo. Quòd si concinnare tamen versus placet: deleam τὸ *aliquid:* et i *cupidus*, non *cupiens.*

V. 619.] *Muliebre non est, regna tutari patris.*
rmanum credo,[3] *tutari urbium:* ut in libro.

V. 621.] *Cives paterno fortis imperio rege:*
Sinu[4] *recaptam supplicem ac servam rege.*

ge è scripto,[5] *ac servam tege.* Præivit Regendi verbum: et jucunda parano-i Tegendi subdit. Haud paulo aptiùs ad Phædræ mentem et votum.

V. 658.] *Et genitor in te torvus, et torvæ tamen*
Pars aliqua matris.

edo veriùs,[6] *in te totus*, fide libri.

V. 768.] *Languescunt folio lilia pallido.*
ıertâ voculâ vetus, *ut lilia*, rectè.

V. 783.] *Lascivæ nemorum multivagæ Deæ,*
Pares quas Dryadas montivagi petunt.

c verum. Hæc capis? Non puto. Liber meus, *Panasque Driades montivagos.* ndo, *Panas quæ Dryades montivagos.* Mens et ordo verborum: Te, Hippo-lascivæ Deæ petent ob tuam hanc formam: illæ ipsæ Dryades, quæ Panas tyros solitæ furtim petere.

V. 823.] *Deformis senii limina transeat.*
ɔc sanè aptum, et, puto, verum. Quid scriptura tamen vetus vult, *senii* ıret *imaginem?*

V. 826.] *In scelere quærit crine lacerato fidem.*
nendant, [7]*et scelere.* Meo fuit, *In scelera.* Quod valdè probo. Etsi deletum repostum. *En scela?* quod ipsum haud spernam, detestandi et admirandi am formâ.

V. 852.] *Et limine in ipso vasta lamentatio.*
veteri, *In limine ipso*[8] *mœsta.* Optimè.

V. 974.] - - - *hominum nimiùm*
Securus, ades non solicitus
Prodesse bonis, nocuisse malis?

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[1] MSS. [2] Ort. [3] MS. [4] ["Lege *receptam.*"] [5] MSS. [6] Lugd. [7] MS. [8] MSS. Par.

Opinor scribendum, *Securus audis.* Cur tu, O! magne Deus, inquit, cetera mundi cures et dirigas, culparis tamen et audis securus hominum? N vetus et solita hæc deblateratio in Deum.

V. 1022.] *Latuere nube numen Epidauri Dei.*

Hoc perplexum vetus evolvet, è quo scribe: *Latuere rupes numen.* Illæ ru inquit, quas Æsculapius insidet, latuêre præ alto hoc fluctu; ab Euripide qui hâc ipsâ in re:

Ἔμυντε δ' Ἰσθμὸν καὶ πίτραν Ἀσκληπιοῦ.

["Hippol. 1209."]

V. 1045.] *Longum rubenti spargitur succo latus.*

Veteri, *fucco*: ego, *fuco.*

V. 1063.] [1]*Torvusque currus ante trepidantes stetit.*

Quis *Torvus? Moles?* Nam id præcessit. Orbili, tuam fidem. Noster, *Te que*: ad Grammaticam, non ad versum. Lege, *Torvumque.*

V. 1128.] *Admota ætheriis culmina sedibus*
Duros excipiunt Notos.

Versum imple è libro: *Euros excipiunt, excipiunt Notos.*

V. 1176.] *Animâque memet pariter et scelere exuam.*

Liber, *Animaque me fœdam pariter. Quid hoc monstri?* Eruo, et scio scrip fuisse, *Animâque Phædram pariter.* Sanè hæc sui compellatio haud paulo lidior ad affectum.

V. 1195.] *Mucrone pectus impium justo patet.*

Possit videri illi simile, *Esuriente leone ex ore exculpere prædam.* Et quæ t Tamen vereor ut verius sit, *justo pete.*

V. 1271.] *En! hæc suprema vota genitoris cape.*

Vetus, *Et hæc suprema*[2] *dona.* Verè.

V. 1275.] *At vos per agros corporis partes vagas*
Acquirite.

Idem, *Inquirite.* Aut hoc verum, aut magis *Anquirite.*

["Accedent proximè Lipsii animadversiones in THEBAIDA."]

BIBLICAL CRITICISM.

To the Editor of the Classical Journal.

Sir,

I send you these observations on Jeremiah xx in compliance with the invitation of your correspondent *Jar* If they do not in some degree satisfy his mind on the passage, t may perhaps assist his further criticism on the verse. The seve verse is as follows in our Bible: "O Lord, thou hast deceived and I was deceived: thou art stronger than I, and hast prevail I am in derision daily, every one mocketh me."

I would premise, that Jeremiah had been prophesying the c tivity of Judah for its sin. Pashur, the son of Imner, priest

[1] MSS. *Et torva.* Del Rio *Taurusque.* [2] MSS.

chief governor in the house of the Lord, had put Jeremiah in ward for this his prophecy, urging, no doubt, that he was prophesying a falsity; the next day the prophet is brought forth by Pashur, but changes not his prophecy. Pashur had, as it appears, prophesied prosperity to Judah, and had given out that Jeremiah was a false prophet, and was deceiving the people: on this account, the special prophecy in the 6th verse is delivered against Pashur.

V. 6. "And thou Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt go to Babylon, and there thou shalt die, and shalt be buried there, thou and all thy friends to whom thou hast prophesied lies. *Saying*, 7. Jehovah, thou hast deceived me, and I deceive: thou strengthened me and thou prevailest: I am in derision daily, every one mocketh me. 8. But of my sufficiency I will speak—I will shout out violence, and I will cry out desolation. But the Lord of Jehovah was my reproach and derision daily: 9. and I said I will not make mention of it, nor speak any more in his name. But *his word* was in mine heart, as a burning fire shut up in my bones. Then I was weary with forbearing, and I could not hold. 10. For I heard the calumny of the many. Fear on every side. Report, *say they*, and we will prove him. All my familiars watched for my halting, *saying*, peradventure he may be deceived, and we shall prevail against him, and shall take our revenge of him. 11. But Jehovah was with me as a stout combatant: therefore my persecutors shall stumble." The 7th and 8th verses may be thus paraphrased.

Pashur says, that "thou, Jehovah, hast deceived me, and that I deceive. But on the contrary, thou hast strengthened me, and hast prevailed. Though I am in derision daily and every one mocketh me, as a deceitful prophet; yet while I am able, I will utter: I will shout out violence, and I will cry out desolation. But the word of Jehovah continuing to be my reproach and my daily derision, I said, pettishly, I will throw up my office, and will prophesy no more in his name. But his word being in my heart like a burning fire, I could not keep my purpose." Compare together the first part of the 7th v. and the last part of the 10th. See also the first book of Kings. c. XXII. v. 21. 22.

I have the honor to be, your's, &c. *W. V.*

Remarks on Mr. Bellamy, and the absolute Integrity of the Hebrew Text.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, IT has often surprised me, that some critics of the present day, if we may judge from their silence, so willing

admit, that the received text of the *New* Testament stands in need of revision, while they assert the absolute purity and integrity of the *Old*.

An unprejudiced observer might justly inquire, what peculiar circumstances have preserved the Jewish Scriptures, in preference to the Christian, from the ordinary casualties of copyists, and the corrosions of time. If the assumed fact be resolved into divine interposition, (and what but a continued series of miracles could effect it?) is it supposable, that the author of Revelation should exert his almighty power to defend the law of Moses and the writings of the prophets from every mistake; while the gospels and the epistles, that contained the life and doctrines of the Messiah, of whom Moses spake, and to whom the prophets gave witness, were left to the ravages of time, and the carelessness of transcribers, in common with the works of all other ancient writers? How happens it, then, that there are yet those amongst the learned, who perhaps will not object to an alteration in the Greek original of the one Testament, on the authority of versions and MSS. yet would show themselves indignant at even the supposition of a fault in the printed Hebrew copy of the more ancient part of the same volume? There are some circumstances that may in a measure account for, though they cannot justify, this want of consistency. The little attention, that till lately had been paid to the Hebrew, the corrupt Talmudical sources, from which the knowledge of the first Hebraists was derived: their want of acquaintance with MSS. which have since been collated, and this wonderful dogma of uniformity first propagated by the Talmudists, having been received with implicit faith by their disciples almost to our days, have contributed to keep men from a knowledge of the real state of the case. Whilst the almost universal study of the Greek, the earnest application of most learned men to the critical study of the New Testament, the frequent collation of MSS. the knowledge of the age of the received text, and the absence of foolish prejudices, learnt from Jewish fables, and zealously transmitted from age to age, have discovered to us the true state of the Greek text, and taught us to use the proper methods for ascertaining the words of Christ and his apostles.

These remarks, Sir, were suggested by reading Mr. Bellamy's Critique on Dr. S. Clarke's "Hebrew Criticism." Most sincerely I admire your correspondent's earnestness in the defence of divine truth, and while I am equally surprised with him that a clergyman should be inattentive to the cause, which his profession and principles teach him to defend, I hope that he will ever zealously and successfully oppose all such *Christian*, as well as *Deistical*, enemies of the religion of Jesus.

I am only sorry that his pages should have been stained with *uncandid*, and, I fear I may say, abusive treatment of Kennicott

De Rossi. Many that admire them, know nothing of the per-
l character of those eminent men; but the work which Dr. K.
left behind him, they esteem the lasting monument of his praise.
in Mr. B's opinion, those generally approved critics were "mere
vators," "superficial scholars," "altogether unqualified," and
it mere pretenders to a critical knowledge of the Hebrew lan-
ge," p. 631. These are strong expressions, and a writer had
l produce something more satisfactory than his own assertion,
reference to Mr. Bate's book, before such description can be
lited. Not to mention how grossly such a charge insults the
ned University, who designated Dr. Kennicott to this work,
patronised him in it, as a scholar perfectly competent for the
ertaking, is it, Sir, just or honorable in your correspondent to
:e Dr. Clarke and Dr. Kennicott on a level, and represent
n as pursuing the same plan, "substituting one letter for ano-
r," "one word for another," &c. p. 631. Dr. C. from his
ount asserts, that לחוץ is a gloss in Gen. 49. 13. and that in
.8. נאם יהוה may be tacitly omitted in any place; and this
rely from Dr. C's own conjecture; and supported by no ver-
ns or various readings: but will Mr. Bellamy say that Dr.
nnicott's publication consists of corrections similar to these?
s your correspondent never heard of such things as various
dings? Does he know that there are other MSS. besides those
n which the received text was taken? Is he unacquainted with
independent sources of authority, as the Septuagint, the Sama-
n, the Syriac, and the Targums? (and it is from these that Dr.
has made his collection), or is he prepared to state and to
ve, that the present printed text is taken from MSS. that were
ier the autographs of Moses and the prophets, or else exact
ies of them; and that the versions, and all MSS. where they
er from it, are erroneous? If he is not, then Dr. K. and De
ssi have done the Christian world essential service by publishing
various readings of so many Hebrew MSS. and Biblical Criti-
m is greatly indebted to their exertions. For such noble and
interested services as these, are they to be called innovators? I
e not yet heard that Dr. Griesbach has been called an innovator,
that his suggestions of amendment in the Greek original, grounded
various readings, have been deemed "undigested fancies:"
he has dared to do what Dr. K. never assumed. Dr. K. printed
text of the Old Testament as it stood in Vander Hooght's edi-
n, and placed the various readings at the bottom of the page,
thout even giving his opinion which was the true reading. Dr.
riesbach, on the other hand, examined the received text of the New
estament, and where its readings differed from those of the most
cient MSS. and versions, he cashiered them as spurious, and
mitted the most ancient and valuable into the body of the text;
stly supposing, that the nearer MSS. approach Apostolic times,
e more likely are they to possess Apostolic readings. What

would Mr. Bellamy have said had Dr. G. thus treated his favorite text of the Old Testament? but your correspondent steps in and authoritatively declares, "I do maintain, and can prove, the absolute integrity of the Hebrew text." I should feel myself indebted to Mr. B. if he would explain what he means by the "absolute integrity of the Hebrew text." Does he understand that the printed text is free from all mistakes? If he does, let a few instances suffice to answer him—

i. the printed Text is at variance with Mr. Bellamy.

Mr. B. has rightly informed us, that the meaning of the word אמר is, he SAID, No. iv. p. 851. If he will turn to Gen. iv. 8. he will find ויאמר קין אל הבל אחיו and "Cain said to Abel his brother;" but what did he say? The Hebrew is silent. The Samaritan and LXX. add נלכה השדה "let us go out into the field." With this addition, the words following possess consistency: "And it came to pass, when they were in the field," &c.

ii. The printed text is at variance with quotations in the New Testament from ancient prophecy.

An instance of this occurs in Psalm xl. 7. אזנים כרית לי translated "my ears hast thou opened," compared with Hebrews, x. 5. σῶμα δὲ κατηρτίσω μοι. And surely, if common sense, the connexion, the structure of the sentence, and the evidence of the LXX. and New Testament are to be regarded, this one instance is a strong proof of the faultiness, if not of the corruption, of the present text, unless Mr. B. will assert that all these should be sacrificed, when they oppose his beloved hypothesis of the purity of the Hebrew text.

iii. The printed text is in opposition to MSS. in the hands of both Jews and Christians in the time of Origen.

Your readers, Mr. Editor, will readily suppose that I refer to Isaiah liii. 8. where our present copies read מפשע עמי נגע למו while Origen and the Jews of his time indubitably read למות. I cannot place the argument in a clearer light than by transcribing the words of Dr. Kennicott, though Mr. B. so heartily despises him as a rash innovator.—"Origen, after having quoted at large this prophecy concerning the Messiah, tells us, that having once made use of this passage, in a dispute against some that were accounted wise among the Jews, one of them replied, that the words did not mean one man, but one people, the Jews, who were smitten of God, and dispersed among the Gentiles for their conversion; that he then urged many parts of this prophecy, to show the absurdity of this interpretation, and that he seemed to press them the hardest by this sentence; 'for the transgression of my people was he smitten *to death*.' Now as Origen, the author of the Hexapla, must have understood Hebrew, we cannot suppose that he would have urged this last text as so decisive, if the Greek version had not agreed here with the Hebrew

ext; nor that these wise Jews would have been at all distressed by this quotation, unless the Hebrew text had read agreeably to the words *to death*, on which the argument principally depended; for by quoting it immediately, they would have triumphed over him, and reprobated his Greek version. This, whenever they could do it, was their constant practice in their disputes with the Christians. Origen himself, who laboriously compared the Hebrew text with the Septuagint, has recorded the necessity of arguing with the Jews, from such passages only, as were in the Septuagint agreeable to the Hebrew. Wherefore, as Origen had carefully compared the Greek version of the Septuagint with the Hebrew text; and as he puzzled and confounded the learned Jews, by urging upon them the reading 'to death,' in this place, it seems almost impossible not to conclude both from Origen's argument, and the silence of his Jewish adversaries, that the Hebrew text at that time actually had the word agreeably to the version of the Seventy." And if such is the conclusion, if such was the reading of that time, alas! for the absolute integrity of the Hebrew text of this day.

Once more, iv. The printed Hebrew text is opposed to itself.

Many, very many examples could be adduced; but two shall suffice. The first arises from a comparison of a song of David, preserved in the 22d chapter of the second book of Samuel, and in the 18th Psalm. There can be no doubt of their once being alike, but now, as Dr. Gerard says, in his Elements of Biblical Criticism, there are near 130 variations, many of them plain corruptions, and many removed by the authority of MSS. one of them may serve as a specimen of the rest.

In 2 Sam. xxii. 11. you read וירא על כנפי רוח and he *was seen* upon the wings of the wind, while in the Psalm it is וידא *and he did fly*.

The other instance is that, which first excited doubts in Dr. Kennicott's mind of the purity and strict integrity of the received text.

It is the enumeration of the names of David's mighty men, and their actions given in the 2 Sam. xxiii. 8.—to the end. These two accounts of the same persons differ widely in the *names* of the characters which they celebrate, and indicate, not the dictates of unerring wisdom, but the mistakes of careless or ignorant transcribers. The most inattentive perusal of the passages will set the argument in the clearest light.

Now let Mr. Bellamy say, Are these mistakes or are they not? If he acknowledges that they are, what signifies it, whether they have crept into the text by accident, or been foisted in by wilful corruption? If he denies that they are mistakes — on him devolves the proof that they are the true readings: on him devolves the reconciliation of such

contending passages (" hard task, I ween!") Will Mr. B. intrench himself within the emendations of the Masorites! let me ask him, have they noticed all the difficulties? have they settled every various reading? or if they have, are we to bow with submission to those unchristian and many unknown doctors? Is the right of private judgment denied us in Hebrew literature, or is the dogma of implicit faith in those " we know not whom," again to be introduced? Rather have we not advantages far superior to theirs for ascertaining the genuineness of the text? If amongst Hebrew critics of the present day, an equal stock of patience cannot be found, to count all the letters of the Bible, and of every book separately; and to invent mysteries in letters square and round, open and shut, yet I doubt not there is a far richer share of learning, divested of absurd prejudices, and directed to the noblest objects. Nor ought it to be forgotten that we are possessed of a great number of MSS. and versions, which it would be madness to suppose that the Masorites had before them; whilst they equally with ourselves were deprived of the autographs of the writers, the possession of which would alone have entitled them to our veneration and obedience. Rejoicing, Sir, in Mr. B's. love to the truth, and in his exertions for " the faith once delivered to the Saints," I have only to regret that he evinces so little candor towards those who differ from him. It is much to be lamented, that a dissonance of opinion on any subject, but especially on such subjects as these, which destroy not the obligations of friendship, nor the comforts of society, nor the commands of religion, should excite unamiable feelings in the breast. Most sincerely do I wish, that for their own honor and peace, disputants would learn to possess the feelings, and imbibe the spirit, which Augustine manifested in the words with which I shall conclude this paper.

Quisquis hæc legit, ubi pariter certus est, pergat mecum; ubi pariter hæsitat, quærat mecum; ubi errorem suum cognoscit, redeat ad me; ubi meum, revocet me.

I am, Sir, Your's,

April, 1811. *W. N.*

P. S. Could you not, Sir, afford Mr. B. an opportunity of proving (which he so earnestly desires, page 163.) " that it is not possible to pronounce a single word in Hebrew, without those original Oriental vowels, which those who reject them call points?"

DE LUDIS PRIVATIS AC DOMESTICIS VETERUM,

AUCTORE JUL. CÆSARE BULENGERO.

NO. I.

PROLUSIO.

De aleæ ludo.

Neque homines, neque bruta, in perpetuâ corporis, et animi contentione esse possunt, non magis quàm fides in citharâ, aut nervus in arcu. Ideò lusu egent. Ludunt inter se catuli, equulei, leunculi, ludunt in aquis pisces, ludunt homines labore fracti, et aliquid remittunt, ut animos reficiant. Sed in lusu modus, ut in cæteris rebus, tenendus est. Alea penè ubique vetita. Cicer. 2. *Philipp.* de Antonio agens hominem omnium nequissimum, qui non dubitaret vel in foro aleâ ludere. Idem ait Antonium lege, quæ est de alea, condemnatum. Alea toleranda fuit in Augusto sene, quam remissionis causâ sumeret. Forum, inquit, aleatorium calfecimus apud Suetonium. Germani aleam inter seria sobrii exercent, tantâ lucrandi, perdendíve, temeritate, ut cùm omnia defecerint, extremo, ac novissimo jactu, de libertate, ac corpore contendant, ait Tacitus *lib. de morib. Germanor.* Victus voluntariam servitutem adit, quamvis junior, quamvis robustior, alligari se, ac venire patitur. Ea est in re pravâ pervicacia, fidem ipsi vocant. S. Ambrosius *de Tobia cap.* 11. pertinax aleæ studium Hunnis attribuit. Ferunt Hunnos, cùm sine legibus vivant, aleæ solius legibus obedire, in procinctu ludere, tesseras simul, et arma portare, et plures suis, quàm hostilibus ictibus interire, frequenter autem tanto ardore rapi, ut cùm ea, quæ sola magna æstimant, arma victus tradiderit, ad unum aleæ jactum vitam suam potestati vel victoris, vel fœneratoris addicant. Laërtius *lib.* 3. Plato adolescentem, quòd aleâ lusisset, graviter cecidit. Cùm autem quidam diceret: Ita sævis ob rem parvi momenti? Respondit: Res parvi momenti non est malis assuescere. Chilo Laco missus Corinthum, ut fœdus cum Corinthiis feriret, incidit in Principes aleâ ludentes, abscedit, aítque: Absit, ut Spartani cum aleatoribus societatem ineant. Elibertino Concilio *can.* 79. Qui ludit aleâ, cœtu piorum movetur. Romæ tesseris, aut talis lusere. Horatius:

——Postquam te talos, Aule, nucesque,
Ferre sinu laxo vidi.

Martialis:

Unctis falciferi senis diebus,
Regnator quibus imperat fritillus.

Persius:

Angustæ collo non fallier Orcæ.

Hegesilochus, quòd talis luderet, à Rhodiis in exsilium pulsus est. Fugienda alea, quia, ut S. Basilius *lib.* 7. *Exaëmer.* ἐπὶ τοῖς κύβοις ὅρκοι, καὶ φιλονεικίαι χαλεπαὶ, καὶ φιλοχρηματίας ὠδῖνες. *In tesserarum ludo juramenta, contentiones molestæ, avaritiæ dolores existunt.* Aristoteles *lib.* 4. *Nicomach.* ὁ μὲν κυβευτὴς, καὶ ὁ λιποδύτης, καὶ ὁ ληστὴς τῶν

ἀνελευθέρων εἰσὶν. αἰσχροκέρδεις γὰρ ἀπὸ τῶν φίλων κερδαίνουσιν, οἷς χρὴ διδόναι. *Aleator, fur, latro, sunt illiberales; turpe lucrum sectantur, cùm ab amicis lucrum captent, quibus dare oportuit.* Romæ pueri etiam aleâ ludebant. Horatius *lib.* 3. *carm.*

Nescit equo rudis, Hærere ingenuus puer,
Venarique timet, ludere doctior,
Seu Græco jubeas trocho,
Seu mavis vetitâ legibus aleâ.

Leg. 3. *Cod. de aleatorib.* Alearum usus antiqua res est, et extra operas pugnatorias concessa. Verùm pro tempore abiit in lacrymas, &c. Vide *lib.* 11. *Pandectar. tit. de alea, lib.* 1. Ea coërcitio pertinuit ad Ædiles. Martialis *lib.* 5.

Jam tristis nucibus puer relictis,
Clamoso revocatur à magistro,
Et blando malè perditus fritillo
Ædilem rogat udus aleator.

Ovidius 2. *Tristium:*

Sunt aliis scriptæ, quibus alea luditur, artes:
Hæc est ad vestros non leve crimen avos.
Quique alii lusus, nec enim nunc persequar omnes,
Perdere rem caram tempora nostra solent.

Seneca: Aleator quanto in arte melior est, tanto est nequior. *Lib. ult C. de Religios.* Nulla est major occasio depravandi animi, quàm ludus passim immodicus, ad perniciem omnium rerum. Sidonius *lib.* 1. *epistol.* de Theodorico spectante eos, qui aleâ ludunt, aut ludente Theodoricus, inquit, Rex Gotthorum in bonis jactibus tacet, in malis ridet, in neutris irascitur, in utrisque philosophatur. Aleâ ludebant senes. Suetonius *in Augusto, cap.* 71. Inter cœnam lusimus γεροντικῶς heri, et hodie. Apud Ciceronem *de senectute*, Cato ait: Nobis relinquant talos, et tesseras, qui senes sumus. Sidonius *lib.* 1. *epist.* 8 Student pilæ senes, aleæ juvenes, præter morem. Vetus Gloss. κοττιστὴς aleator, aleo, qui aleam ludit. Julius Firmicus *lib.* 8. *cap.* 25. Aleones Aleatorium erat prope sphæristerium, ubi aleatores talis ludebant, e pilæ ludo fessi vires integrabant. Sidonius *epist.* 9. *et* 11. *lib.* 8. *epist* 17. *lib.* 5. Horatius *lib.* 2. *satyr.* 7. Volaverium quemdam comme morat, qui cùm chiragrâ perpetuò laboraret, hominem mercede diurn conductum pavit, qui pro se tolleret, et in pyrgum talos mitteret.

——qui pro se tolleret, atque
Mitteret in pyrgum talos, merce diurnâ
Conductum pavit.

Jovius *lib.* 29. *Histor.* Philibertum Arausionensem Caroli V. Legatum Florentiam obsedisse ait, et omnia militum stipendia aleâ perdidisse; quare infectâ re abscedere coactum præ dolore obiisse. Omne ludos improbat Tertullianus *lib. de Spect.* Ludi etsi minore curâ pe provincias pro minoribus viribus administrantur, tamen omnes illu deputandi sunt, unde petuntur, unde inquinantur. Nam et rivul tenuis ex suo fonte, et surculus modicus ex suâ fronde qualitate originis continet. In omnibus ludis aut spurcitia, aut insania, a sævitia, fraudes, perjuria, molestiæ, rixæ fuere. Apud Ælianum Chi servo iratus dixit: Ego non te in pistrinum trudam, sed mittam spe tatum ludos Olympicos, πικροτέραν τιμωρίαν εἶναι οἰόμενος ἐν ὀλυμπ

θεώμενον ὑπὸ τῆς ἀκτῖνος ὀπτᾶσθαι, ἢ ἀλεῖν μύλῃ παραδοθέντα. *Acerbius supplicium ratus spectantem ludos Olympicos Sole torreri, quàm pistrino traditum molere.* Non ita generati sumus à Naturâ, inquit M. Tullius, ut ad ludum, et jocum facti videamur, sed ad severitatem potiùs, et quædam studia graviora, atque majora. Ludo, et joco uti illis quidem licet, sed sicut somno, et quietibus ceteris, tunc cùm gravibus rebus, seriísque satisfecerimus. Ludendi quidam modus retinendus, ut ne nimis omnia profundamus, elatíque voluptate in aliquam turpitudinem dilabamur. Suppeditant autem et campus noster, et studia venandi honesta exempla. Tabula talaris dicitur. Tertullianus *lib. de Carne Christi.* Cœlius Aurelianus *lib. 2. tardar. passion.* tabellam talearem vocat alveolum. Calculi, latrunculi, duodecim scripta in aleâ numerantur, etsi industria in hoc genere plurimum potest. Qui digitis micant, aleam ludunt. Ammianus Marcellinus: Aleatores se dici timentes, tesserarios appellari cupiunt. Sed istis alius locus est. Juvenalis *satyr.* 1.

——Neque enim loculis comitantibus itur
Ad casum tabulæ, positâ sed luditur arcâ.
——Simplexne furor sextertia centum
Perdere, et horrenti tunicam non reddere servo.

P. Mimus: Aleator quantus in arte aleæ est, tanto est nequior. Xenophon *in Œcumenico:* οἱ ἀργοὶ, καὶ μαλακοὶ πονηρότατοι, εἴπερ πονηρίαν νομίζομεν ἀργίαν εἶναι, καὶ μαλακίαν ψυχῆς, καὶ ἀμέλειαν, καὶ ἄλλαι δὲ εἰσὶν ἀπατηλαί τινες δεσποιναὶ προσποιούμεναι ἡδοναὶ εἶναι, κυβεῖαί τε, καὶ ἀνωφελεῖς ἀνθρώπων ὁμιλίαι, αἱ προϊόντος τοῦ χρόνου καὶ αὐτοῖς τοῖς ἐξαπατηθεῖσι καταφανεῖς γίνονται, ὅτι λύπαι ἀρ' ἦσαν ἡδοναῖς πεπλεγμέναι. Calor ludentis sæpe aberrat.

Utque petit primò plenum flaventis arenæ,
Nondum calfacti velitis hasta solum.

Sed verba Xenophontis interpretemur: Ignavi, et molles pessimi sunt, si ignaviam existimamus esse malitiam, et mollitiem animi, et negligentiam. Et aliæ sunt deceptrices dominæ voluptates, cujusmodi est aleæ lusus, et colloquia conventúsque hominum inutiles, quæ tandem iis, qui decipiuntur, ostendunt se dolores voluptate obvolutos esse.

De Ludorum origine.

CAPUT I.

Ludos à Lydis ortos esse auctor est Herodotus *lib.* 1. tempore Atyis Regis, ut otio, et quiete, famem, quæ in Lydiâ grassabatur, fallerent, quam exercitatione, et motu augeri, ac incendi putarent. ἐξευρεθῆναι δὴ ὧν τότε καὶ τῶν κύβων, καὶ τῶν ἀστραγάλων, καὶ τῆς σφαίρης, καὶ ἄλλων πασέων παιγνιέων τὰ εἴδεα πλὴν πεσσῶν· τούτων γὰρ ὧν τὴν εὕρεσιν οὐκ οἰκοιοῦντι λυδοί. *Tum igitur inventum ab iis tesserarum, et talorum ludum, et pilæ, cæterorúmque ludorum omnia genera, præterquam calculorum, quorum sibi inventionem non vindicant Lydi.* Porrò ad

famem discutiendam alterâ quidem die quàm longa fuit lusisse, ne ciborum quærendorum sollicitudine torquerentur, alterâ verò lusu abstinentes vesci consuevisse, atque hoc modo vixisse annis duodeviginti. Si ludos omnes Lydi repererunt, exceptis calculis, sequitur et scenicos ab iis repertos, quibus spectandis totum diem persidendo operam darent. Miror eos pilâ lusisse, quæ motu et agitatione famem debuit accendere. Tertullianus eâdem de re *lib. de spectacul.* Lydos ex Asiâ transvenas in Hetruriâ consedisse, et spectacula religionis nomine instituisse, inde Romam accersitos artifices, mutuantur tempus, et enuntiationem, ut ludi à ludis vocarentur. Plato *in Phædro* Theut Ægyptium *πρῶτον*, ait, *ἀριθμὸν, καὶ λογισμὸν. εὑρεῖν, καὶ γεωμετρίαν, καὶ ἀστρονομίαν, ἔτι δὲ πεττείας καὶ κυβείας*, primùm, ait reperisse numerum, et numerandi artem et Geometriam et Astronomiam, et calculos aleam, tesseras et talos. Eustathius *ad lib.* 1. *Odysseæ* verba Platonis referri ait non ad talos et aleam, sed ad tabulam, aut laterculum, in quo per calculorum motus indicantur Solis et Lunæ conversiones et defectiones. Vocat *πεττευτικὴν παιδίαν, πεττευτήριον, διαγράφεσθαι γάρ τι πλινθίον ὥσπερ ἐν τῇ πεττευτικῇ παιδιᾷ*, describi quendam laterculum ut in ludo calculorum, et in eo laterculo signari motus Solis, et Lunæ. Idem *ad lib.* 2. *Iliad. πεττείαν* Ægyptiacam docet esse philosophicam. Isaacius Porphyrogennetes *in Paralipomenis Homeri πεττείαν* Palamedi ascribit, ut et alii de quibus infrà agemus. Hesychius interdum *πεττείαν*, et calculos cum *κυβείᾳ*, et aleâ confundit. Alibi distinguit his verbis, *ἐν κυβείᾳ τοὺς κύβους ἀναῤῥιπτοῦσιν, ἐν δὲ τῇ πεττείᾳ αὐτὸ μόνον τοὺς ψήφους μετακινοῦσι. In aleâ talos aut tesseras jaciunt, in ludo calculorum, calculos tantùm movent.* Græci, Ægyptii, et Pyrrhus, in ludo tabulæ calculos cum tesseris conjunxerunt, et eum lusum usurpârunt qui vocatur hodie *trictac*. Romani 12. scripta indigetarunt. Lusus tabulæ constans calculis sine tesseris dicitur hodie *Skakia*, vulgo *jeu d'Eschets*. *Chetmat* regem mortuum significat. Eustathius igitur ex Herodoto discrimen inter *κύβους*, et *πεσσοὺς*, id est, *tesseras* seu talos, *et calculos* fuisse ostendit his verbis, *ἡρόδοτος οὖν φανερῶς διαφέρειν δηλοῖ κύβον, καὶ πεσσὸν, ἐν οἷς λέγει, ὅτι λύδοι τοὺς κύβους εὗρον, καὶ τοὺς ἀστραγάλους, καὶ τὴν σφαῖραν, καὶ ἄλλα παίγνια πλὴν πεσσῶν*, *Herodotus manifestè declarat tesseras, et talos à calculis differre, dicens Lydos invenisse tesseras, talos, pilam, et alia ludicra exceptis calculis.* Sophocles à Palamede tesseras, et calculos repertos ait, ut famem falleret, ac cibi memoriam tolleret.

> *οὐ λιμὸν οὗτος τῶν δ' ἀπῶσε σὺν θεῷ*
> *εἰπεῖν, χρόνου τε διατριβὰς σοφωτάτας*
> *ἐφεῦρε, φλοίσβου μετὰ κόπου καθημένοις,*
> *πεσσοὺς, κύβους τε τερπνὸν ἀργίας ἄκος.*

Annon Palamedes famem Deo faciente ab illis expulit, et invenit rationem temporis fallendi sapientissimam, sedentibus post laborem maris, et fluctuum, calculos et tesseras, jucundum desidiæ remedium. Aleam militem fuisse bello Trojano qui aleæ lusum invenerit putat Isidorus, nescio quo auctore. Videtur, ut sæpe alias, in rebus quas ignorat divinare. Verba ejus sunt *lib.* 18. Alea lusus tabulæ inventa à Græcis in otio Trojani belli à quodam milite nomine Alea. Meliùs Joannes Antiochensis *lib. de originibus*, Suidas, Cedrenus, et Isaacius

Porphyrogenneta Palamedi ascribunt. ὁ παλαμήδης διὰ τῆς τάβλας τὸν γήϊνον κόσμον ἠνίξατο, τὸν ζωδιακὸν κύκλον διὰ τῶν δώδεκα κάσσων, διὰ τοῦ ψηφοβόλου, καὶ τῶν ἐν αὐτῷ ἑπτὰ κοκκίων τὰ ἑπτὰ ἄστρα τῶν πλανητῶν, διὰ δὲ τοῦ πύργου τὸ ὕψος τοῦ οὐρανοῦ ἐξ οὗ δίδοται πᾶσι καλά τε, καὶ φαῦλα. *Palamedes per tabulam mundum terrestrem obscurè significavit, per duodecim capsos, seu septa, et sedes calculorum Circulum zodiacum, per fimum, et colum vimineum, in quo inclusa erant septem grana, quatuor scilicet tali, et tres tesseræ, septem Planetas per turriculam, seu fritillum altitudinem cœli, unde bona, et mala dantur; ex colo, seu fimo in turriculam tesseræ mittebantur, ne fallaci manu tractarentur.* Suidas: ταῦλα ὄνομα παιδιᾶς. ταύτην ἐφεῦρε παλαμήδης εἰς διαγωγὴν τοῦ ἑλληνικοῦ στρατοῦ σὺν φιλοσοφίᾳ πολλῇ. τάβλα γάρ ἐστι ὁ γήϊνος κόσμος, δώδεκα δὲ κάσσοι ὁ ζωδιακὸς ἀριθμός, &c. ut suprà. *Tabula nomen lusûs, quem invenit Palamedes in oblectamentum Græci exercitûs, cum multâ Philosophiâ, &c.* ut suprà ex Joanne Antiochensi. Putem Palamedem reperisse calculorum ludum sine tesseris, quod belli simulacrum est; tesseras à Lydis repertas; tabulam, in quâ tesseris, et calculis luditur, quam mundi simulacrum esse volunt, ab Ægyptiis repertam. Negat enim Herodotus calculos à Lydis repertos. Homerus quidem Procos latrunculis, seu calculis lusisse ait. Athenæus *lib.* 1. καὶ οἱ μνηστῆρες δὲ παρ' αὐτῷ πεσσοῖσι προπάροιθε θυράων ἐτέρποντο, οὐ παρὰ τοῦ μεγαλοπολίτου διοδώρου, ἢ θεοδώρου μαθόντες τὴν πεττείαν, οὐδὲ τοῦ μιτυληναίου λέοντος τοῦ ἀνέκαθεν ἀθηναίου, ὃς ἀήττητος ἦν κατὰ τὴν πεττευτικήν. *Proci apud Homerum pro foribus calculis ludunt, non docti ludere à Diodoro, aut Theodoro Megapolita, aut Leone Mitylenæo Athenis, à majoribus oriundo, qui in eo ludo fuit insuperabilis.* Centum et octo fuere Proci, qui totidem, quot essent ipsi, calculos inter se contrarios, numero pares statuerint, ut ex utrâque parte quinquaginta quatuor essent, intermedio quodam spatio relicto, quod vacuum esset. In eâ areâ, quæ acies, et ordines discernebat, calculum unum collocâsse, quem Penelopen nominabant. Pro signo, ac scopo is erat, si quis altero calculo ferire posset. Hæc habet Athenæus *lib.* 1. quæ ad tabulam Palamedis non faciunt. Itaque verbum eâ de re non addimus.

De Ludorum divisione.

CAPUT II.

Ludi alii fuere publici, qui in publico ederentur; alii privati, quibus domi luderetur. Ludi publici, in Græciâ Olympici, Pythii, Nemeæi, Istmici, de quibus Petrus Faber doctissimè. Romæ scenici, gladiatorii, Circenses, venationes, de quibus nos olim, et plerique alii. De pila Mercurialis. Nos hîc de privatis agemus, qui minùs vulgati sunt, maximè de iis, qui Romæ in usu fuere, si priùs monuerimus in omnibus penè ludis aliquid contra bonos mores esse. Trochus à Catone Dionysio commendatur, qui pueros jubet trocho ludere. Multi

alii sunt ludi minùs damnosi, quibus hodiéque utimur, cùm à G aut Romanis arcessantur, de quibus sic habeto.

De Ludo trochi, et turbinis.

CAPUT III.

TROCHUM vulgò eumdem esse putant turbini, seu βέμβικι, pueri flagello in porticibus agitant, dicúntque: τὸν κατὰ σαυτὸν *agito turbinem, qui tuis viribus respondeat.* Hâc mente Pittacus cuidam consulenti quam uxorem duceret, ut audiret in porticibus, pueri turbines agentes dicerent, audivit ille canentes, τὸν κατὰ σ ἕλα, et moneri se sensit, ut uxorem duceret suis viribus, et generi p De turbine Tibullus *lib.* 1. *eleg.* 5.

Namque agor, ut per plana citus sola verbere turbo,
Quem celer assuetâ versat ab arce puer.

Persius:

Neu quis callidior buxum torquere flagello,

Græci dicunt, βέμβικα ἐλᾶν, vel ἄγειν. Alius tamen à tr trochus fuit. Erat enim trochus circulus æneus magnus, cui s multi inserti erant, ut strepitu obvii trocho cederent de viâ. Ansâ s hensus in longum mittebatur, volutabatúrque cum strepentibus an Vidi in Italiâ, qui circulum æneum longè jacerent volutabur donec motus per se quiesceret, aut ad lapidem, et obicem of inflecteretur, et caderet. Vetus Gloss. Trochus rotæ genus ad lu Trochus ludentum rota. Propertius ansam, quâ trochus apprel batur, clavem vocat. Martialis *lib.* 11.

Tam laxus, quàm celer, arguto qui sonat ære trochus.

Lib. 14.

Inducenda rota est, das nobis utile munus,
Iste trochus pueris, at mihi canthus erit.

Alii *cantum* legunt, ob sonum suavem. Ovidius *lib.* 3. *Artis:*

Sunt illis celerésque pilæ, jaculúmque, trochique.

Horatius *lib. de arte poëticâ:*

Indoctúsque pilæ, discive, trochive quiescit.

Lib. 3. *carm.* 24. ludum Græcum vocat:

Venarique timet ludere doctior,
Seu Græco jubeas trocho,
Seu malis vetitâ legibus aleâ.

Martialis *lib.* 14. *epigr.* 154.

Garrulus in laxo cur annulus orbe vagatur?
Cedat ut argutis obvia turba trochis.

Propertius *lib.* 3. *eleg.* 14.

Quum pila veloces fallit per brachia jactus,
Increpat et versi clavis adunca trochi.

Martialis suprà canthum trochi vocavit. Propriè canthus est ferrum ambiens curvaturam rotæ. Gloss. vetus, κάνθος τρόχου. Propertius clavem adumbrati trochi vocat, ut diximus, ansam, quâ trochus apprehenditur. Passeratius putat clavem esse, quâ trochus compactilis aperiebatur immittendis annulis, et claudebatur. Ovidius *eleg.* 1. *lib.* 2. *Tristium*:

Hic artem nandi præcipit, ille trochi.

Apud Platonem *lib.* 4. *de legibus*: Trochi erant, qui defixi in eodem loco circumagebantur. οἵ γε στρόβιλοι ὅλοι ἑστᾶσι τε ἅμα καὶ κινοῦνται ὅταν ἐν τῷ αὐτῷ πήξαντες τὸ κέντρον περιφέρονται. *Trochi toti stant simul, et moventur, quum in eodem loco defixerint cuspidem.* Basilius *homil.* 5. *in Exaëmer.* Trochi, inquit, accepto primo ictu circumaguntur, quum defixâ cuspide in seipsis circumaguntur. Vincit is, cujus trochus ictus diutiùs volvitur. Diximus alios fuisse turbines, quorum inferior cuspis in eodem loco non circumageretur, sed scuticâ agitati vagarentur. Virgilius 7. *Æneid.*

Ceu quondam torto volitans sub vespere turbo
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent, ille actus habenâ,
Curvatis fertur spatiis. Vocat volubile buxum.

Græci στρόμβον, στρόβιλον, βέμβηκα. Alius fuit trochus, de quo Acron *lib.* 3. *Ode* 24. Horatii, Trochus est rota, quam currendo pueri virgâ regunt. Xenophon *in Symposio* meminit circuli pleni ensibus rectis, quos saltu saltatrix ensibus rectis transiliret, de quo egimus *lib.* 1. *Theatri nostri.* Artemidorus *lib.* 2. *cap.* 78. vocat τροχοπαικτεῖν, ἢ μαχαίρας περιδινεῖσθαι. Ludere ad rotam, volvi, et circumagi circum enses, eósque transilire. In Symposio Xenophontis mentio fit duodecim rotarum, quas saltatrix vibratas in altum ejiciebat, et excipiebat recidentes saltans.

ON THE HOWLING OF DOGS.

To the Editor of the Classical Journal.

Sir,

If you deem the following remarks of sufficient importance to merit an insertion in your useful work, you will greatly oblige

Your constant reader,

EDMUND HENRY BARKER.

The howling of dogs was considered as an ominous circumstance among the ancients, and is frequently enumerated by them among prodigies: thus Virgil says in the first book of his *Georgics*, at v. 470. that this prodigy appeared at the death of Julius Cæsar

Obscœnique canes, importunæque volucres
Signa dabant.

Ovid, in the 15th book of his *Metamorphoses*, at v. 796. has also mentioned this circumstance:

> Inque foro, circumque domos, et templa Deorum
> Nocturnos ululâsse canes.

Appian has also mentioned it in his 4th book, κύνες τε γὰρ ὠρύοντο ὁμαλῶς, ὅια λύκοι. Virgil, in his sixth *Æneid* at v. 225. makes the dogs howl at the approach of Hecate:

> Ecce autem primi sub lumina solis et ortûs,
> Sub pedibus mugire solum, et juga cœpta moveri
> Sylvarum; visæque canes ululare per umbram
> Adventante Deâ.

Mr. Park says in his highly amusing *Travels in Africa*, (p. 88.): "some of these animals [wolves and hyenas] paid us a visit on the evening of the 27th; their approach was discovered by the dogs of the village; and *on this occasion it is remarkable that the dogs did not bark, but howl in the most dismal manner.*" Hence it was very natural for a people so superstitious as the Grecians and Romans were, to regard such an occurrence with horror, and to consider it as an ominous circumstance, for it seems that it really does indicate extreme alarm in the dog. In Stehelin's "*Rabinical Literature, or the Traditions of the Jews, contained in their Talmud, and other mystical writings,*" we are told at p. 222. v. 1: "The two following passages give a very curious rabinical account of the different behaviour of dogs in a town, sometimes grumbling and howling, at others gamesome, and full of play: in Rabbi Bechai's *Exposition on the five Books of Moses*, in the *Parascha Bo*, (fol. 84. col. 2.) there is the following passage: "Our Rabbins of blessed memory have said, *when the dogs howl, then cometh the angel of death into the city;* but when the dogs are at play, then cometh Elias into the city:" and in Rabbi Menachem Von Re Ranat's *Exposition on the same books*, in the *Parascha Bo*, there is a passage running thus: "Our Rabbins of blessed memory have said, *when the angel of death enters into a city, the dogs do howl*, and I have seen it written by one of the disciples of Rabbi Jehuda, the just, that *upon a time a dog did howl, and clapt his tail between his legs, and went aside, for fear of the angel of death;* and somebody coming and kicking the dog to the place from which he had fled, the dog presently died:" whether the Jews have taken the notion of the cause of the howling of dogs from other nations, or other nations have taken it from them, is a matter beyond the extent of our discoveries, but it is very true, and perhaps very remarkable, that a notion of this nature prevails among the multitude in almost every nation upon earth: there is hardly a town in Europe, which, in the common opinion, is not visited by an evil spirit in the night; which evil spirit, called almost in every place by a different name, is sup-

posed to take its rounds through the streets, while the Inhabitants are asleep, and *to set the dogs a howling;* nor is there perhaps a town in Europe, where one may not meet with a hundred accounts of the mischievous pranks of this visitor; but that, when the dogs are gamesome, or full of play, Elias, or some good spirit, is visiting the town, is perhaps a notion entertained by none but the Jews." Plutarch, in his sensible, eloquent, and curious, *Tract on Superstition*, says that "Aristodemus, the king of the Messenians, was, in the war, which he maintained against the Lacedæmonians, so alarmed at the dismal denunciations of the prophets, *when the dogs howled like wolves*, and a wild herb had grown near the hearth of his house, that he laid violent hands upon himself, in a paroxysm of despair." Shakespeare, in his *Henry the Sixth*, has mentioned this among many other omens, which appeared at the birth of Richard the third:

> "The owl shriek'd at thy birth, an evil sign;
> "The night-crow cry'd, a boding luckless tune;
> "Dogs howl'd and hideous tempests shook down trees;
> "The raven croak'd hoarse on the chimney's top,
> "And chattering pyes in dismal discord sung!"

Trin. Coll. Cam. Oct. 17. 1811.

CRITICAL REMARKS
ON DR. ADAM CLARKE'S ANNOTATIONS ON THE BIBLE.

NO. III.

To the Editor of the Classical Journal.

Sir,

It is much to be lamented, that in this enlightened age, when arts and sciences are arrived to such a degree of perfection, as though little was left for the improvement, and discovery of future generations; a desire for biblical knowledge, such as is consistent with the original Hebrew, should not have stirred up the zeal of the learned in all Christian nations, to attempt a revision of those numerous passages in all the European translations which are inconsistent with the original, and which stand opposed to custom and rational usage among men in every age.

Since the first translation of the Hebrew Bible into the Latin tongue, when these errors were committed by the translator, and from which all the European translations are copied, no successful efforts have been made, to give the translation, where it is objectionable, the language of the original. But accounts of circumstances, as opposite to truth as light is to darkness, and contrary to every idea we have of right reason, on the ground of which the

Hebrew scriptures are written: are permitted to disgrace the pages of the Bible, though not any thing of this nature is to be found in the original.

With a view therefore to prepare the way for biblical information, the proprietors of the Classical Journal, being fully convinced of the serious necessity for a publication of this nature, to put a stop to the alarming progress of infidelity, which has sent forth its poison to every nook and corner of society, have liberally afforded an opportunity for critical investigation.

Much indeed is it to be wished, that the sacred flame for the honor of the scripture might burn in the hearts of others blessed by Providence with affluence, and induce them to enable those who are willing, to devote their time and ability for the accomplishment of so desirable an object.

I proceed to lay before the reader a very objectionable part of scripture, as it stands in the translation, which Deists seldom fail to avail themselves of, in order to show that it is contrary to right reason; but which nevertheless is not sanctioned by the original. It is in the 20th chapter of Genesis where we have a singular account respecting the transactions between Abraham and Abimelech. It is certainly altogether opposed to every notion we have of the transactions between man and man, when rationally considered. At present I should not have noticed it, there being many of far greater importance, did not a modern commentator make it "worse for mending." The English translation is certainly at variance with the Hebrew, but this comment is contrary to both.

Dr. Clarke has attempted to give us a new translation of the 16th verse of this chapter, such a one to a certainty as there is no authority for in the original, where it is thus written, וּלְשָׂרָה אָמַר הִנֵּה נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךְ הִנֵּה הוּא לָךְ כְּסוּת עֵינַיִם לְכֹל אֲשֶׁר אִתָּךְ וְאֵת כֹּל וְנֹכָחַת and it is thus translated in our Bible. *And unto Sarah he said, behold, I have given thy brother a thousand pieces of silver; behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other; thus she was reproved.* But Dr. Clarke says, "*It*, the *one thousand shekels*, not *He* (Abraham) is to *thee for a covering*, to procure thee a veil to conceal thy beauty (unto all that are with thee, and with all other) from all thy own kindred and *acquaintance*, and from all *strangers*, that none, seeing thou art another man's wife, may covet thee on account of thy comeliness." I did not expect to see any thing so contrary to the meaning of the Hebrew come from the pen of this writer.

By no rule in the Hebrew language, nor in any other language, can the masculine pronoun, when it refers to a person, be translated by the neuter pronoun IT. In this verse, the masculine pronoun הוּא HE, evidently refers to the proximate noun אָחִיךְ THY

BROTHER, and not to כֶּסֶף *silver,* the remote noun: therefore cannot be translated by IT. Had the original been written as it is in the translation, thus נָתַתִּי לְאָחִיךָ אֶלֶף כֶּסֶף *I have given thy brother a thousand pieces of silver;* instead of נָתַתִּי אֶלֶף כֶּסֶף לְאָחִיךָ *I have given a thousand of silver to thy brother,* as it is in the original; the neuter pronoun might have been suffered to pass unnoticed, in conformity to the custom of the English language, which makes כֶּסֶף *cheseph,* "silver," neuter, but as this is not the case, Dr. Clarke has no authority for making such a variation from the plain and literal meaning of the Hebrew, except the authority of a whimsical Rabbi, (from whom I suppose he has transcribed it.) This writer surely must know that the syntax of a noun with a noun is their agreement in number and gender, but there is no agreement between the masculine pronoun הוּא HE, and כֶּסֶף *silver.* But as הוּא HE, refers to אָחִיךָ *thy brother,* they agree with each other in number and gender, from which it must appear evident that this new translation cannot be admitted, because it is as contrary to every rule in the Hebrew language, as it is to reason. Consequently it could not be supposed on any ground whatever, that the silver was to be for a covering of the eyes, but that the circumstance being then known that they were married, her husband was the covering of the eyes, or kept her from reproach, because she was his wife. We are told that these thousand shekels of silver were to *purchase a veil:* veils must have been dear indeed in the time of Abraham, but Abraham was rich enough to purchase his wife a veil without any aid from Abimelech.

Concerning these words of Abimelech to Sarah, viz. *and unto Sarah he said,* Dr. Clarke asks, "But, what did he say? Here there is scarcely any agreement among interpreters: the Hebrew is exceedingly obscure, and every interpreter takes it in his own sense." What! "scarcely any agreement among interpreters—the Hebrew exceedingly obscure—every interpreter takes it in his own sense!" There is not any obscurity in the Hebrew, it is as plain as any other passage in the Bible, and there is but one sense which is so obvious that it is impossible for a school-boy not to understand it: viz. "And unto Sarah he said, behold, I have given thy brother a thousand pieces of silver: behold, he is a covering of the eyes, unto all that are with thee, and unto all other." This is plainly the whole that he said to Sarah, therefore there is not any ground for disagreement among interpreters about what he said to her.

In the 14th and 16th verses, as they stand in the English and in all the European translations, we understand that "Abimelech gave to Abraham sheep, and oxen, and men-servants, and maid-

servants, and a thousand pieces of silver," but there is not any authority for this translation in the original. We do not find that there was any consideration given on the part of Abraham for all this profusion of valuable property; for it was not enough that Abimelech should restore his wife to him, which was all he could reasonably expect, but the good king must give him sheep and oxen, and men-servants, and women-servants, he must also give him a thousand pieces of silver: and all this to a sojourner and a stranger. Aben Ezra supposes that all this property was to make a compensation to Abraham for the insult offered him in taking Sarah, that others might be convinced that he was culpable, and that this conduct of his was to be a covering of the eyes to prove her innocence. But this interpretation is a departure from the grammar and syntax of the language, for to refer the pronoun הוּא *Hu, he,* to the conduct of Abimelech, is worse than referring it to the remote noun כֶּסֶף *Cheseph,* "silver," instead of the proximate noun לְאָחִיךָ *thy brother.* Now which of these learned Drs. are we to believe? from what Dr. Clarke says, we must believe that the silver was referred to by the masculine pronoun הוּא *He,* and therefore he changes the Hebrew masculine, for the neuter pronoun *it:* while Dr. Aben Ezra refers the masculine pronoun to the conduct of Abimelech mentioned at the beginning of the verse. It is also evident that Abimelech did not do this in any way to insult Abraham, because he says, "in the integrity of my heart, and innocency of my hands, have I done this;" therefore it must necessarily be understood, that he did this as a compliment to Abraham, seeking an alliance with him, by taking Sarah to be his wife, and which was also understood by his people; therefore there was no ground for that profusion of gifts which the Rabbi supposed were given to Abraham, as Abimelech had not done any thing improper. This has often been considered by Deists as a very objectionable passage, because it is contrary to right reason to suppose that this transaction took place in the order in which it is related in the translation. Neither could Abraham, who is declared to be a prince and the richest monarch in all the east, have accepted such favors without making an adequate return: for honor was a peculiar trait in his character.

We learn from Scripture that the patriarchs followed the occupation of shepherds, and that Abraham was a shepherd king; which was the profession of most of the Hebrews. So that the riches of Abraham arose from his numerous herds of cattle, with which he supplied the different countries. We also learn that it was the custom to remove frequently from place to place for pasturage; for having immense flocks it became necessary to remove them in order to procure a sufficient supply, and to dispose of a part as occasion might require. Not that Abraham wandered about from

place to place without any visible way of procuring a living, a charge which has been often made by Deists, but this was his great, honorable, and profitable occupation, by which he became one of the greatest men in all the east. This appears to have been the case at this period, for the first verse says: "And Abraham journeyed from thence toward the south country, and dwelled between Kadesh, and Shur, and sojourned in Gerar." Now Abimelech the King of the country sent and took Sarah from him, thinking he had a right, as she was reported to be his sister, and not his wife, but as soon as he was convinced that she was his wife, he restored her again to her husband. It is then said in the translation, "and Abimelech took sheep and oxen, and men-servants, and maid-servants, and gave THEM to Abraham," but the word *them* does not occur in the original, therefore cannot be applied to Abimelech's giving the persons and cattle to Abraham.

The word וַיִּקַּח *and he took*, should be translated, *and Abimelech received.* See Exod. 32. 4. וַיִּקַּח *and he received.* 1 Sam. 25. 35. *So David received.* 2 Kings, 19. 14. *and Hezekiah received.* Isaiah 37. 14. The first clause will then read, "and Abimelech received sheep, and oxen, and men-servants, and maid-servants." So that instead of giving all this valuable property to Abraham, for which Abraham had given no consideration, we shall find that Abimelech received them from Abraham, who received a thousand pieces of silver of Abimelech for the same. To the learned I need not enter into particulars, but to those who have not attended to a close investigation of the original, it is necessary to say, that according to the order of the Hebrew, there are two propositions in the verse; the first is, Abimelech receives, or purchases sheep, and oxen of Abraham, which he had brought with him from Canaan for pasturage, and for which privilege he no doubt commuted with the king, who assigned him the best part of the land for pasturage. The second proposition is, that he restored Sarah, who dwelt with him, to Abraham. But the first word in this second proposition which is וַיִּתֵּן *Vayiththeen*, translated *and he gave*, should have been translated as the same word is in Dan. 1. 9. וַיִּתֵּן הָאֱלֹהִים *Now God had brought*, for though it means *to give*, it is not consistent with the following verb וַיָּשֶׁב *Vayaasheeb.* The whole verse truly reads word for word thus,—"And Abimelech received sheep, and oxen, and man-servants, and women-servants; and he brought to Abraham and restored to him, Sarah his wife." This is in perfect agreement with the Septuagint, for ἔλαβε the third person singular aor. 2. has this signification, the same as *accipio, capio,* to *receive* or *accept.* And ἐδώκετο Ἀβραὰμ καὶ ἀπέδωκεν αὐτῷ Σάῤῥαν, also agrees with וַיִּתֵּן לְאַבְרָהָם וַיָּשֶׁב לוֹ אֶת שָׂרָה, "and he brought to Abraham and restored to him Sarah."

From which it appears evident that Abimelech did not give this property to Abraham, but that he purchased a part of the live stock which Abraham according to custom had brought to be sold, and for which he received a thousand pieces of silver. This also agrees with what is said in the 12th chapter, verse the 16th, where we read that Abraham, "had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels." And also Ch. 13. 2. "And Abraham was very rich in cattle, in silver, and in gold," and consequently had no necessity for such gifts from Abimelech.

This is further obvious from the word נָתַתִּי *Naathti*, for though it be rendered, *I have given*, it should, according to rule, be translated by the same word as it is in Numb. 21. 34. נָתַתִּי *I have delivered.* Ezek. 22. 31. *I have recompensed.*—Judges, 1. 2. *I have delivered.* Which then reads, "I have delivered to thy brother a thousand of silver," so far the two verses, excepting the final clause, literally read thus. "And Abimelech received sheep, and oxen, and men-servants, and women-servants; and he brought to Abraham and restored to him, Sarah his wife. And unto Sarah he said, behold I have delivered a thousand of silver, לְאָחִיךְ *to thy brother*, behold, he is to thee a covering of the eyes unto all that are with thee.

But the following words וְאֵת כֹּל are strangely martyred by this writer, he says they may be translated thus: "and to all, or, and in all, speak the truth." Here we have error on error, the words "speak the truth," are a comment or gloss, they do not occur in the original Hebrew, therefore must be rejected. The English translation is certainly nearer the Hebrew, though the translators have put in the word *other*, for which there is not any authority, and it makes the reading bad, viz. וְאֵת כֹּל *and with all other.* But reject the word *other*, which is a very awkward word here, and the true reading is, *and with all.* Now when the following word וְנֹכֳחַת *Venochaachath*, rendered in the Bible "thus she was reproved," is truly translated, which I am sorry to say has altogether been mistaken both by the translators and by Dr. Clarke; it not only makes a part of the second proposition, but it shows that another error has been committed by making two propositions where there is evidently but one. There are but two proposition in the verse, as is signified by the pause; whereas in the Bible translation, and in this author's comment we have three, viz. 1st "And to Sarah he said, behold I have given thy brother a thousand pieces of silver—2nd. behold, he is to thee a covering of the eyes unto all that are with thee, and with all other—3rd. thus she was reproved."

וְנֹכֳחַת *Venochaachath*, finishes the verse, which is in the English *and in all* the European translations, rendered, "thus she w

ed," Dr. Clarke says, " but the word is PROBABLY the person preterite, used for the imperative mood from the נָכַח *nacach.*" What! the second person preterite used for the itive mood? the Dr. is not quite correct in his explanations, terpretations of the Hebrew; no such form of the imperative e found in that language. Now supposing for the sake of deing what is true, that this form did occur in the imperative, no etending to read Hebrew without the true vowels, erroneously points, could possibly determine the true meaning and ation, as the same radical form of the word is found in nt conjugations, viz. in the second person masculine and ine in Kal, in Piel, and in Phaal.

s sad indeed if the knowledge of interpreters of the Hebrew ge amounts only to probabilities. Surely every word in the ew is as certain and determinate in its meaning and appli- as words are in other languages; otherwise what certainty l there be in any translation from the Hebrew?

e word וְנֻכַּחַת *Venokaachath,* does not come from the root *Nacach,* but from יָכַח *yocach,* which means to *justify,* to *ate,* Job 23. 4. " I would order my cause before him, and y mouth with תּוֹכָחוֹת arguments or justifications."—Micah " for the Lord hath a controversy with his people, and יִתְוַכַּח *ll plead,* or vindicate his own goodness, *with Israel.*" נֻכַּחַת *achath* is in Niphal, and should be translated, *thus she was ed.* For this is not applied to Sarah in the Hebrew, as it is translation and by this writer; she had not done wrong in that Abraham was her brother. Neither did the good king elech do wrong intentionally, for as above, it is said, " in the ity of my heart, and innocency of my hands, have I done This will also agree with the Septuagint καὶ πάντα ἀληθευσον· ll things, be thou justified." The two verses will then truly word for word with the Hebrew, thus: " And Abimelech ed sheep, and oxen, and men-servants, and women-servants, e brought to Abraham and restored to him Sarah his wife. unto Sarah he said, behold, I have delivered a thousand of to thy brother לְאָחִיךְ, behold, he is to thee a covering of yes, unto all that are with thee: and with all thus she was ied." That is, he justified her conduct in saying that Abraham ier brother, and as their conduct was approved in the sight od, I conceive that Dr. Clarke has been too hasty in condemnoth.

annot conceive what could induce this writer to suppose that ham did not speak the truth when he said, *she is my sister,* for s the result of his reasoning on the subject. After he has ired *that* the conduct of Abraham is not defensible, he en-

deavours to show what he supposes constitutes a falshood, that it may with the greater force apply to Abraham. He says, "In this place it may be proper to ask, *What is a lie?* It is any action done, or word spoken, whether true or false in itself, which the doer, or speaker, wishes the observer, or hearer, to take in a contrary sense to that which he knows to be true." But here is no action done, nor word spoken, which Abraham, the speaker, wished the hearer to take in a contrary sense; consequently Abraham cannot be charged with a lie. Abraham said, *she is my sister*, and he spake the truth, for she was the daughter of his father, but not the daughter of his mother. Abraham was not asked whether or not she was his wife; had this question been put to the venerable patriarch, and instead of giving a plain answer, as Dr. Clarke would have done, had he said, *she is my sister*, though he would have spoken the truth, yet the negative would have been implied, as though he had said, NO, *she is my sister*. From which it is certain that Abraham was not guilty of *lying*, and that his conduct is free from blame. Could this writer's statement be proved, we should be told by Deists, that all the patriarchs and prophets were guilty of *lying*. Isaac also said, *she is my sister*—that Jacob deceived Isaac—that David by feigning himself mad, *lied* too—and that when Jeremiah was asked by the princes what the king had said unto him, he *lied*, because he withheld a part of the conversation concerning which the king had charged him to be silent. Christ said, "destroy this temple, and in three days I will raise it up:" the Jews were deceived, for they understood him to mean the temple at Jerusalem. "Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days?" and he did not undeceive them. Now it is obvious that this writer's definition of a lie will not go, using his own words, "on all fours," or in plain English, it is not consistent with truth; for as these words had no reference to the literal temple at Jerusalem, so far they were not true, and the speaker "was sensible that the hearers took what he said in a contrary sense to that which he knew to b true;" but who will dare to say, that this was a falshood?

The sacred record does not say that God condemned eith Abraham or Sarah, for thus in the honesty of their hear endeavouring in truth to escape danger, but on the contrary, the proceeding is approved of in the sight of God, v. 7th. "No therefore restore the man his wife, for he is a prophet, and he sh pray for thee."

This conduct of Abraham was so justifiable, that wh Abimelech, who, it is said, *feared God*, heard what he had to s in justification of himself, he did not reproach him, but tre him as a friend, bought his sheep, and oxen, hired his men-ser and women-servants, and said unto him, "behold, my land is l *thee, dwell* where it pleaseth thee."

From the above observations, agreeably to the obvious and express meaning and application of the Hebrew words, when we attend to the relative determination of the branches of their respective roots, and in conformity thereto make choice of such words in our language as by this unerring method point out the varying inflexions of ideas; it must appear to the learned that the objections of the Deist, because the translation is inconsistent with reason, can no longer be made to this part of the sacred history. I have also shown that Dr. Clarke has committed some errors, particularly where, by differing from the Bible translation, he makes the masculine pronoun הוּא *Hu*, refer to the remote noun כֶּסֶף *Cheseph*, silver, instead of Abraham, and that there is no ground for charging the patriarch even with the least degree of prevarication. These conclusions are as erroneous as his comment on the passage, where the three men were entertained by Abraham, for he there says, "he set a whole calf before them, new bread, but baked on the hearth, three measures of meal were baked on this occasion, which comes to more than two of our bushels, and nearly to fifty-six pounds of our weight; whence we may conclude, that men were great eaters in those days." The Dr. attempts to confirm this by a quotation from Homer, Odyss. l. 14. ver. 74. where, he says, the poet makes his heroes great eaters. When Eumæus entertained Ulysses, he dressed two pigs for himself and his guest.

> "So saying, he girded quick his tunic close,
> And issuing sought the styes; thence bringing two
> Of the imprisoned herd, he slaughtered both,
> Singed them, and slashed and spitted them, and placed
> The whole well roasted, banquets, spits and all,
> Reeking before Ulysses." COWPER.

He quotes another passage where it is said, that, "a hog of five years old was slaughtered and served up for five persons."

> ——————His wood for fuel he prepared,
> And dragging thither a well fatted brawn
> Of the fifth year.——————

Dr. Clarke forgets that Abraham had a very large family; we read of three hundred in his own house. Therefore fifty-six pounds of bread was but a mere trifle, where the consumption must have been so great. If Abraham had been an "itinerant," a wanderer from place to place, without any fixed residence, instead of being, as he really was, the greatest shepherd-king of the east; and had had no family but Sarah and the young man who dressed the kid, as this writer seems to think was the case; there would have been some ground for supposing that this great quantity of provision would not have been provided, unless the men had been great eaters, as it could not have been eaten while it was good. I think this writer might have fairly said, that two bushels of flour

would make near a hundred weight; but this mistake is excusable, it is not a scriptural one.

But I may be told, if Abraham made a trade of selling men-servants, and women-servants, how can this be justified? would it not be as bad as the slave trade? I should answer these questions by observing to such objectors, that Abraham was a patriarchal shepherd-king, that he had a great many people on his estates, besides those who are said to have been born in his own house, who got their livelihood under him, and who from their infancy were instructed in the management of sheep and cattle; literally, grazing farmers. These were the persons brought by Abraham to Abimelech to be engaged by him as managers of the sheep and oxen which were purchased by him of Abraham. A kind of bailiffs, so that it was doing them a great kindness to procure them such situations under the pay and patronage of the king of Gerar.

Neither can it be admitted, as this writer thinks, that "all the Gerarites were a righteous nation;" for it appears that a man who was a stranger in their country was always in danger of being murdered *for the sake of his wife*, verse 11. Nor is it possible that Sarah, at the age of 90 years, could be a beautiful woman. Human nature was the same in the time of Abraham, as it is now, for so we are told in this part of scripture. But the truth is, as it was the custom among the eastern nations for the women to wear veils, principally to protect their faces from the heat of the sun, and also from motives of modesty; Abraham was apprehensive that they might mistake her for a younger person, and so slay him for the sake of his wife. Therefore we are not to suppose what cannot be credited, viz. that a woman 90 years old was a beautiful woman, as this writer tells us, for he attempts to interpret the original thus, (as above) "for a covering to procure thee a veil to conceal thy beauty." The legends of the Koran, and the Arabian tales, are not more inconsistent with reason, than a supposition of this nature is with scripture.

Thus I have endeavoured to silence the objections of the Deist to the circumstances related in this part of sacred writ in the translation; they can no longer be by them brought forward to ridicule the Bible. But I am aware that there are some persons so attached to old prejudices, that they would rather witness the alarming progress of Deism and fanaticism, which threatens the destruction of true religion, than they would suffer any alteration in the received translation, though it were the literal sense of the original, and though it silenced the objections which have been the cause of spreading anarchy and blood-shed, by disturbing the peace of religious society in Europe. To this description of Christian professors, who have done more injury to true religion than all the Infidels and Deists in the world, I say, if they be disposed to cavil at any thing I have advanced, I hope in future they will first

endeavour to make themselves masters at least of the grammar of the Hebrew language, for many of the answers I have seen have been defective in this indispensable branch of mechanical learning. They may then consider themselves in some degree prepared to gain a knowledge of the elements of the Hebrew. But while such gentlemen are content with a knowledge of alphabet Hebrew to enable them to dabble in a lexicon for the root of a word, no matter if it be the third person singular preter, which forms the radix, it must go for *singular* or *plural, participle active* or *passive, infinitive,* or *imperative,* it is boldly sent forth, as I have shown, and shall have occasion to do: no wonder they should make such blunders by mistaking tense, person, mood, gender, &c.

But there is another description of men, if possible more dangerous and mischievous than those mentioned above, viz. those who are bold enough to speak and write against the absolute integrity of the Hebrew text; Deists need no better supporters than such as these. They ask, if any continued miracle has been manifested for the preservation of the Hebrew scriptures: I may ask, if the works of Homer, Euclid, Virgil, and the most eminent Latin writers, are not the same now, and must necessarily continue to be, as they were when the authors were living? there can be no interpolation in their works, because the eye of the learned world was upon them in all ages, those bold attempts would have been made known, to the injury of the character, and the ruin of the interpolator. On this ground the scriptures in the original Hebrew claim the same protection. But the original scriptures are of a higher consideration: can any man who believes the scriptures to be what they certainly are, the word of God, for a moment suppose that the God who gave them in the Hebrew language, and who governs the most minute concerns of Man by his providence, would not preserve his sacred word pure? to suppose the contrary, would be to conclude that the Bible is not the word of God, and that he does not govern the world by his Providence. Had these objectors the least semblance of truth, or probability to support them, which is not the case, what good can they propose to the present generation, and to posterity, by inculcating doubts respecting the purity of the original? concerning such it is said, "what are these wounds in thine hands? then he shall answer, those with which I was wounded in the house of my friends." Zach. 13. 6. These are enemies to true religion and the Bible, whatever their pretensions may be.

I intend in a future number to give sufficient proof that the original Hebrew is as pure, and that the Hebrew Bible is as uncorrupt, as it was in the time of the venerable writer.

London. *JOHN BELLAMY.*

BIBLICAL CRITICISM.

To the Editor of the Classical Journal.

Sir,

Your Journal has but lately fallen into my hands, and I have read parts of it with much satisfaction. I perceive that a considerable portion of it is dedicated to *Biblical Criticism;* and I value it much the more on that account; from a persuasion of the importance of furnishing a convenient medium through which the sacred text may receive farther illustration. Among your correspondents, Mr. Bellamy has furnished a paper in No. IV. on which I take the liberty of sending you a few remarks.

After paying a compliment to the zeal of a learned Bishop, who has instituted an academy, in which the Hebrew language receives distinguished encouragement, Mr. B. proceeds to communicate to the public his opinion as to the degree of labor which may be necessary in the acquisition of that language. In doing this, if I am not deceived, our author has been led into inconsistencies, which can be accounted for only on the supposition that he has not fully made up his mind upon the subject. In p. 743. he admits the possibility of a person in three days, acquiring "that branch of the rudiments, which teaches the learner to find the radix of a word, and by this, its determinate meaning in the lexicon." In page 745. he says, "I think it would be a difficult task for a learner of a tolerable capacity, to be perfectly acquainted with the alphabet, in the space of three months, so as to write and understand the radicals and serviles, with their extensive meaning and application as prefixes, and suffixes, which can properly be said to be only a knowledge of the alphabet." Now every one who knows any thing of the Hebrew language, must know, that without such an acquaintance with the serviles as is here supposed, the learner cannot consult his Lexicon to much effect.

I hope I shall not be considered as taking too great a liberty, if I say, that the present production discovers marks of precipitancy, which should be avoided by every one, and much more by one who comes forward to deliver opinions to the world, on subjects of no small difficulty, and of considerable importance. Even twenty years' attentive study of Hebrew will hardly authorise a man to pronounce so magisterially as our author does on the subject of the vowel points. After a judicious and candid examination into the merits of the question, a man may be led to conclude in favor of the points; but surely no man has a right to say, "That it is impossible to read or understand a word without them."

Such a mode of speaking on the subject, savors more of the partiality with which a man regards a favorite, than the candor that becomes a judge. If our author means by *reading*, reading *according to the points:* I believe no man will dispute his position. But if he means to affirm that there is no uttering the words of which the language is composed, without having recourse to the vowel points; this is surely an unwarrantable assertion. As to *understanding* the Hebrew, I do maintain, and can prove, that a man, who has never heard of the vowel points, and who has studied the language without any reference to them, in any shape, may yet be well acquainted with Hebrew: so that when he meets a new passage, he will as readily and as certainly perceive its meaning, as a man, who has made the points his study. But I will say no more now on this subject; as I may perhaps on some future occasion, if I shall be allowed, call the attention of students to it, through the medium of your Journal.

I took the liberty before of suggesting that our author seems to express himself on different occasions, with some inconsistency. In p. 746. he writes thus: "I also differ from the opinion of a learned Rabbi, who was asked, how long it would require a person of good capacity to attain a critical knowledge of the language? He replied, from seven to fourteen years." From this, one would naturally suppose, that our author considered this to be a period of greater length than was necessary: yet he afterwards says, "That it must necessarily be more difficult than the Latin, Greek, or any language whatever." While he acquiesces in the opinion, that for the acquisition of Latin, seven years are necessary, and for that of Greek, fourteen. It may be, however, that the objection is not to the length, but to the shortness of the period: in which case I should have looked for a different mode of expression.

But I have a more serious objection to the sentiments of our author, in the character of a theologian, than in that of either a grammarian or a critic. Let us hear him speak. "Why have not those contradictions, and improper renderings, which are to be found in the Bible translation, cover it with obloquy, and almost seem to impeach the moral justice[1] of God; on which account we are told by Deists, that, if these things be true,[2] the scriptures cannot be of divine origin, and therefore must be the work of men: I ask, why have not the clergy (for in them alone we ought to be able to place implicit confidence respecting these things)

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[1] How does this epithet modify its subject, so as to distinguish it from any thing of the same kind? or in other words, is there any justice, but moral justice? Our author perhaps, by mistake, wrote "moral justice" for "moral perfections," or some similar expression.

[2] Our author means, "if those things exist in the original."

answered all these objections and reconciled the inconsistencies[1] which appear in the translation?" Our author, in this passage, steps beyond the limits of verbal criticism, and enters upon a new province. He considers the command given to the Israelites to extirpate the inhabitants of Canaan, as not contained in the original. It seems strange that there should have been such a general agreement on this subject among all the translators of the Old Testament. Some strange fatality must have attended the undertaking; that at all times, and in all places, and by all men, this error should have been committed, and this misrepresentation of the divine character, without any apparent temptation, sent forth into the world. If then the established clergy were to perform the part assigned them by our author, they would still leave the great majority of mankind laboring under the mistake arising from the supposition, that in the places referred to, they were reading the word of God, and not, according to our author, the inventions of men. But if our author is dissatisfied with such things, he will find occasion of perpetual hostility against our authorised version. He ought to require the correction of such passages as the following. "Go ye after him through the city, and smite; let not your eye spare, neither have ye pity. Slay utterly old and young, both maids, and little children, and women." Ezekiel, ix. 5. Our author's objection, let it be observed, is to the character of any being who could issue such an order as that ascribed, in our translation, to the God of the Israelites. Whether he works by angels, or by men, by rational or irrational beings, by animated or inanimate instruments, he still continues the same. How then can our author reconcile himself to the character of the God of nature? I take it for granted from his avowed attachment to the scriptures, that he does not ascribe any thing to chance. I would wish then to know how the God who commands an earthquake to swallow up the inhabitants of a city, without distinction of age, or sex, is to be distinguished from the God, who issues the same order, and assigns the execution of it to human beings? But, in truth, our translation abounds so much in objectionable matter of this kind, that to make the alterations and purgations recommended by our author, would be a work of more labor, than he is himself, perhaps, aware of. And does he seriously propose to measure the proficiency made by the established clergy, in the study of Hebrew, by their discernment of this asserted discrepancy between the original Hebrew, and our authorised version? If this be his sober judgment on the subject, I cannot but say, without any intention

[1] Inconsistencies cannot be reconciled. Our author means, that what he calls, inconsistencies, should be removed (by an amendment,) from the present translation.

of offending, that there is reason to apprehend he has misspent the twenty years he has employed in the study of Hebrew. The truth is, that this objectionable matter is as certainly to be found in the Hebrew, as it is in the English; and if the existence of such things furnish the Deists with a fair ground of triumph, we must submit: for without new modelling the original itself, no man can, without false translations, make it speak any language but that which appears to our author so liable to objections. Let him, however, make the trial himself, by producing some specimens of his proposed improvements, and we shall be better able to judge, how far his censures on the clergy are well founded, or otherwise. In the mean time I would beg leave to offer a few remarks on Mr. B's criticism on Job, 31st chap. 15th and 18th verses. I do not know but he may be right in presuming that his observations "may be acceptable both to the learned, and to the unlearned," but to one occupying a kind of middle place between the two extremes, I must say, that they have not proved perfectly satisfactory. Let us first consider the 15th verse:

הלא בבטן עשני עשהו ויכוננו ברחם אחד

It is evident that the passage as it stands in our translation is very good sense, and agrees with the rest of the subject. The only objection Mr. B. makes is, "that one question is asked twice." And to avoid such a repetition, he proposes an alteration, by the adoption of which, the passage will stand thus, "Did not he who formed me within, form him? and did not one fashion us in the womb?" Now, it appears to me, that little more need be said of this alteration, than that such a mode of rendering בבטן is unusual, and unnatural; and that, if the objection which it is intended to obviate, be admitted, we should have occasion to revise and correct most of the poetical books of the Old Testament. To refer to all the places, where the same thing is said twice in the same verse, with some slight modification of sense, or change in the phraseology, would be to fill the Journal with quotations. If I may be allowed to offer an opinion, as to the true rendering, it is to be found in the paper published in No. V. signed W. V. It is thus I have been in the habit of translating the passage for myself, with only a slight difference which I take the liberty of proposing, as perhaps more literal than the other. "Did not his maker make me in the belly? yea, he fashioned us in one womb," or "did he not even fashion us in one womb?" not *identically* the same, but sufficiently so for the argument. The first clause of the verse intimates their being the work of one creator; and the second their belonging to the same race of beings; their being both men. All this seems natural, but I doubt whether we have any right to suppose that Job was attending to such nice distinctions as those implied in the alteration recommended by Mr. B.

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The 18th v. is confessedly, as it stands in the Hebrew, a difficult one: but I confess I cannot approve of the translation proposed either by Mr. B. or by your correspondent W. V. Perhaps it may answer a good purpose, if we examine it, as it stands in the original, and as it is rendered in the ancient versions.

Hebrew.

כי מנעורי גדלני כאב ומבטן אמי אנחה

Septuagint.

ὅτι ἐκ νεοτῆτός μου ἐξέτρεφον ὡς πατὴρ, καὶ ἐκ γάστρος μητρός μου ὡδήγησα.

Syriac.

ܡܢ ܥܠܡ ܐܬܪܒܝ ܥܡܝ ܘܡܢ ܒܛܢ ܐܡܝ ܐܬܝܬ ܥܡܝ

Vulgate.

Quia ab infantiâ meâ crevit mecum miseratio, et de utero matris meæ egressa est mecum.

Not one of these versions gives the same sense as another, that of the vulgate appears more natural than the translation suggested by your correspondent *W. V.* as derived from the Syriac, but I should think we ought to look for the original state of the Hebrew text, rather to the Septuagint, than to any other version; as having been made at a period so much nearer to the time when the Hebrew itself was written. By consulting that version, I am inclined to think that the original text stood thus, at the time the Septuagint was composed.

כי מנעורי גדלתי כאב ומבטן אמי אנחה

The only changes here supposed are, the introduction of ת in the place of נ in the third word; and the omission of נ in the last. If this should be objected to as too great a liberty, I can only say, that every one who has undertaken to amend the translation, has ventured to alter, at least, one word, and that, without such good authority as is here produced. The sense will then be: "For from my youth, I have brought *him* up, as a father, and from the womb of my mother I have led *him.*" Job means, I apprehend, to affirm in strong language his early regard to the wants of the destitute.

To the translation proposed by your correspondent W. V. there appears an objection arising from the circumstance of Job's prosperity; which appears not to have been interrupted, till the period at which the book called by his name informs us at once of his existence and of his downfall.

With respect to the translation proposed by Mr. B. unless the word אנחנה be altered, it seems to me quite inadmissible, for the word in question is surely not the first person singular passive of the verb נחה.

The sense given by the vulgate is a good one; but I much

doubt if כאב, considered as one word, can bear the meaning attributed to it, in that version.

Upon the whole, I am led to believe, that the verse in question stood as I have endeavoured to correct it from the Septuagint; but, whether in this conjecture I am right or wrong, every reader must judge for himself.

Dublin, Dec. 17. 1811. *T. Y.*

ON THE PRONUNCIATION OF LATIN WORDS.

To the Editor of the Classical Journal.

Sir, I have long wished to communicate with you on the subject of pronunciation, and should be glad if any of your readers would throw some light upon it. I allude more especially to the manner of pronouncing the antepenultima of certain words in the Latin language. Scholars are much divided on the question: and though a uniformity in this particular may perhaps be reckoned among the minor desiderata of literature, still it is confessedly desirable, and it is so (if for no better reason) to prevent invidious sneers and absurd altercations. The syllables, on which I desire information, are those which prosodians call long by authority, for on the pronunciation of the short antepenultima the agreement seems to be more general. I believe the greater number of scholars pronounce most of these syllables, whether long or short by authority, as if they were long by position, as it is called. For instance, no distinction is made in pronunciation between the words *nomine* and *homine*, both of them being more commonly spoken as if they were written, *nommine*, *hommine*. Again, other words that have this syllable short, are pronounced as if it were long, as *imperium*, *deterior*, &c. Though this does not obtain universally in the case of similar words, as *deterere*, &c. as if it were intended to show that the whole system of pronunciation is merely a matter of caprice, whether founded in ignorance or wisdom, I will not pretend to say. On this plan, the only discoverable consistency is, that the pronunciation of words is entirely independent of their quantity: and for such a determination perhaps some reasons will be adduced. It is said, first, that you do not at all change the *quantity* of the syllable, whether you call it *nōmine* or *nommine*, it being in reality long in both cases, the quantity depending solely upon the time of utterance. To this it may be replied, why should you desire to pronounce a syllable, when long by authority, as if it were long by position? and though it is pos-

sible to dwell as long upon the syllable in either case, the time is not conveniently or distinctly marked by a collision of the same two letters, as it is by the open pronunciation of a long vowel, e. g. the idea of length in the first syllable is not so striking from the sound *nom-mine*, as *nō-mine;* and for this reason the former pronunciation is better adapted to short syllables. This, I apprehend, holds particularly in the reading of poetry: let us take the line "oderunt peccare mali formidine pœnæ," where the sound *formī-dine* is surely much fuller and longer than that of *formiddine.* And further, why we should say in the nominative *formī-do*, and in the ablative *formiddine*, I cannot tell. But secondly, it is objected that in case of short penultimas a similar pronunciation is not retained when the word is increased: e. g. we say *bō-nus, bonitas; gracilis* (not *gracillis*) *gracillibus.* To this it might be fairly answered, that our being unable to make a proper distinction, or to preserve a consistency in all cases can afford no reason for our refusing to do so, when it is in our power. Since the accent is commonly laid upon the antepenultima, that very circumstance obliges us to make the pronunciation of the syllable longer than it otherwise would be; and though such words as *gracilibus* are certainly pronounced as if there were two concurring consonants in the middle, still that pronunciation is more rapid and short than any other would be, the accent remaining the same. If a man were a stranger to the custom of pronunciation, I have no doubt that the word *subtīlitas* would convey to him the notion of a longer antepenultima than *subtillitas* would. Again, it is urged that in dissyllables no distinction is made; *homo* and *nomen* being spoken as if the quantity of each penultima were the same: why then should we require a distinction in other cases? To this a reply might be made as before, that if it is not easy to distinguish in every instance, there is no reason why we should not, when it is practicable. But with regard to these words of two syllables, of which the first is short by authority, the common pronunciation might be altered in two ways: first, by retaining the usual sound, but dwelling upon it only half the time: I could illustrate this by the use of musical terms: if our dwelling upon the first syllable of *nomen* be marked by a crotchet, the first of *homo* might be sounded as a quaver; the same open sound of the vowel being retained in both cases. But secondly, uniformity would be better consulted by our pronouncing the first syllables of such words just as we should if there were three syllables; and this, perhaps, would do more towards establishing a general and consistent rule for pronunciation than any other means whatever. Upon this plan then the words *homo, bonus*, would be pronounced *hommo, bonnus*, thus being made to agree with the sound of the first syllable of

homines, bonitas. Prejudice and habit will revolt at such a proposal; but some advances have already been made toward it even by the most determined abettors of the common system; as in the words *ibi, tibi, sibi.* And in the Greek very considerable advances have been made, as περὶ, μετὰ, λέγω, and very many others. Few, I believe, are offended at the word ἐγὼ being read as if there were two consonants; why then should they be shocked, if the Latin *ego* were read in a similar manner? In the Greek, indeed, we commonly make a distinction between the long and short vowels. In speaking ἥμεας, the sound of the long vowel is attended to; ἔμεο is pronounced as if it were written ἔμμεο: so of ὤλεσα, ὄλεσον and numberless others: and why the same distinction should be denied to the Latin I know not: the difference in point of orthography is not worth mentioning. There are some, I fear, almost incorrigible cases, in which no distinction can be well devised: they occur where the vowel in the antepenultima is said to be pure, i.e. where it is succeeded by another vowel in the following syllable, as in the words *ablueret, Iliadis,* or to take a verse "Jam neque Hamadryades rursum nec carmina nobis:" in such instances I believe the reading must ever be as if the antepenultima were long: but to insist once more upon the argument, this is no reason why we should not establish a distinction when we can.

As to myself, Mr. Editor, though you see my inclination and good-will, I have not had the courage at present to escape from the trammels of my youth, nor to emancipate myself from that "tyrant custom which has shackled man:" though I am aware that a few of our best scholars have partly acted upon the system which I have been endeavouring to uphold. I should be glad to see a fuller discussion of the subject, remaining (though rather idle of late) still sincerely your's,

Nov. 27. 1811. *GRANTA.*

A Defence of the Account of the Fall of Man in Genesis.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

I CANNOT but consider it as a subject of lamentation, that writers of ability, who undertake to illustrate any obscure parts of Scripture, do too often set them in a less favorable light than before, rather than properly display to others the strong sense and important truths, which pervade all parts of that guide to our paths, but which indeed are too briefly hinted, rather than sufficiently expressed, at full

length; and, in fact, when even fully expressed, yet those great truths are delivered in the highly-figurative style of oriental nations, more than in such a precise mode of common language, as to be always obviously understood by every reader. Such, according to my opinion, is the case with respect to the difference between two learned writers in your JOURNAL, concerning the animal meant by the word *Nachasch;* for in truth I find not the least sufficient reason to affirm, that any animal whatever *spoke* to Eve with any audible voice, nor even that the evil principle of the world, called Satan, spoke *audibly* to her, but only that the author of that relation gives the name of the animal called *Nachasch* (whatever animal it may be) to that evil spirit otherwise called Satan by the Jews afterwards, but Diabolus by the Heathens, and believed to exist equally by Heathens, Jews, and Christians, and to have been the cause of intermixing evil in the events of a world otherwise replete with works of wisdom and benevolence. As to the truth of this prevalent opinion, if any persons are so sceptical as to doubt it, this is totally foreign from the subject under consideration, which has no concern with any thing more, than what in the age when the book was writ was the current belief of those, for whose benefit it was written. Both the above learned writers, therefore, are equally in error, when they affirm that any animal whatever was *visible* to Eve, or even *spoke* to her with audible words; for where can they produce the least evidence, that Eve *saw* any form whatever? and as to *speaking* to her, it may mean only *suggested internally* to her thoughts such or such questions for her determination, which the supernatural power, always ascribed to that evil spirit, enabled it to do, even in the confession of all our learned lawyers of the land; otherwise they would never suffer a criminal to be accused of acting by instigation of the devil, and yet never deem it necessary to bring any proof that the devil ever *spoke* audibly to him. Universal opinion therefore confirms, that the supernatural evil spirit in question could communicate thoughts to the mind of Eve without audible words, such as mortals are forced to use in their discourses with one another, to communicate their several opinions and reasons. It was then this evil spirit, which was reputed to have accosted Eve, but which in the early age of Moses might not have obtained the name of Satan; therefore he gives it the name of some animal called *Nachasch*, possibly on account of its having some similar disposition; but if one man calls another man *a dog*, does it follow that he has the form of a dog, or only that he is accused of having some similar dispositions? Why then should your correspondents suppose that the evil spirit, which accosted Eve, appeared in the *form* either of a serpent or a monkey, or any other form, merely because the author of the relation gives him the name of *Nachasch?* I find not the least syllable mentioned concerning the form of the being there mentioned; for they have no right to conclude what the form was from the adventitious name given there as descriptive solely of the *character* of that supernatural being. If it be urged, that although no form is mentioned, yet it is said, that he *spoke* to Eve: but though this be meant ever so literally, yet hence nothing

more can be concluded, than that it had the form of a man, if it spoke like a man; and in truth, a young man was more likely to persuade a young woman out of her duty and her wits, than a serpent or a monkey. There is no sufficient reason, however, to understand *spoke* and *said* to mean literally audible words, but only *suggested such or such thoughts internally* to the mind of Eve. Is it not still a common expression of others, *said I to myself?* and did ever any one conceive this phrase to mean that I spoke audibly to myself? Such figurative phrases are common in all languages and ages of the world; but if understood literally, cannot fail to introduce the appearance of absurdity, and a subject for ridicule instead of illustration; accordingly, the Jews by such literal senses have rendered this account truly ridiculous.

We have then only to inquire farther, what animal it was which was meant by *Nachasch*, the name thus given to the evil spirit, which tempted Eve, and this has certainly been deemed *a serpent* in all ages, both of the Jewish and Christian world; it is also allowed, that in other places of scripture it does sometimes mean this animal; we ought therefore to have some good reason before we reject an ancient interpretation, confirmed by a long succession of ages. It is likewise so rendered in the ancient Chaldee paraphrase of Jerusalem, *Tibi verò, O Serpens, non erit medela, &c.* and again, in the Epistle of Barnabas; some circumstances also are *afterwards* mentioned with respect to the punishment denounced for the transgression in question, which seem to allude expressly to the *form* of a serpent being signified by the name Nachasch; and moreover at the *beginning* of the account, allusion is made to the *disposition* of a serpent. We will therefore examine these two sentences more minutely. The account begins with saying, that the Nachasch was both a wild animal and a subtle one; now these properties will at least suit well enough with a serpent, but *subtle* in the Latin *callidus*, and in the septuagint Greek φρόνιμος had a very particular propriety, when applied to a serpent, according to the current opinions of the ancients, and is accordingly so applied in other parts of scripture. Bochart, in his *Hierozoicon* lib. I. c. 3 and 4. has collected a variety of accounts from ancient authors to this purport, which, whether true or false, is immaterial, so long as they were generally believed true. For φρόνιμος Symmachus and Aquila substituted πάνουργος, *versed in all kinds of craft*, which may indeed be less liable to be misunderstood, but φρόνιμος was better in one respect, as it implies a good kind of craft, answering to our word *shrewd*, whereas the other implies more of the bad cunning of a fox; and the examples of shrewdness imputed by the ancients to serpents, are all to some good end; they were by them even thought intelligent enough to foretel future events, and to have *supernatural* knowledge, on which account Æsculapius is generally represented with two serpents entwined round his staff. This character of the Nachasch for shrewdness or sagacity is afterwards confirmed by Eve's saying, *The Nachasch beguiled me.* Nothing more occurs concerning its character until God pronounces the punishment on

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it, "on thy belly shalt thou go, and dust shalt thou eat, all the days of thy life." These words again show, that they allude to the nature of a serpent, which is again confirmed by what follows: "It shall bruise thy head, and thou shall bite man's heel." Bochart, as above, produces repeated notices from the ancients, that the heads of serpents were thought by them the only vulnerable part, and to be the seat of their hearts and of their lives; and also that they eat earth. Nicander in his *Theriaca* says of a serpent *aridos sulcos depascitur* v. 373. and *Phile* says ψίλον χοῦν ἐσθίει, *nudum pulverem edit* c. 59. All these circumstances in the character of the *Nachasch*, confirm, that it was used here as the name of a serpent, and in that sense was given as a name to the supernatural Satan of the Jews. But I was sorry to find Sir W. D. to mistake so much these words, "upon thy belly shalt thou go all the days of thy life," as to conclude from them, that the Nachasch *once walked erect:* (p. 241.) this was indeed, one of the strange fanciful opinions propagated by the Jewish Rabbins, and believed by too many Christians, that the form of the *Nachasch* was changed as a punishment to it. Yet the above words afford no foundation for this opinion; they only denounce *that the serpent should continue ever thereafter to crawl on its belly in an ignominious manner, the same as it had done before,* (so shalt thou go all the days of thy life). Accordingly, Bochart thus censures this idle tale, invented by the Jewish commentators, and still adhered to even by philosophic critics; "Mihi non est verisimile Deum *mutâsse* quidquam in naturâ serpentis, sed tantùm quod *erat* in ejus naturâ cessit in pœnam, ut in homine nuditas, et in muliere partus." c. 4. Sir W. D. speaks also, as being equally certain of the *Nachasch talking* audibly "It is quite clear that *Nachasch* could talk," p. 241. But *said* in this oriental parable, as I have shown, may be only a figurative phrase for instilling thoughts in a supernatural manner into the mind of another person, to be the subject of their meditation. In Esop was it ever inquired, whether the animals there really *spoke* in an audible manner the Greek words attributed to them? or rather only that the author ascribed such thoughts to them, as might have occurred to them in case they were capable of thinking, and which, if spoken, would have such or such a meaning. It can then be no more concluded, that the *Nachasch* really talked, than that it was a real serpent, because such a name was given to it, and such words ascribed to it. But it may be urged perhaps, that the *punishment* is denounced directly against a serpent itself by the Deity, and not against Satan, as is proved by the form and other properties of a serpent there ascribed to it. Yet why should such a prophetic denunciation of what was to happen in future differ from other prophetic denunciations found in the Jewish prophecies, and even in their histories, as well as in the didactic discourses of our Saviour himself, of teaching literal truths by allegoric words? In history we read, that *the thistle sent a message to the cedar that was in Lebanon,* 2. K. 14. the words here are only relative to a thistle and cedar, but while one thing is *spoken* of, a different one is *meant*, namely, the kings of Israel

and Judah; this is the essential nature of every allegory, which has accordingly been relished as an expressive mode of information in all nations and languages. Since then the name of *serpent* was given at first to the supernatural agent so called Nachasch, this offered an obvious opportunity of continuing afterwards the denunciation of punishment destined for it in the same allegoric words, as if they related to the serpent only, its nature and properties, although in reality they *meant* the supernatural agent itself so named: and the articles of similarity between the two are left to readers themselves to discern by their own intellects, namely, that as the serpent should go on all its future life to crawl ignominiously on its belly, shunned and detested by the human race, yet ever biting them insidiously, while they reciprocally should aim destruction to his most vital part, the head; so should that evil supernatural being crawl through the world to the end of it in a detested state, shunned and abhorred by men for his treachery and injuries, until at last the offspring of man should put an end to his evil practices. This the Jews always expected to be effected by their Messiah. How then from this *extension* of the allegoric relation to the punishment denounced against the serpent, can it be concluded that the agent named Nachasch was a *real serpent* any more than from the mere *name* itself at first given to him? This allegoric conclusion was a natural consequence of the allegoric commencement; and that any one should on account of the *punishment* here denounced maintain that it was a real serpent, which both talked and before walked upright, is as unsolid a conclusion as that the above supernatural agent really *afterwards* crept upon his belly, bit man's heels and eat dust. "Amphora cœpit institui, cur urceus exit? Quod sic mihi ostendis incredulus lego:" yet it is from such literal but erroneous senses that Sir W. D. deduces the absurdities, which he ascribes *equally* to the explanations of both writers; and, in fact, they must of necessity exist equally in *every* literal explanation of allegoric phrases of any kind whatever, just as in the case of the *thistle* if it *spoke*, or *sent* a message, or if the cedar *received* and *read*, or *heard* the message read by others. Therefore in the above criticisms, I acknowledge much learning and wit, and a ready use of the opportunities afforded for them, but cannot find complete satisfaction in them, or a clear explanation to others of what they find to be doubtful and obscure, through the contradictory accounts given by those different writers, who while they differ with very learned abilities about the senses of ancient words, have both of them thus exposed and brought upon themselves some oblique arrows from Sir W. D. where neither of them was sufficiently covered by the shield of consistent senses in his explication of this ancient parable. With respect however to the senses of ancient words in this scriptural account, I may observe farther, that as there is no sufficient foundation for altering the Septuagint word φρόνιμος for πάνουργος, which Aristotle expressly describes to be the character rather of the fox, as implying roguish craft; so the former epithet is confirmed by our Saviour, "Be ye shrewd (φρόνιμοι) as serpents, yet inoffensive as doves," which word, however, thus implying a commendable kind of

shrewdness, refers in the serpent, according to the ancients, chiefly to its sagacious shrewdness in self-defence and defence of its offspring, and such other particulars. It may therefore by some be doubted, whether such an epithet be sufficiently consistent with what is afterwards mentioned of its mischievous or malicious disposition to man, and indeed to all other animals: yet it should on the other hand be considered, that such apparently mischievous acts arise only from an excess of zeal for the safety of itself and offspring, so that they acquire the character of offensive mischief only from the serpent's inability to distinguish neutral intruders upon it, from intentional enemies to its safety. As to what Eve says, "that the serpent beguiled me," neither does this seem inconsistent with the favorable idea suggested by φρόνιμος, for it may refer rather to the character of πάνουργος in the supernatural agent represented by the serpent, than to the character of the serpent itself, and thus while one word suits that agent best, the other best suits the serpent. Lastly, Leclerc has proposed another sense of the Hebrew word denoted by φρόνιμος, for he pretends, that it may mean *insidious*, i. e. expressing the idea of lying in wait in order for *offensive surprise;* and he adduces in support of this, that Aristotle describes the serpent as being remarkably thus insidious, (μάλιστα ἐπίβουλος) but this is only in part true, for serpents do not lie covered in the grass for the purpose of any such surprise, but rather from fear or caution, or merely for their own satisfaction: yet this sense has been too hastily adopted by Patrick, in his Commentary, and lately by Rosenmuller, in his Scholia on Genesis. Leclerc pretends farther in support of it, that the Hebrew word has this sense of *insidious* in i. Sam. 23, 22; and yet he himself in his note there shows, that this is only a sense given to it in the Latin vulgate, by the word *insidèer*, which it ought not to have, since the text indicates only the sense of *astutè aget*, in the Septuagint πανουργεύσηται rightly, and so he himself translates it there, *callidè se gessit*. We find, then, no sufficient reason to depart from the favorable sense of φρόνιμος, *shrewd*, given both in the old or new testament as a proper epithet for a serpent according to the opinions then prevailing concerning it; which, whether true or not, make no difference in regard to the propriety of the epithet in such an ancient narration; and until the literal meaning of words be thus ascertained, it is in vain to seek after their allegoric ones. The *name*, at least, ought to have appeared to Eve in a *favorable* light at first, that she might listen to what is *urged* under it.

But after having fixed clear and determinate meanings to the words, I cannot in my own opinion sufficiently admire, in this most ancient relic of former wisdom, this best account of the origin of evil among mankind, the strong sense which runs through the whole narration, but rather briefly hinted than expressed, the deep and intimate knowledge of the weakness and duplicity of the human heart, and of the characteristic infirmities of both sexes; which thus disposed the woman to risk, by deceit, the loss of that inestimable jewel, the very bond of all their happiness, mutual confidence in each other, and this merely from a childish desire to gratify her fancies about trash and trifles; and equally disposed the man likewise to become an unfortu-

ate counterpart, by his ready willingness to be deceived, and to be rendered blind to truths of the utmost importance to him through the simple reasons, as well as seducing example, of her he loved. The knowing and crafty agent would not have hit upon *four* more powerful topics of persuasion to the woman than curiosity and love of novelty, together with an ardent fondness for the mere show of things, and also a desire of eminence, exaltation and grandeur, or lastly, some plausible ostensible pretence of great use and benefit to be derived from what in her own heart she knew to be wished for by herself, from petty foolish motives only, which she was almost ashamed to own. Hence the first argument was offered to her *curiosity* for knowing secrets, for the whole mystery concerning the tree, which was before so studiously kept from her knowledge, was to be hereafter disclosed to her, that she might be made happy by the *knowledge*. The second inducement was directed to work upon her love of eminence and grandeur, so that she would be exalted to the rank of a goddess, and thus satisfaction was administered to her *pride*. A third motive was, if possible, more powerful than either of the former two, which was her love of *show* in all things, and she herself accordingly saw that the fruit *was pleasant to the eyes;* just as her daughters ever since have been governed altogether by their eyes alone, so that the first question asked to direct their judgment of the value of any thing is, whether it be *beautiful*. A fourth advantage she had almost forgot, however at last it came limping in behind, whether or not it was *to be desired to make one wise;* and it may be doubted, whether she would not have forgot this benefit altogether, if it had not occurred to her rather as a sneer at the great fuss the men make about their wisdom, which she knew that she could turn upside down with a single smile. The character of the man is sketched out with as faithful a pencil as in the female: his immediate compliance to grasp greedily whatever was offered by so dear a hand, was as soon followed by a wish to throw the blame from himself, of his own weakness, upon others; hence his first article of vindication was, "that *thou* gavest the woman to me for a companion and *rational* friend, because *thou* didst not deem it meet, that I alone of all *thy* creation should live in solitude;" and I did comply with *her advice* to eat. Thou poor evasive hypocrite! was it not the caresses of female charms, and the enjoyments of nuptial love, which smothered in thy breast all thoughts of duty, just as ever since in all thy posterity they have overcome the king and the hero, the virtuous and the wise? If, alas, too late, a sense of the too ready prevalence of human passions over reason, and duty, did afterwards turn thee naked out of thy paradise of delights, is not that very nakedness itself a fit symbol of thy wretched condition: in other respects, when deprived of all the necessaries as well as comforts of human life, except what thou couldst raise slowly from the earth by hard labor and the sweat of thy brows? Naked indeed is man when exposed to all the wants, the ills and sorrows of the world, just as if exposed without clothing to the pelting storms of the elements! His first poor expedient of fig-leaves, to supply his want of

clothing was only another testimony of his wretchedness, when thus left to his own reason alone to acquire the first necessaries of existence, for which purpose acorns also must have been his food, as well as fig-leaves his covering: unarmed likewise, as well as naked, in a wide world, to become a prey to wild beasts, and as ignorant of the simplest arts of life, as defenceless against the many ills of it; that single word *nakedness* therefore alone expresses the vast extent of man's misery; and points out *this moral* to the whole narration, the unhappy state of man when no longer protected by God's Providence, and the consequent necessity of obedience to his wise directions, whether dictated by natural reason, or by his positive commands. This is the true origin of evil in the world, so far as it respects the happiness of the human race, that by its too ardent pursuit of present, though petty gratifications of far inferior value, when left to itself alone, it counteracts the designs of the creation, and brings upon men a long train of evils, of which they had not any *knowledge* before, nor yet even any conception of their nature; for the fruit of the tree of knowledge is too often even still a knowledge of the miseries of the world, rather than of the blessings of it, when deprived of the continual and providential care of its Creator, and of his directions for the guidance of human actions.

But after having expressed my admiration of this relic of the wisdom of old times, I ought also, in justice, to notice the learned commentaries on it, by the ingenious pens of the abovementioned writers in modern times, who by their deep researches into the hidden mysteries of oriental languages, have brought many curious facts to light, no less to our satisfaction than astonishment; such as whether the Nachasch in question might not be a monkey or a crocodile, as well as a serpent, and what is equally wonderful, whether it spoke to Eve in Hebrew or in Greek, or whether a monkey might not be able to crawl on its belly, and a serpent on the contrary to walk erect, but a crocodile even be capable of both; and whether serpents now live on dust, as they did at the first creation, or monkies were then as fond of nuts and apples as they are at present. These and so many other such profound disquisitions show to advantage what a happy use has been made of an intimate knowledge of oriental languages toward the illustration of the Jewish scriptures. As to my own object, I have only gone one step farther than Sir W. D. who has pointed out the ill consequences of departing from long-received senses in scriptural words, in order to substitute those of merely modern imagination. This practice has been shown by me to be still more objectionable, whenever the senses so long received contain any interesting and moral instruction to mankind, independent of that important inquiry in natural history, whether serpents did not at first creep upon four legs, which were afterwards cut off as a punishment for being concerned in the deception of the mother of the human race. a question, which I leave to be determined by those, who have more leisure to inquire into the roots of Chaldee, Hebrew, and Arabic words. But I hesitate, however, along with Eve, whether the fruit of the tree of knowledge is so much to be desired, without our having some

more substantial evidence of its ability to make all of us *wise;* nay, even at the very best, a knowledge of the frail state of human existence, when not protected by divine Providence, with the gloomy view of death at last, is but a knowledge of how soon men will be turned out of their earthly paradise into an unknown dreary wilderness of despair through the darkness of the way before them, in case they depart from the right senses as well as words of that divine guide to their present paths, and better hopes in future. In fine, it may be truly said of the inquiries of all the above writers concerning the Nachasch, what was actually said of M. Huet, when he published his *Demonstratio Evangelica,* that it cleared up and demonstrated nothing except the very great extent of his own reading.

Norwich, Jan. 12. S.

CLASSICAL CRITICISM.

NO. II.

To the Editor of the Classical Journal.

Sir,

The First Epistle of Horace opens with these lines—

Primâ dicte mihi, summâ dicende camœnâ,
Spectatum satis et donatum jam rude, quæris,
Mæcenas, iterum antiquo me includere ludo.
Non eadem est ætas, non mens. Vejanius, armis
Herculis ad postem fixis, latet abditus agro;
Ne populum extremâ toties exoret arenâ.
Est mihi purgatum crebrò qui personet aurem,
Solve senescentem maturè sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.

In this passage I should object to the usual translation of two phrases. *Extremâ arenâ* is rendered, in English, *the farther end of the arena.* It rather appears, that either in a circus, or amphitheatre, where the audience are ranged around the arena, the proper place from which to address effectively that audience is not towards the end of the arena, but some spot nearer to the centre of the open space. The idea of addressing the people from the farther end of that space, I conclude, is taken from our own theatres, and not from any ancient circus or amphitheatre. I would propose the following translation:

——————— ——— Vejanius, armis
Herculis ad postem fixis, latet abditus agro,
Ne populum extremâ toties exoret arenâ.

"Vejanius, having deposited his arms at the temple of Hercules, remains concealed at his country residence, that he may not repeatedly request his dismissal at a last performance:" that is, Vejanius, advanced in life, remains at a distance from Rome, lest the people should press him to the circus, under a promise, which they never fail to break, of its being his last performance. In our northern climate it is not easy to

LATIN POEM.

——————— Ἐχύθη δὲ οἱ ἔνδοθι θύμος
Αἴνω ἀειρομένης. ———————

HAMUM squamigeris incurves, retia tendas;
Glutine viscoso contineantur aves;
Sternere visne feram? canibus sectare per agros,
Vel foveâ rumpas nil metuentis iter:
Sin placet invitæ cor devicisse puellæ,
Et dubitas quali feceris arte tuum;
Præstat adulari: rapidis victoria pennis
Advolitans pretium grande laboris erit.
Quam non mille preces, non munera mille moverent,
Blandiloquis cedet victima capta sonis.
Præstat adulari: sic quæ modò langüit ardet,
Et modò contemtum devenerata petit:
Illa, maritales quæ fastidivit habenas,
Fit docilis, collum subdit et ipsa jugo;
Quæ tibi jam frontem contraxit acerba, liquescit
Dulcior Hyblæis, sic resoluta, favis.
Vel si etiam tumidâ prostratum rejicit irâ,
Duraque ferratas vult operire fores;
" Sunt verbæ et voces, quibus hunc lenire" furorem,
Quels tibi mutatam conciliare datur;
Suavia dicta minas, ut laurus fulmina, sistent;
Quem rabies habuit nuper, habebit amor.

—Aggreditur quoties tua lux, tua gloria vitæ,
Blanditias valeat lingua parata loqui:
Pulchra quidem penitus videas tenuissima Lynceus,
Corporis et maculas talpa videre neges:
Judice te virgo lepidum peramabile ridet,
Cùm nimis exultans quassat utrumque latus:
Nil mortale sonet, nugas cùm garrit inanes;
Cùm canit, invidiâ se Philomela necet:
Nec minùs ut quærit temeraria vespa labellum,
Quærere jurares nectar ut inde bibat.
Sit tibi cura rosas oris ne Phœbus adurat,
Sit tibi ne violet sævior aura genas.
Quos patriis præferret Arabs, illa halet odores,
Dens Paria evincat marmora, pellis ebur.
Omnia mirari, palmam qui sperat, amantem,
Et summâ ad cœlum tollere laude decet:
Nymphæ, " quicquid agit, quoquò vestigia movit,"
Subveniant Charites, et famuletur Amor.

1804. *H. H. JOY.*

CONJECTURES RESPECTING THE CHERUBIM.

CHERUB in Hebrew signifies *strength*, or *force*, and metaphorically a *bull*, the symbol of power. The union of the four animals may signify the four elements, as the four heads or faces of the Indian Brahma.

Or, they may be typical of the creative power, the *Bull*; the supporting, the *Eagle*; and the destructive, the *Lion*; combined in the Deity, whose image is *Man*.

Or, they may be the three kingdoms of animal nature, the carnivorous, the graminivorous, and Birds symbolical of creative power.

Whatever may be the real meaning of it, the hieroglyphic is derived from Egypt.

I know not whether it be generally observed, that the symbolical figures commonly united with the four evangelists in old missals and carvings, are the four figures constituting the Cherubim taken separately.

A. B.

LETTER OF ISAAC CASAUBON;—THE CLASSICAL TELEGRAPH.

From the Epistles of ISAAC CASAUBON, *published by* THEODORUS JANSON, *at Rotterdam*, 1709.

Epist. 1065. Joanni A. Witten.

" * * * πυρσείαν et φρυκτωρίαν Græci vocant rationem significandi per faces e specula sublatas: ea usi sunt veteres plurimum, in bellis præsertim: occasio enim cum in omni vita plurimum potest, tum in bello maxime: igitur ne perirent occasiones rei bene gerendæ, πυρσείαν excogitarunt antiqui, et speculas in altis quisque montibus eo fine ædificarunt, quarum adhuc in montibus Helvetiis nonnullas licet observare: πυρσείας antiquissima et simplicissima ratio fuit, ut sublatis facibus daretur ejus rei signum, de qua convenerat; non enim aliud poterant initio significare, quam id, de quo initio convenisset inter dantem signum, et observantem: postea excogitatæ sunt aliæ rationes solertiores atque adeo mirabiles: nam quasi literas calamo scriberent, quidvis per faces significabant: autores hujus inventi commemorat Polybius c. x. ubi etiam rationes eorum explicantur: sed non probat Polyb. omni ex parte, quod ante ipsius tempora aliis fuerat eo in genere inventum: ataque vir ingeniosus hanc novam πυρσείας rationem excogitavit: qui facibus uti volent in speculis ad signum dandum cujuscunque rei, quam significari aliis erit necesse, habeto in suis speculis quisque literas descriptas in quinque tabellis hoc modo:

Lorica appensa tabellis:

a	f	l	q	x
b	g	m	r	y
c	h	n	s	z
d	i	o	t	
e	k	p	v	

Tabella hæc debet statui in speculæ lorica tam ejus, qui dat signum, quam ejus, qui accepturus est; atque hoc imprimis videndum est, ut speculæ sibi ex adverso quam optime respondeant: præterea, qui faces observat, jubetur a Polybio dioptram habere, i. e. mathematici instrumenti genus, quo oculorum acies missa per canalem tutius dirigitur ad metam propositam: hujus præcipuus usus est, ut qui observat signum, dignoscat probe, ab utro angulo, dextro an sinistro, loricæ oppositæ literarum signum detur. Nunc explicemus modum: fingamus in aliqua urbe proditos esse a præsidii sui parte: id ut procul significent, ita faciendum: scribendum igitur quam brevissime id fieri, quod velis, puta:

Centum milites defecerunt.

vel

Proditionem quidam moliuntur:

ante omnia, qui parat dare signum, eum qui accepturus est, attendere sibi faciet, facibus toties sublatis, donec alter signum dederit suæ attentionis: id signum est facium ex adverso elatio: postquam attendere cœpit, qui signum expectat, indicanda est illi tabula, in qua prima litera est ejus, quod indicaturus est, puta *C*, quod est in prima tabula, vel *P*, quod est in tabula tertia: ergo accedes ad loricæ angulum sinistrum, et ut *C* designes, semel ab loricæ læva parte facem tolles; ut *P*, ter facem movebis super loricam elatam: sic de ceteris. Qui signum aucupatur, indicatam sibi tabellam adnotat, ut mox monstratam in ea literam quærat: tertio superest, ut litera quærenda in tabella significetur: qui dat signum, venit ad loricæ dextrum angulum, et quota est litera indicanda in sua tabella, tot facit πυρσείας, sive facis elationes, puta ut *C* indicet tres, ut *P* quinque: qui excipit signum datum, facile intelligit, quæ litera sibi indicetur, eamque diligenter annotat, scribitque in tabula parata in eum usum: atque simili modo itur ad omnes literas, donec omnibus indicatis reperiatur scriptum in tabella excipientis id, quod ab initio erat propositum: hæc Polybiana ratio est, melior sane inventis aliorum, quæ tamen valde sunt elegantia: ea ad Polybium nos ante multos annos exposuimus, et quæ ibi sunt mire involuta et depravata, evolvimus: si Deo Opt. Max. sic olim videbitur, ut eum eximium scriptorem edamus, habebis a me, vir nobilissime et amicissime, meæ in te fidei et amoris testimonium." *P. W.*

B. Jonson's "Noon of Night;"—and Virgil illustrated.

B. JONSON seems to have been the first person, who introduced this phrase into the English language; and, as his editor observes, he seems to have been conscious of his boldness, and anxious to protect himself by a reference to the Latin language: from Whalley's note on the *Sejanus*, vol. II. p. 239. (ed. 1756.) and from Warton's note on the *Il Penseroso*, it will be seen that our best poets without hesitation adopted the expression. In addition to the instances produced by Warton, we find it employed by Butler,

In dead of night, when the pale moon
Had got to the nocturnal noon. *Whig's Ghost.*

and Dr. Johnson, in his Dictionary, gives us an example from Dryden:

Full before him at the noon of night,
He saw a quire of ladies.

B. Jonson, as we learn from Whalley, referred to Varro, the author, of whom he borrowed it; but, as the passage is not quoted by Mr. Whalley, the learned reader may not be displeased to see it.

Repentè noctis circiter meridiem,
Quum pictus aer fervidis latè ignibus,
Cœli oræ anastricæ ostenderent. *Marcipore.*

Nonius Marcellus, when speaking *de Impropriis*, quotes these lines from Varro, and says, *Meridiem mediam diei partem omnes putant solum esse dicendum, quum et noctis esse eam temporis partem doctorum auctoritas dixerit.*

Perhaps I shall be excused for employing the CLASSICAL JOURNAL to give a more extensive circulation to the best interpretation of a well-known, but little understood, passage in Virgil, *Ecl. 3. v.* 104.

Dic quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli spatium non amplius ulnas.

Gesner says in his *Thesaurus*, under the word *Mundus*: "*Mundos* quidam apud Serv. ad *Æn.* 3. 134. volunt dici aras deorum inferorum: respexit, credo, Serv. ad illam formulam, quâ *mundus patere* dicitur, de quâ Macrob. *Sat.* 1. 16. 'Mundus cùm patet, tristium atque inferûm quasi janua patet: propterea non modò prælium committi, verùm etiam delectum rei militaris causâ habere, ac militem proficisci, navim solvere, uxorem liberorum quærendorum causâ ducere religiosum est:' Festus, h. v. 'Mundus, ut ait Capito Ateius in libro sexto Pontificali ter in anno patere solet—quo tempore ea, quæ occulta et abdita religionis deorum manium essent, velut in lucem quandam adducerentur et patefierent'—Hunc mundum signare videtur Plutarch. in Romulo, p. 23. *βόθρος ὠρύγη περὶ τὸ νῦν Κομίτιον κυκλοτερὴς, ἀπαρχαί τε πάντων, ὅσοις νόμῳ μὲν ὡς καλοῖς ἐχρῶντο, φύσει δ' ὡς ἀναγκαίοις, ἐπέθησαν ἐνταῦθα, καὶ τέλος ἐξ ἧς*

ἀφῖκτο γῆς ἕκαστος ὀλίγην κομίζων μοῖραν, ἔβαλον εἰς ταῦτα καὶ συνεμέγνυον· καλοῦσι δὲ βόθρον τοῦτον, ᾧ καὶ τὸν Ὄλυμπον ὀνόματι Μοῦνδον εἶτα ὥσπερ κύκλον κέντρῳ περιέγραψαν τὴν πόλιν: Nempe in hanc fossam rotundam eorum velut conjecere, quibus vel necessitas, vel luxuria pretium facit: his Deos manes placare, his communem quasi thesaurum, nunquam tollendum, deserendum nunquam, constituere videntur voluisse: hunc mundum à se dictum *ter* in anno videntur cærimoniâ quâdam aperuisse: de hoc mundo denique, sive cœlo, (Olympum vocat Plutarch.) accipio illud Virgilianum ænigma,

> ' Dic quibus in terris, et eris mihi magnus Apollo,
> Tres pateat cœli spatium non ampliùs ulnas.'"

P. W.

NOTES on Part of the POEM of FESTUS AVIENUS; who extracted the Substance of it, as he himself admits, from a Punic Voyage to Cadiz, to the River Loire, to the Scylley, or Scilly, Islands, to Cornwall, to Ireland, and to Albion; a Voyage performed by Himilco, the celebrated Carthaginian Admiral.

NO. II.

It is a circumstance very favorable to ascertaining and fixing the sites of the above-named ancient tribes, that the old city of Tarshish forms in this poem a centre, around which the others are drawn at their proportionate distances. "Hìc Gadir urbs est, dicta Tartessus priùs." Himilco sailed toward the north, (as Pliny observes in the 2d b. and the 67th §.) in the same year in which Hanno proceeded to the central shore of Africa, which is now denominated *Sierra Leona*. Now in this voyage of Hanno, as in Avienus, the Tyrians and the colonists from Carthage gave to many colonies the same name. Three cities, connected by trade with Tyre, have been distinguished by the same appellation: the first is the birth-place of St. Paul, Tarsus in Cilicia; the second is the city mentioned with Ophir; the third and most important town was the Tartessus of Spain. Now as to the long-lost port of Ophir, Dr. Vincent has learnedly defined in what quarter of the globe, and on what shore it was: Sir William Jones placed it in *Malacca*: the Portuguese voyagers in 1650. suspected it to be *Sophala*: Bruce, by reasonings on the Monsoons, assigns *both Tarshish and Ophir*, to the *African shore, parallel to the coasts of Madagascar*. Wilford, in the Asiatic Researches, has conceived the very probable idea, that the identical letters, which compose the word *Ophir*, are to be found in our word Africa: [many Punic coins are stamped with a name, which may be equally read Ophir or Aphir, and as an explanation of the meaning of this term, the figure of a horse is added on the reverse of the coin: Virgil's verses intimate that on the coins of Carthage "a horse's head" was impressed]: hence Wilford infers, that the "*Voyage to Ophir*" is merely synonymous with a "*Voyage to Southern Africa*:" I add the word *southern*, to

distinguish this part of Africa from its *northern* coasts, all washed by the Mediterranean, which in the age of Moses was called the *Lubim* in the book of the Kings, and in the Chronicles the *Lubim* and *Succim:* but which appellation was expressed in the Greek letter by *Lybia,* and even in the New Testament by *Lybo-Phœnicia.*

Parkhurst's Lexicon, under the phrase "*Ships of Tarshish,*" is unsatisfactory on the subject of the trade to Ophir and Tarshish: of the latter city, three places, as I said above, bare the name in the same early age, Tarsus in Cilicia, built, says Strabo, B. 14. by the last king of Persia, Sardanapalus; the one in the dispute above-named; and Tartessus or Gades in Spain. The articles of trade to the *two* cities Ophir and Tarshish, are only to be seen in Africa, but those of the trade to one of the cities are equally found in Spain and Cilicia: one of the Classics alludes to this very triennial trade, but I do not recollect the name of the author. The Phœnicians built, (says Maurice, in his Ind. Antiq. vol. 6.) 'Tartessus on the River Bœtis and Columnæ, now Corunna, with its ancient pharos, or lighthouse. [Now *vitrified* fully as much as the Scotch or Pictish forts, said Sir R. Kerr Porter to me after his Spanish tour, and in ruins.] Near Cornwall the isles of Scylley intimate *islands sacred to the Sun.* The Phœnicians exported thence skins, lead, and tin: the Britons used a boat covered with skins: the tin was carried overland to Marseilles by the Greeks; but the latter people had not sailed to our island prior to the "Travels of Herodotus," or to the year 450 before Christ, or the remarkable era of the arrival on our coast, of the following admiral—Himilco, who was sent by Carthage to visit the shores of Western Europe, and. who probably planted colonies in Cornwall.'

One historian, yet more celebrated than Mr. Maurice, has collected from many passages in the classics the fables, or the annals of those early ages: Mariana, who in the beginning of his History of Spain, employs the 8th chapter on 'the Geryons, and on the barbarism of the Spaniards, who were taught by Osyris the use of bread, and the plantation of the vine; and on the Lybian Hercules, who visited Spain, and died:' The 10th chapter is filled with the king Atlas; and the 21st with the Voyage of Himilco around the shores of Europe during 'two years, and with his gracious reception, and his honors at the city of Carthage.' The judicious reader will be anxious to ascertain the real and *classical* authorities for the above narrative of Hercules. They are these "Geryon had led a colony," says *Plutarch,* in the Life of Sertorius, "from Africa into Spain; but the colony was invaded by Osyris, the Egyptian, and the aged leader was defeated, slain, and buried at Gades: his three sons inherited only misfortunes." Under the fiction of a giant with a triple body, the classic *poets,* whom I quoted above, have recorded their unsuccessful engagement with Hercules. "The victor built," *Strabo* adds, in his 3d book and 169th page, "the city of *Calpe Carteia;*" [its ruins still are seen near to Gibraltar;] a "florishing town in his age." *Sanchoniatho* and *Silius Italicus* observe, "that Hercules Melacartus was honored with a temple at Gadir, which admitted no images within its sacred inclosure." *Mela,* in the 3d book, and at the 6th c. records, "that the Tyrians covered his ashes with a temple

celebrated for its antiquity, and its treasures:" *Livy* relates the honors which were paid to his remains by his illustrious countryman Hannibal. *Plutarch* adds, that "the hero slew Anteus Atlas in his capital city Tingis." Pliny, in the fourth book, and at the close of the 36th section, adds, "The brothers, the Geryons, are supposed to have reigned in Erythia, whose flocks the celebrated Hercules seized." And Strabo, in the third book, and at the 169th page, thus refers to the same tradition: "Pherecydes appears to have given to Gades the name of Erythea, in which the oxen of Geryon are placed: others, however, understand by that name an island contiguous to Gades, and separated by the narrow frith of one stadium, or vulgarly, one furlong: the latter build their conjectures on the excellence of the pastures."

The following crowd of verses occur in Avienus, on these dark traditions concerning this remarkable labor of Hercules: v. 304 and 305.; v. 335 and 336.; v. 324. 5. 6. 7. 8; from v. 355th even to v. 370; and v. 262. 3. 4. 5.

V. 304. *Gerontis* arcem, et prominens fani, ut suprà
V. 305. Sumus elocuti, distinet medium salum.
V. 335. ——— Utrosque interfluit tenue fretum,
V. 336. Quod *Herma* porro et *Herculis* dictum est *via*.
V. 324. Est *Herma* porrò cespitum munitio
325. Interfluum quæ altrinsecùs munit locum.
6. Aliique rursus *Herculis* dicunt *viam*.
7. Stravisse quippè maria fertur *Herculis*,
8. Iter ut pateret facilè captivo gregi.
V. 355. ——— Nuncupari has Herculis
6. Ait columnas; stadia triginta refert
7. Has distineri, horrere sylvis undique
8. Inhospitasque semper esse nauticis.
9. Inesse quippe dicit ollis Herculis
360. Et templa et aras: invehi advenas rates
1. Deo litare, abire festino pede:
2. Nefas putatum demorari in insulis:
3. Circum atque juxta plurimo tractu jacens
4. Manere tradit tenue prolixè mare:
5. Navigia onusta adire non valent locos
6. Brève ob fluentum, et pingue littori lutum.
7. Sed si voluntas fortè quem subegerit
8. Adire fanum, properet ad Lunæ insulam
9. Agere carinam, eximere classi pondera,
370. Levique cymbâ vix superferri salo.
V. 262. Et quæ vetustum Græciæ nomen tenet
3. Gerontis arx est eminus; namque ex eâ
4. Geryona quondam nuncupatum accepimus.
5. Hic ora latè sunt sinûs Tartessii.
86. Hic sunt columnæ pervicacis Herculis,
Abila atque Calpe; lævâ dicti cespitis
Libyæ propinquæ spatia duro perstrepunt
Septentrione, sed loco certæ tenent.

Let the reader contrast the above passage with the verses which will be quoted below from p. 341 to 348. Strabo, in the third book, and at the 139th page, describes the same scenery. "There you see the hill of the two tribes, the Basistani, and the Bastuli, the hill named Calpe, [the modern Gibraltar] not vast in circumference, but of so great an elevation, that it appears at a distance to be insular." At the 170th page of the same book he adds, "Some authors give, as the name of the

Herculean pillars, Calpe and Abila, which is a mountain opposite to Calpe and situated in the part of Africa, named by Eratosthenes, Metagonium, a portion of the Numidian race."

At the 354th verse Avienus had asserted, that one geographer had named two islands the pillars of Hercules: even this conjecture has not escaped Strabo: in the third book, and at the 168th page, he observes, "that two islands, one of which was denominated the temple of Juno, were by some authors deemed to be the pillars." A more minute delineation of this scene, by an intelligent friend who saw it, will, I hope, prove agreeable to the patriotic Englishman. "The appearance of the strait, when it first opened upon us rather to the northwest early in the morning, was picturesque. The high hills on the Spanish coast to our left seemed to be surmounted in gradation, by a back ground of still higher irregular hills, and behind these again, by the enormous mountains of Granada, nebulous and irregular, 'faintly pointing to the neighbouring moon.' Standing on and nearer, the brown parched and stony high hills of Spain strike as great, but not pleasing objects; especially as they rise behind Cape Trafalgar gradually, between high land on the Spanish main, and a something lower range of the Barbary hills: the passage now begins to open, and you soon are struck, not by an arm of the ocean dividing the two continents of Europe and Africa by its vast and irresistible force, as it were repelling two approaching worlds, and forcing back its hills and mountains on either side, as they crumble before its stupendous torrent, but by a considerable river, romantically skirted by high and varied hills and cliffs, down which you are smoothly but rapidly conveyed, while you command the retreating shores on either side, and as you pass on and near the borders, are greeted with a most extraordinary, I had almost said, a sublime, clatter and rattle of the many waters, hurrying by and jostling every rock and prominence, which obtrudes: the noise, when near the shore, is surprising: the noise, like a reverberated echo, arises from the *height* of the rocky shore: as you glide on quick and smoothly, the occasional bays and irregular line of coasting hills amuse the eye, rather than delight it, except by the singular novelty of the scene. Still behind all on the left side, but *before* you, the vast Granada mountains begin again to meet you with a more unclouded aspect; and on the right, Atlas on the African background shows, but to no great advantage, its famed mass and height. It is pleasant as you tide it smoothly down, to contemplate two quarters of the globe thus broken in sunder by a stream not four miles wide, apparently not wider than the river Humber, though really measuring twenty miles across. But the high coasts so call off the eye, that you do not perceive the intermediate breadth. Tangier, as it opens midway, obtains a partial view, because it *is* Tangier, the Tingis of king Anteus and Atlas, and the capital of Juba; but behold! while you are reminded of its history, a rude abrupt mass, detached as it were from the main land, '*and nearly insular,*' stands forth beyond the Spanish shore, and meets the eye with its brown, and often cloud-capped irregular high ridge, announcing itself the far-famed wonder, Gibraltar. As you approach, it still seems to stand higher and higher, and to recede, in order to receive the ship into its grand extensive circular bay,

while the high land on the *Spanish* side of Cabrito-point, makes a picturesque and rough fore-ground; and as you enter the bay, its neighbouring and more inland mountains slope back and border the circle of the bay with a grand and most irregular outline, terminating at a high point near, and opposite to, Gibraltar; which slopes suddenly to the neutral sands, at three feet above the level of the sea."

As the reader is now distinctly and minutely informed, that the straits of Abila or of Gibraltar are in width twenty miles, he will smile at the simplicity and the childish inaccuracy of the loose and discordant estimates of its width, which occur in Avienus at verses 336. 7. and at verse 370. and from verse 341 to the 355th. But if he reads the above accurate delineation of my friend, (as Sir Robert Kerr Porter observed it, *with the intelligent eye of a superior artist*,) he will cease to despise the venerable ancients for their mistake, since the mistake was very natural in the infancy of both navigation and astronomy, of both picturesque painting, and of accurate hydrography.

V. 335. —— Utrosque interfluit tenue fretum,
Quod Herma porrò et Herculis dictum est via:
Amphipolis urbis incola Ecdæmon aït,
Non plus habere longitudinis modo,
Quàm porriguntur centum et octo millia,
Et distineri millibus terras tribus:
V. 370. Sed ad columnas quidquid interfunditur
Undæ æstuantis, stadia septem vix aït
Damastus esse: Caryandæus Scylax
Medium fluentum inter columnas adserit
V. 374. Tantum patere, quantus æstus Bosphoro est.
V. 341. Hic Herculanæ stant columnæ,
V. 342. Quas modum utriusque haberi continentis legimus.
V. 343. Sunt pervia porro saxa prominentia
V. 344. Abila et Calpe: Calpe in Hispano solo
V. 345. Maurisiorum est Abila: namque Abilam vocant
V. 346. Gens Punicorum, mons quod, altus barbaro est,
V. 347. Id est Latino; dici et auctor Plautus est.
V. 348. Calpe quæ rursum in Græciâ speciei cavæ
V. 349. Teretisque visu noncupatur uncei.
V. 350. Atheniensis dicit Euctemon item
Non esse saxa, aut vertices adsurgere,
Parte ex utràque: cespitem Libyci soli
Europæ et oram memorat insulas duas
Interjacere: Nuncupari has Herculis
V. 355. Aït columnas; stadia triginta refert
Has *distineri*.
V. 90. Et prominentis hìc jugi surgit caput
V. 91. (*Æstrymnum* illud dixit ævum antiquius)
V. 92. Molesque celsa saxei fastigii
V. 93. Tota in tepentem maximè vergit notum.
V. 94. Sub hujus autem prominentis vertice
V. 95. Sinus dehiscit incolis Æstrymnicus,
V. 96. In quo insulæ sese exerunt Æstrymnides
V. 97. Axe jacentes et metallo divites
V. 98. Stanni, atque plumbi: multa vis hìc gentis est,
V. 99. Superbus animus, efficax solertia,
V. 100. Negotiandi cura jugis omnibus.

An Essay on the "Alexandra" of Lycophron.

NO. I.

Οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει.

PLUTARCH.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR,

IN this Essay it is my intention to propose some new method of illustrating the "Alexandra" of Lycophron, more particularly the *object, for* which the poet wrote that poem, and, also, the *form* and the *language, in* which he has written it. "Tu ne cede malis, sed contra audentior ito," seems in this instance very applicable to the cause of literature, and, I hope, will serve to justify in some measure with *you*, and your *learned readers*, the enterprising intention which *I* have expressed.

Few learned men have directed their philological researches and labors to the elucidation of this poem. Those *few* have been unsuccessful. The "Scholia" of Theon are lost; his successors, Tzetzes, Bertrand, Canter, Meursius, and Potter, *all* regard the whole "Alexandra" as highly mysterious, and in some passages as unintelligible. Meursius and Potter even pass in mute despair all the three passages of the extract, which I shall transcribe as necessary to my purpose, although the right explication of the *last* passage would have facilitated the interpretation of the *whole* mysterious poem.

Suidas lived twelve centuries and a half after Lycophron. He calls the "Alexandra" τὸ σκοτεινὸν Ποίημα. Between Lycophron and Statius, who mentions

"*Latebræ*que Lycophronis *atri*,"

a much less interval of time, that is, three centuries and more had elapsed. The "*atri*"[1] indeed is equivalent to the "σκοτεινόν." On the other hand, "Latebræ" is a most happy term for that *disguised* language, which, with natural propriety, had been adopted by the poet in the country where he wrote. It may almost be inferred from a term not only so happy, but so appropriate as "Latebræ," that in the time of Statius the *nature* of the mysterious diction was not unknown; that notwithstanding the close obscurity, in which that diction was locked and confined, the key of interpretation was still retained. Ovid, who lived nearer the time of Lycophron, dignifies him with the sole epithet, "Cothurnatum." Lucian in his Lexiphanes names the "Alexandra," and condemns it for its unusual expressions. This exclusive condemnation of this *single* poem affords a strong argument for presuming that the *other* works of the *same* poet

[1] "Atri" as united with "Latebræ" and as equivalent to "σκοτεινὸν" seem to allude to this poem *only*.

were *not thought* by the satirist to *merit* the *same* condemnation. Athenæus and Diogenes Laertius have not hinted the least disapprobation of those passages, which they have occasionally quoted from Lycophron, either for their obscurity, or any other defect of composition. The σκοτεινὸν Ποίημα itself, in several parts, where the *plan* of the poem could not interfere, exhibits in verse of a correct and pleasing rhythm an impressive elegance, a perspicuous force of diction. The passage which begins in θ. 365. with

"Ἑνὸς δὲ λώβης ἀντὶ, μυρίων τέκνων"

is a competent example.

Lycophron was born in Chalcis.[1] He possessed great talents and great erudition. Ptolemy Philometor, the universal patron of all men, and of all works, in every art, in every science, and in every species of literature, patronised Lycophron. He gave him the appointment of a librarian, and maintained him in the celebrated Museum contiguous to the royal palace at Alexandria. As a poet, Lycophron had attained great eminence; otherwise he would not have been ranked amongst the *stars* of the "*Pleiad*," by which collective, and most splendid title, he, and six other contemporary poets were *then*, and have been *since*, distinguished. Of his numerous works, in which there were twenty tragedies, and many satires, none, except the "Alexandra," have survived. At the court of Ptolemy, sportive and enigmatical compositions were in much request. Lycophron acquired an inferior kind of reputation even in *these*, more especially in the Ἀναγραμματισμὸς, which transmuted, by a transposition of the component letters, any word into another word, or into other words. Thus Ἀρσινὴ in the hands of Lycophron became Ἕρατὴ; and Ἀρσινόη, the name of the Queen, was, by his flattering art of metathesis, Ἡρας ἴον. The language of Ægypt, where these enigmatical sports of composition were both invented and practised by the Greeks, *had been totally* and still, in the time of Lycophron, *remained principally enigmatical* with an *innovating mixture* of the alphabet. It was enigmatical, because it consisted in representations, called hieroglyphical, either by *symbols*, or by *proper* imitation. The sculptor and painter "per figuras animalium sensus mentis effingebant," and conducted men through what Lycophron calls

. . . . . "δυσφάτους Αἰνιγμάτων
Οἴμας."[2]

In a country of this *mysterious dialect*, if I may be allowed the term, not only a *sportive* but a *serious* composition, either in hieroglyphical prose or verse, might reasonably have been expected from authors, who, like Lycophron, were supported by the sovereign of that country.

The "Alexandra" is a monologue, where *one* alone of the *two* characters *speaks*. A messenger reports to Priam from the mouth of

[1] This is Chalcis in Eubœa. At present, both the town and the island have the same appellation of Negroponte.

[2] θ. 10 and 11.

Alexandra, (or Cassandra) a daughter of Priam, a series of predictions, which are the *subject* of the poem. The *criminal*, because *inauspicious*, propheteſs, had been imprisoned, by command of her father, in a lofty tower on the Trojan coast. But *after*, as *before* her confinement, she, without any intermission, opened in the same strain her prophetic

"Ora, Dei jussu, non unquam credita Teucris."

By "Dei" is signified *Apollo*. He, to avenge himself, as mythology relates, her refusal of his addresses, doomed this

....."φοιβόλητον χελιδόνα"

to utter incessantly, unheeded or discredited for the present, alarming, and therefore offensive and criminal, but *true* predictions.

It would be unpardonable to trespass too much on the limits of your valuable publication. Upon that account, *this*, the *first*, part of my essay, must be confined to the proposed illustration of the *object*, for which the poet wrote the "Alexandra."

An extract from the "original" seems to be the most advisable, because it is the most genuine mode of obtaining that illustration. The third passage of this extract is united, both in construction, and by the link of historical facts, with the two others, which are, therefore, necessary to introduce it. This passage embraces, apparently, the beforementioned *object*, that is, the character, or person, foreshadowed in the *final* prophecy.

The diction of this extract is either *symbolically*, or *properly* hieroglyphical.

The first passage relates to the wars between Persia and Greece, after the flight of Xerxes, A. C. 478. and includes a period of 147 years.

The second passage completes that period of 147 years, and relates to the conquest of Persia by Alexander, A. C. 331.

And thus is introduced the third passage, which wholly relates to some "Πείσβιστος ἐν φίλοισιν" of Alexander, and includes a period of 22 years from the death of Alexander, A. C. 323. to the pacific partition of his empire amongst his successors, A. C. 301. With this person the series of predictions, as if they had reached their *object*, is *finally* closed.

An extract from the "Alexandra."

1st Passage.

ϑ. 1435. Πολλοὶ δ' ἀγῶνες, καὶ φόνοι μιταίχμιοι
Λύσουσιν ἀνδρῶν οἱ μὲν ἐν γαίᾳ πάλας
Δειναῖσιν ἀρχαῖς ἀμφιδηριωμένων,
Οἱ δ' ἐν μεταφρένοισι βουστρόφοις χθονός.

The Translation.

ϑ. 1435. "But many combats of strength and skill and acts of slaughter in the space between the antagonists, some namely

by land, others on the contrary, in the furrowed midriffs of the earth, shall fatally close the struggles of men, who are engaged in a conflict for mighty sovereignties.

Notes on the Original.

Ἀγῶνες. *properly* hieroglyphical.

Μεταίχμιοι. This word expresses the space between two contending parties. Here that space must be Asia Minor and the Mediterranean, except in the ascent and retreat of the *ten thousand*.

Ἀνδρῶν. Persians and Greeks. Πάλας, literally wrestling, and, like Ἀγῶνες, a *proper* hieroglyphic.

Δειναῖσιν Ἀρχαῖς. The sovereignty by land and by sea.

Μεταφρένοισι βουστρόφοις χθονός. The sea is hieroglyphically expressed by the furrowed midriffs of the earth, because the sea divides many parts of the earth, as the midriff divides the trunk of the human body, and at the same time is ploughed or furrowed both by the passage of ships, and by its own agitation from the weather, from its flux and reflux, and from situation. Χθονὸς, we may observe, joined with βουστρόφοις Μεταφρένοισι, is evidently used here in contradistinction to Γαίᾳ. (θ. 1436.) The truth is, that χθὼν itself, and in its compounds Ἀντίχθων, Ἐπιχθόνιος &c. means the surface and substance of the *whole earth*, or terrestrial globe, both land and water, and is, therefore, very different from Γαῖα, which is *elementally* opposed to water. The real sense of Αὐτόχθων is "aboriginal," or coeval with the existence of the *earth*, or of any particular country, including the *rivers &c.* with the land of that country. This legitimate interpretation of χθονὸς in this passage preserves that antithesis, which is indispensably necessary to the sense.

2nd PASSAGE.

Ἕως ἂν αἴθων εὐνάσῃ βαρὺν κλόνον
Ἀπ' Αἰακοῦ τε κἀπὸ Δαρδάνου γνῶς,
Θισπρωτὸς ἄμφω, καὶ Χαλαδραῖος Λέων,
Πρηνῆ θ' ὁμαίμων πάντα κυπώσας δόμον,
Ἀναγκάσει πτήξαντας Ἀργείων πρόμους
Σᾶναι χαλάδρης τὸν στρατηλάτην Λύκον,
θ. Καὶ σκῆπτρ' ὀρίξαι τῆς πάλαι μοναρχίας.

The Translation.

"Until the ardently intrepid *Lion*, both Thesprotian and Chaladræan, born a descendant both from Æacus and from Dardanus, shall have wholly quieted the grievous tumult of war, and, as soon as he shall have caused the whole family of his kindred to sink by a precipitate downfal, shall have obliged the champions of the Greeks, who had concealed themselves in treacherous fear, to have courted with cringing humility the wolf commanding expeditions, and to have offered with extended hands the sceptres of the ancient monarchy."

Notes on the Original.

Αἴθων is the epithet of Λέων θ. 1441. Here as in Homer Αἴθων rather denotes the nature than the color of the Lion. Virgil has "fulvus," and Milton "tawny" with this animal. Naturalists agree in stating, that the ardent intrepidity of the lion increases in proportion to the heat of his native climate. In *this* place "ardently intrepid," which is one meaning of Αἴθων, is the happiest epithet for Λέων.

Ἐνάσῃ. Doubtless Alexander "quieted" most effectually the contentions between Persia and Greece by *subduing* both countries.

'Αν' Αἰακοῦ τε κἀπὸ Δαρδάνου γεγώς· through Olympias his mother, Alexander was *born* a descendant from Æacus, and from Dardanus; for Neoptolemus king of the Molossi in Epirus, and father of Olympias, was *lineally* descended from Pyrrhus (or Neoptolemus) the son of Achilles, the son of Peleus, the son of Æacus, and collaterally, and with intermarriages, perhaps by blood descended from Dardanus through Andromache, widow of Hector, and wife of Pyrrhus, who gave her, with part of his kingdom of Epirus, in marriage to Helenus, the son of Priam, the *lineal* representative of Dardanus. The memory of this descent from Dardanus was retained in the name of *Troada*, the sister of Olympias. Θεσπρωτὸς Χαλαδραῖος. Both these words are "pars pro toto." The "Thesproti" were a people of Epirus, and express the country of Alexander by his *mother*, and Chaladra (sometimes called Galadræ, Galadra, Chaladræ, Chanastra, and Chalastra) was a town in Macedonia, and expresses the country of Alexander by his *father*.

Δίνη. Here the lion is the hieroglyphical symbol of Alexander, as in θ. 33 and 459. it is the same symbol of Hercules, and, in θ. 555. that of Castor. As I shall consider the subject of hieroglyphics with a view to this poem in another part of this essay, it will be sufficient to remark from Diodorus Siculus, (Lib. 1st) that the Προτομὴ of a lion was a symbol τῆς Ἀρχῆς, and that, in the case of Osymandyas, the figure of the lion τὴν διάθεσιν ἑαυτοῦ τῆς ψυχῆς ἐσήμαινεν, because Osymandyas was καθ' ὑπερβολὴν ἀνδρεῖος, καὶ φοιτικὸς, "*superlatively intrepid*, and insolent."

Πρηνῆ. That this downfal was sudden and headlong is proved by every historian of this event. But the history itself, as so well known, and familiar to every school-boy, need not be repeated here.

Ὁμαίμων. The Persians to whom Alexander was related by blood, because through his Macedonian father Philip, he descended from Hercules, and through Hercules from Perseus. This descent is not mentioned here, because it had been somewhat particularised before in θ. 803—4. in the person of Hercules, the son of Alexander by Barsine. The son is, in that passage, said to be

..... ἀπὸ Περσέως σπορᾶς
Καὶ τημενείων οὐκ ἄπωθεν αἱμάτων·

and if the son were, the father must have been also. Alexander, through Philip his father, was a lineal descendant from Caranus, who "Regni sedem statuit," and "veluti unum corpus Macedoniæ fecit." Caranus was a lineal descendant from Temenus the great grandson, or, according to some, the son of Hercules, the son of Alcmene, the daughter of Electryon, the son of Perseus, from whom the Persians were said to have their descent, and their name. Therefore Alexander, when he subdued, and destroyed, or made captive the δόμον πάντα all the (reigning) family of Persia, in *that* family subdued, and destroyed, and made captive, a family of descendants from the *same blood* with himself, that is, his kindred.

Πάντα κυπώσας. Of this word I suspect the authenticity. If it be authentic, I suspect the requisite length of the first syllable, κυ, whether from 2d aorist of κύπτω, or from κύπας (θ. 333.) or κύπη. I could wish, therefore, to propose a slight alteration, and to "read"

..... Πάντ' ἀκυρώσας δόμον

that is, "having annihilated the authority of the whole family."

Ἀναγκάσει· This is a most extraordinary error of the press, or of the manuscript, or negligence of the editor, because grammatical construction obviously requires Ἀναγκάσῃ to correspond with the preceding ἐλπίσῃ.

Πτήξαντας Ἀργείων πρόμους. "Πρόμους" means chiefly the Athenians, although they were leagued with the Ætolians. This interpretation is verified by the "σκῆπτρα" &c. of the next line. When Thebes had been taken, and destroyed by Alexander, A. C. 333. Greece, in general, submitted to him. But, as it was thought that some advantage might be taken of his absence from Europe in his expedition, the Athenians, allied with the Ætolians, were the Πρόμοι amongst the Greeks for disavowing and forming a universal resistance to his authority. Πτήξαντας, therefore, in its proper sense, is most aptly expressive

of that treacherous fear, which they *really* displayed, and with which they were *really* watching opportunity. Under the influence of this fear, and o political necessity, (expressed in Ἀναγκάσει) they, in union with the other Greek states, but with infinitely greater forwardness than the rest, Πρόμοι even in adulation, dispatched ambassadors with congratulations, crowns, and every offer and mark of their allegiance to Ξᾶναι to have courted with cringing servility. Observe the propriety of the 1st aorist in this word, because the ambassadors were to *express* what had been already *done* by their respective states to ····χαλάδρης τὸν στρατηλάτην Λύκον, the Macedonian wolf commanding expeditions. Στρατηλάτην is, in this instance, obviously, and peculiarly, a suitable epithet for the Λύκον. This is a second hieroglyphical symbol for exhibiting Alexander, as a commander of *expeditions*. Thus Castor and Pollux in their expedition against the Athenians are called θ. 504. Λύκοι, but lions in another passage before quoted. So the Greeks in their expedition against Troy are hieroglyphical Λύκοι, wherever they are mentioned in this poem on the subject of that expedition.

Σκῆπτρα τῆς πάλαι μοναρχίας· The greatest part of Greece was, in the most ancient period of their history, under monarchical government; but the poet alludes principally to the Athenians, who were πρόμοι against Alexander, and notwithstanding, showed the most unprincipled forwardness in offering to Alexander the Σκῆπτρον, that is, the powers of their ancient regal authority But Σκῆπτρα also includes in its plural number the Thebans, the Corinthians, &c

Ὀφίξας represents, not unaptly, the abovementioned ambassadors in a distant country of Asia, where the Greeks *through them*, that is, " with extended hands offered " &c. The ambassadors met him in Babylonia, and were well received by him, although Alexander regarded their flattering offers as the forced fruits of his unexpected and unexampled success.

3rd Passage.

Ὃ δὴ μεθ' ἕκτην γίνεαν εὐθαίμων ἰμὸς
Εἷς τις παλαιστὴς συμβαλὼν ἀλκὴν δορὸς
Πόντου τε καὶ γῆς, κεἰς διαλλαγὰς μολὼν
Περίσβιστος ἐν φίλοισιν ὑμνηθήσεται,
θ. 1450. Σκύλων ἀπαρχὰς τὰς δορυκτητοὺς λαβών·

The Translation.

" Among the friends of whom my kinsman after the sixth century, a certain single wrestler when he shall have engaged his mighty spear both for sea and land, and entered into a pacific treaty (with other wrestlers) shall be called in hymn of praise the most estimable, having accepted the first fruits of the spoils, which he had already secured to his possession by the spear."

Notes upon the Original.

Ὃ must be construed in regimen with " ἐν φίλοισιν " θ. 1449. which ought to have been θ. 1450. but has been most strangely transposed by some inaccuracy of a copyist or editor. ᾧ, as a dative instead of a genitive, is perfectly conformable to Greek idiom. Of this there is a stronger example θ. 591. in

····· Βουχαΐοισιν ἡγεμὼν στρατοῦ.

Upon φίλοισιν I shall enlarge in its proper place.

Δὴ " assuredly," must be construed afterwards with ὑμνηθήσεται· Μεθ' ἕκτην γίνεα " *After* the sixth century, or *after* six centuries," necessarily imports that the number of years must be *completed* by some *addition*. Therefore *more*, and indeed a *little more*, than six centuries, which elapsed between the time of Alexandra, (i. e. of the Trojan war) and the time of her Αἰθαίμων whom I shall show to be, most probably, Ptolemy Lagus, or Soter, who was

born more than 360 years A. C. will give the number of 1000 years A. C. Although modern chronologers, on very uncertain data from the history of the *fabulous age* of Greece, carry the Trojan war considerably beyond 1000 years A. C. yet in poetical language the round number of 1000 years will justifiably represent a larger number. Besides, Μετὰ, *after*, is so *in*definite as to give us much latitude in our additions, and on the other side, the Greeks may mean, as is usual with them, by the *definite* ἵκτην, any other considerable number—αὐθαίμων ἰμὸς is Ptolemy Soter. Pausanias in his Attics, says, "Πτολεμαῖον Μακεδόνες Φιλίππου παῖδα εἶναι τοῦ Ἀμύντου, λόγῳ δὲ Λάγου νομίζουσιν· τὴν γὰρ οἱ μητέρα (Arsinoe) ἔχουσαν ἐν γαστρὶ δοθῆναι γυναῖκα ὑπὸ Φιλίππου Λάγῳ." Suidas has the same account. We have already seen, that Alexander was a descendant from Helenus, brother of Alexander, and was, *therefore her* αὐθαίμων· and if Alexander were *her* αὐθαίμων, Ptolemy Lagus, or Soter, the brother of Alexander, as the son of Philip, their common father, must also have been *her* αὐθαίμων. We are told by Rook, the editor of Arrian, that this Ptolemy is styled "Philip, who is called Ptolemy" in the barbarous Latin chronological extract. It should be observed, too, that the birth of Ptolemy as natural son of Philip, and brother of Alexander, was currently reported among the *Macedonians*, who were *politically* unconnected with Ptolemy, and had *not* originated with the Ægyptians, to whom, as *subjects* of Ptolemy, a motive of adulation might have been not improperly imputed.

Εἷς· single, alone. Τελευτήσαντος δὲ Ἀλεξάνδρου, (Pausanias says) τοῖς ἐς Ἀριδαῖον τὴν Φιλίππου τὴν πᾶσαν ἀρχὴν ἀγουσιν ἀνεστὰς αὐτὸς μάλιστα ἐγένετο εἰς τὰς βασιλείας αἴτιος τὰ ἔθνη νεμηθῆναι.[1] "Single" again, because by his own personal address, courage, wisdom, and the high estimation, which his character had obtained not only from his own subjects and soldiers, but even from those of his rivals and enemies, Ptolemy defeated the designs of Perdiccas, A. C. 320. and "again," those of Antigonus, A. C. 305. "Single" again, he recovered Cyrene and Libya, Palestine, Cælesyria, &c.

Τις παλαιστὴς, a *proper* hieroglyphic, which admirably suits the character of Ptolemy, and, also, his situation. "Wrestling" in the first place, is said by Plutarch to be of all the Greek athletic exercises "τεχνικώτατον, καὶ πανουργότατον, καὶ πρισβύτατον·" which last word, it is to be noted, agrees with "πρίσβιστος" in another ϕ. In the second place, Ptolemy was engaged as παλαιστὴς against the most accomplished and able παλαισταὶ, the generals, friends and successors of Alexander like himself, Perdiccas, Antipater, Cassander, Eumenes, Antigonus, Demetrius, Seleucus, Ophellas, &c. "sed Ptolemæus in Ægypto, solerti industriâ magnas opes parabat, quippe et Ægyptios insigni moderatione in favorem sui solicitaverat, et reges finitimos beneficiis, obsequiisque devinxerat, terminos quoque imperii, acquisitâ Cyrene urbe, ampliaverat, factusque jam *tantus* erat, ut non tam *timeret*, quam *timendus* ipse hostibus esset." Συμβαλὼν ἀλκὴν with other παλαισταῖς understood.

Δορὸς. Properly hieroglyphical.

Πόντου τε καὶ γῆς, κεἰς διαλλαγὰς μολὼν. It is needless to repeat the well-known operations and conduct of Ptolemy, both by sea and land, against Rhodes, Cyprus, the coasts of Greece, Syria, Cilicia, Syria, &c. and then his διαλλαγὰς, that is, pacific partition of the empire with Cassander, Lysimachus, and Seleucus, A. C. 301. Πρίσβιστος ἐν φίλοισιν. This line has evidently been transposed, and ought to have been θ. 1450. and the next line θ. 1459. See note upon ϕ θ. 1446. Ptolemy was Πρίσβιστος ἐν φίλοισιν. 1st, as the brother of Alexander. 2dly, because he was so steady in his attachment to him, that Philip banished him from Macedonia. 3dly, because when Alexander was in the utmost personal danger from the Malli, or Oxydracæ, or Malli Oxydracæ, Ptolemy is said μάλιστα τῶν ἑταίρων ἀμῦναι·[1] 4thly, because he possessed in his own kingdom, Ægypt, the remains of Alexander, those remains, which Ptolemy had contested with all his rivals and enemies. The interment of those remains was contested, because, according to a prediction, the country, where they should be deposited, should be of all other countries the most happy and

[1] Alexander gave him for this act the name "σωτὴρ." This name was again bestowed on him by the Rhodians.

most prosperous. Those remains were, through the successful address of Ptolemy, brought to Ægypt, and buried at Memphis. ὑμνηθήσεται: Ptolemy both had *merited*, as we have seen, and had also *secured* for himself the song of praise. Ptolemy, himself a scholar and an author, for the improvement of philosophy, and *all* other knowledge, founded at Alexandria a Museum, contiguous to the royal palace. It was like our Royal Society, says Prideaux, and the Academy of Sciences at Paris. The prophetess might say of Ptolemy, "ὑμνηθήσεται."

θ. 1450. has been misplaced, and ought to have been θ. 1449. After σκύλων an apostrophised τ' ought to have been inserted.

Σκύλων, the conquests of Alexander. Ἀπαρχὰς, first-fruits in the correctest sense. Perdiccas, A. C. 322. "inter Principes provincias dividit. *Primò* Ptolemæo Ægyptus, et Africæ, Arabiæque pars sorte venit."

Δορυκτητούς. What I have already quoted, together with all the histories of those times, prove, that he, most literally "secured the first-fruits to his possession," by his military valor, and military as well as general conduct. Λαβών. This acceptance means the solemn form of acceptance under the beforementioned treaty of partition.

Thus, if my interpretation of this extract, and more especially of the third passage in it be admissible, the *object* of the poet, and of the artist, whose performance he is poetically describing, is very probably discovered. That *object* is naturally, and judiciously, a most flattering compliment, paid to the sovereign of the country, where the artist and poet resided under his munificent patronage. Besides, that *object*, thus discovered, will prepare *you* and *your* readers for taking, as I trust, *not* an *unsatisfactory* view of the *form* and *language* of the "Alexandra" in my next communication.

I am, Sir, your most obedient humble servant,

Logie Almond, Nov. 18th, 1811. *JOHN HAYTER.*

On the Composition of the Greek Sapphic Ode.

To the Editor of the Classical Journal.

Sir, The fulfilment of my promise regarding the composition of the Greek Sapphic Ode, Class. Journ. No. vii. p. 123. will be found as imperfect, I fear, as it is tardy. But in points where examination and inquiry do not yet justify decisive language, hints and surmises may at this stage of the business have their use, and therefore shall not be kept back. In such matters as depend on ascertained authority, or on opinion, of which the grounds are open to every eye, a little more boldness may be forgiven.

The subject naturally divides itself into five heads; which cannot well be confounded, without injury to that clearness, so necessary in treating even the question before us.

1. The ***scansion*** of the Sapphic verse, as to the feet composing it.
2. The ***structure*** of it, in the arrangement and division of words.
3. The ***prosody***, to determine the long and short of single syllables.
4. The ***style***, and sort of words, of which the language should consist.
5. The ***dialect***, or forms, flexions, &c. in the words admitted.

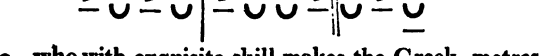
Of all these in their turn. But on one general point so much of the detail afterwards must hinge, that it is better first of all to avow what my conviction is, and to state briefly my reasons for it.

If it was Sir William Browne's wish, that any scholar, young or old, should write a Greek Ode of five and twenty or thirty stanzas exactly and purely after the manner of Sappho, in scansion, structure, prosody, style, and dialect; his were indeed *ægri somnia*. I defy any man living to do it, and to demonstrate it rightly done. The thing is impossible. Porson himself could not have done the feat—for want of materials to work upon.

After what practicable model then, the least unlike to that of Sappho, could Sir W. B. have reasonably desired his candidates to attempt the composition of the Sapphic Ode? The question answers itself. If you chuse to write ἀμωσγέπως without any rule of limitation, the Greek of Homer, of Thomas Morell, and of John Tzetzes, is all before you. But such a farrago could not in this day be successful; it would not now be endured, whatever may have betided it before.

I assert then, without fear of rational contradiction, that the nearest practicable model for a writer in Greek Sapphics to contemplate and keep in his eye, is to be found in the Lyric Odes of Pindar. His text is on the whole very trust-worthy, the dialectic forms few and simple, and the metre, from the correspondency of stanzas, seldom liable to any dispute. Reject Pindar: and where have you any one model else to propose? Homer, as a pattern, is out of the question. The short Anacreontic Odes are of uncertain authority, at best; and after all the ingenuity of your correspondent M. K. the prosody of them is not yet disengaged from the Chaos of Baxter and of Barnes. What of the Choral Songs of the Greek Tragedians? More recent in time, in language and dialect less homogeneous, they still contain much of sweets, which with good caution the matine bee may turn to her own use and purpose. But the lyrics of Pindar, in every important and useful respect, present the proper basis, on which the Sapphic rhyme may most happily be built. Gather, if you like, from fragments of poetry the nearest to the age and style of Sappho, whatever benefit you safely can. Draw, as the bard of Thebes and all other bards were proud to draw, from the treasures of Homer. Still, however, let the lyrics of Pindar be the basis of your building.

i. ***Scansion.*** The table for the three first verses of the stanza, with the ictual marks, is this,



Horace, who with exquisite skill makes the Greek metres, which he adopts, bend to the genius of the Latin language, gives the fourth

syllable uniformly long. The fifth syllable in the third line of the Alcaic stanza is with him always long, for the same reason. The last verse of the Sapphic stands simply thus,

ii. *Structure.* Horace, with exceptions hardly worth naming, divides the line by the following arrangements of words,

A. Integer vitæ ‖ scelerisque purus ·····

B. Deliæ tutela | Deæ ‖ fugaces ·····

C. Lenis Ilithyia | tuere | matres ·····

He loves to vary the first form by the introduction of the second, and with the third also, but less frequently.

Modern writers of Latin Sapphics, while they exhibit the first form tiresomely enough, unvaried by the second and third, introduce others which Horace never approved.

Immemor | sed Castaliis ‖ in hortis,—et similia.

For the Greek Sapphic, from the very different character of its rhythm, in the odes and fragments left to us, it is difficult to discover any clue for the limitation of its structure. In the *Musæ Cantabrigienses*, to which I must now perpetually refer, the division of the verse into three long words too often repeated becomes stiff and offensive. The following line is prodigious,

P. 117. ἐγκαθημένα τὸ θαλασσόπλαγκτον.

At the beginning of no verse but the Adonic, may an enclitic word, or a word from its use unfit to open a sentence, be admitted. The following is very wrong, P. 113. ——— τεὰν τί μοῖραν
ἂν σκοποῖς ;

At the end of the first and second verses, the position of a monosyllable being emphatic is better avoided ; much more so, if it begins a new sense. Still worse, if it belongs in close syntax to what follows,

P. 115. κἂν βροτὸς δέδορκε βροτησίοις· γᾶς
θαῦμ' ἐμᾶς, κ. τ. λ.

P. 143. ἔμπορος τεὰν δύναμιν φέρει πρὸς
ἁλίου βολὰς ———

only monosyllables ending in ε, [Præf. p. 5.] and those not emphatic, may be elided, at the end of any verse, the Adonic excepted.

The following is wrong: P. 114. ———ὡς γελᾷ πάνθ',
ὡς ——— κ. τ. λ.

The close union of the Adonic with the third verse, might render it questionable, how far even the hiatus is allowable between them. Little doubt can arise of its being harsh and awkward to open a new

e with the Adonic; of which the natural use is to conclude re. The excellent Tweddell harps amiss on this string.

P. 111. ———— ἐρωτύλον κῆρ·
χεῖρα πιάζει
χείρ· κ. τ. λ. ————

P. 112. ———— μελάμπεπλος νύξ.
ἐς θαλάμους γᾶς
τάμερον πορθμεὺς, κ. τ. λ.————

Prosody. Res parva sanè, sed laboris improbi.

Hiatus of long vowels. The distinction is important to remark en the two different kinds of movement, dactylic and trochaic, prevail in the same Sapphic verse.

the Adonic line, doubtless,

P. 150. δάκνεται ἦτορ.
P. 174. ἀκταὶ Ἰβήρων.

oth of them most legitimate forms.

r in the other dactylic parts of the Stanza, running thus,

P. 192. νῶτα; πᾶ σταθήσομαι; ἦ δοκεῖ μοι κ. τ. λ.

a the following, altered from the Hippolytus, v. 549.

[δυστυχῆ] τὸ πρὶν καὶ ἄνυμφον, οἴκων κ. τ. λ.

re any just cause to object, if we may be allowed to rest on the nds partly of analogy, partly of fact.

ne doubt remains. May a long vowel *ad finem vocis*, supported e ictus, form a long syllable before another word beginning with wel? That is to say, would the following words,

φαίνεται κείνῳ ἰσόκληρος ἔμμεν,

a legitimate verse? It might be difficult to disprove it. Still, the and easier way upon the whole should seem this, to avoid the sion of doubt, rather than incur what is at best doubtful.

f some other cases far more common in modern Sapphics, there is ier doubt nor difficulty; where, for instance, in the Trochaic ement, a long vowel or diphthong with an hiatus forms a short ble.

he following lines, therefore,

P. 108. καὶ Σθένος τοι μακρὰ βιβᾶν, καὶ οὖρος.
P. 116. δεσμῷ ἔμπλεξεν κρατερῷ πλανάτας

all other verses like these, Quintilius would bid you at once *incudi lere.*

he error lies in arguing or in seeming to argue from what obtains actylic to what is lawful in trochaic movement.

liad. Δ. 88. Πάνδαρον ἀντίθεον διζημένη, εἶπου ἐφεύροι

ently affords no justification for a Sapphic line ending thus,

———— εἶπου εὕροι:

Γ. 450. Εἶπου ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα

one thus beginning, Ὅς καὶ αἰχματᾶν ταμίας κεραυνῶν.

2. *Apostrophe* of short vowels *ad finem vocis* before others.

This seems in general to be the practice of all poets, more or less, but not with all poets indiscriminately in all cases. Some instances of apostrophe are of common occurrence; others more rare and apparently avoided.

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3. *Contraction* or *elision.* In Contractions, such as these, καὐσόφοις, καἰκεῖσε, or in others at all like them, it is far more prudent to avoid whatever wants clear and strong lyric authority, than to exhibit what may be defended indeed, but only by instances doubtful or rare.

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To distinguish nicely the gradations of change in this curious rather than useful question, from Homer down to Aristophanes———the materials are in promptu. *Verùm nil tanti est.*

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sed locis separatis sederent; qui mos non solum in synagogis, sed ipsa Noæ arca usurpatus; ubi constat ejus filias separatim a fratrib divertisse, atque inde antiphonias precum reddidisse, ut citat D. Gr gorius Oxon. ex catena Arabica in archivis Cantabrig. Neque sa video, quare debeant velari propter Angelorum magis, quam ipsi Dei et Spiritûs sancti præsentiam, multoque minus, quare sumptuo ornanda contra præceptum Apostolorum Petri et Pauli. Jam qua facilis lapsus fuerit transcribentium σ pro ϛ et geminandi γ ex simi tudine characterum patet. Nam de voce exuvium in Atticam transl renda, quando tu nihil objicis, parum attinet dicere.

Vides, clarissime Juni, quam ingenue et simpliciter sine ullo verb rum aut scriptorum autoramento ego sensum meum proruam—Anim erat, eoque distuli responsum, ut ad D. Pauli concederem, et Interpret consulerem; sed neque vacat, neque fortasse decorum foret tu sollicite versari in aliena provincia, et nobis jampridem proscript alia tela pertexenda est. Vale."

Of PATRICK YOUNG it is unnecessary to say any thing in th place, since his life hath been admirably written in Latin by D Smith, and published (with those of Usser, Cosin, Briggs, Dee, &c in 4to. Lond. 1707; which account was abridged by one of th unknown writers in the old *Biographia Britannica.* It is sufficie to state, that he was an assistant to Walton in his *Polyglott,* and th friend of Usser, Selden, Langbaine, and Sir Robert Cotton. Who N. the writer of the letter is, I have been unable to discover.

Oxford. *B.*

INSCRIPTIONS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, I Transmit to you some *fac-similes* of Inscri tions, from bricks found on the real, or supposed, site of th ancient Babel. These bricks were picked up and brought t this country by Mr. W. Wauchope. The father of this Gentl man, Mr. Wauchope, of Niddry, has allowed me, with th politeness, which characterises him, to take the *fac-similes.* I ca answer for the exactness with which Numbers 1. 2 and 3 have been executed. Concerning Number 4. I must speak wit more diffidence, because it was done by a less skilful hand. Yo will observe, that this No. 4. differs from the other three. Th character is evidently what has been termed the *Arrow Character* of which Cornelius le Bruyn has given specimens in his account o the ruins of Persepolis.

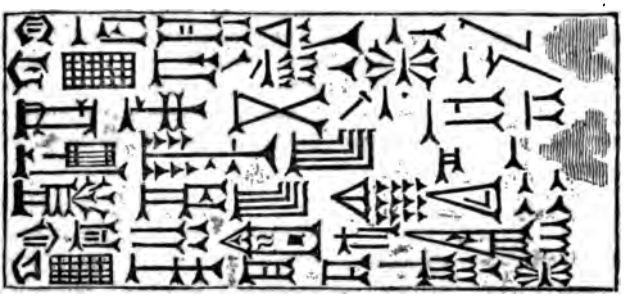
The favorable manner, in which my *Essay on the Inscriptions o Saguntum* has been mentioned in the last Number of your Journal

encourages me to undertake to write on those which I now send you. In your next Number, therefore, I shall offer some remarks to you on these very curious monuments. In the mean time I remain,

Sir, your very humble servant,

Logie Almond, Feb. 8. 1812. *W. DRUMMOND.*

No. I.



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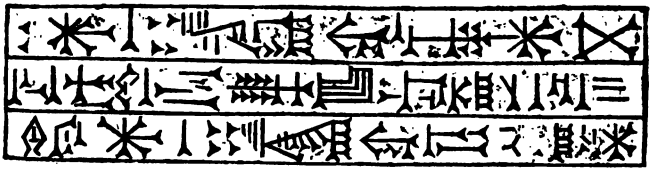

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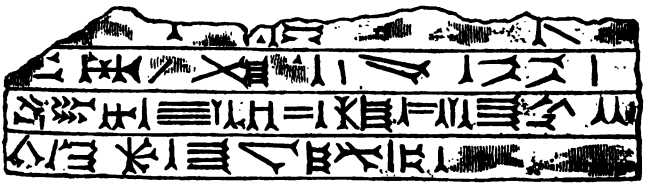

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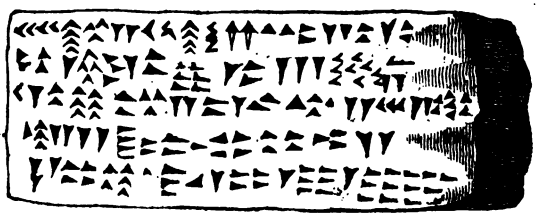

CLASSICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, I Beg leave to submit to your consideration the following remarks on a passage in the Medea of Euripides, which I think has been greatly misunderstood: I form this opinion chiefly from Mr. Tate's observations in Mr. Dalzel's *Collectanea Majora*, vol. II. p. 173. of the Notes: the passage, to which I allude, is contained in the five first lines of Medea's address to the Chorus, at her first entrance on the stage.

Mr. Tate supposes that Euripides rather speaks in his own character as a philosophic poet, than adapts the sentiment to the character and situation of Medea: my opinion is directly the reverse. Medea, it will be observed, had been sent for by the Chorus: she might naturally, on this account, without knowing their reasons, have supposed that she had incurred their censure, or that her conduct was liable to some suspicion. She was, therefore, anxious to remove it by a general reflection on the hasty judgments men are apt to form of those, who live a quiet and retired life, and the injustice of deciding on characters at first sight, without knowing the disposition of the parties. The principal object was to remove any prejudices they might have entertained against her, from not seeming ready to make them acquainted with her situation, and also to gain their sympathy and confidence by a detail of her wrongs. The sentence then, on this view of the subject, ought, I think, to be translated thus, without having recourse to an ἀνακολουθία, or forced construction, which should always be avoided if possible—"*Corinthian women, I have come abroad lest you should in any respect blame me; for I have known many men, that were respectable, some in retired life, others in public stations;* and these, *passing quietly through life, have procured for themselves an ill character, and the charge of indolence.*" There are here unquestionably only two descriptions of persons alluded to; the one in retirement, out of view, the other in public: no third description was intended by the οἵ as opposed to the two former; for οἵ here is merely the demonstrative pronoun pointing out these two classes, who were really respectable, but who, from the cause stated, had their characters misrepresented by the censorious and spiteful.

Respectfully Your's,

Edinburgh, Dec. 16. 1811. *G. D.*

THE BIBLE.

NO. II.

HE Notice of the author of an article on this subject, (No. VI. 483.) having been originally attracted to the CLASSICAL URNAL, by two articles in that work reflecting upon his Hebrew iticism and Poetry, he considered himself justified, not only communicating his Defence, but, as in so doing, he necessarily came himself a reader, in further remarking what appeared to m remarkable, either in the conduct of the Journal, or in the sertions of any of its writers. He, therefore, supported the peachment (No. I. p. 144.) of defects in the present, or author-ed translation, as by many it is called, of the Bible into nglish; correspondently with his own sentiments, publicly pressed several years past, in a Sermon on the Fast, 1808, and Sermon on the Everlasting Fire of the Athanasian Creed. But, he dissented from the same writer respecting Job xxxviii. 1. he pressed his dissent in six lines without design of 'plagiarism,' ith which he has been consequently charged, and to which accu-ation he by no means pleads 'guilty' in his Notice of the nswer to his Defence, some time since sent to the Editor.

In that Article, No. VI. p. 484. his assertion respecting the bsence of vowel points from the *Syriac* should have been quali-ied by the parenthesis, '*as usually printed*;' which was after-ards communicated to the Editor for a future correction. Upon hese *points*, or *original oriental vowels*, whichever the advocates n either side please to name them, an opinion, to which the stablished character of the writer will gain attention, is before he readers of the Journal, in No. VII. p. 68.

With that elegant scholar it is almost painful to differ; but, hat 'the Apostles always quote from the Septuagint,' No. VII. . 241. the profession, whom it concerns, have not been accus-omed to allow;—any more than Hebraists have, 'that (p. 244.) אלהים is of the singular number.' Its plurality hath been hitherto naintained by both the punctuators and the anti-punctuators, by oth Buxtorf and Parkhurst: and, for the support of such plurality, he 'Classic Moses' promised, No. VI. p. 485. and now sent to he Editor, may be seen; until the 'arguments to prove, that ים *yim* does not form the plural,' shall come into the country, which they may by the same coach with 'the *Niolic* serpent,' and 'the *beginning* of the Antediluvian Churches.' No. VII. p. 243. and Preface at the end, p. 8.

To this company, and to some more, attention may be paid, now that the Editor of the Classical Journal possesses both the pro-mised Classic Moses, and the Notice of the Answer, which latter

occasioned a short delay to the former. Due respect will certainly be prepared to be paid to the *beginning* of those Antediluvian Churches, the *end* of which probably was, that as Noah was the metropolitan and sole bishop, Shem, Ham, and Japhet, the priests, and their four wives, the deaconesses, the congregations exercised their violence and injury by converting the materials of the buildings to the repair of their roads; without suspicion of the deluge, which was soon to close the scene, excepting only as far as documents concerning these churches could descend from one of the eight to the Author, in A. D. 1811. of 'A brief description,' &c.

That 'the Apostles always quote from the Septuagint,' may best be seen by reference to the late Dr. Randolph's Tables, and the late Dr. Owen's Modes of Quotation; and a controversy has existed on the question, whether the quotations were made from the Hebrew, or from the Greek. Marsh on Michaelis's Introduction to the New Test. v. 1. p. 475. But, if these books are now scarce, a new comparison of the Hebrew with a literal English translation, of the Septuagint Greek, and of the New Testament Greek, can, in parts, or parcels, be made for the readers of the Classical Journal.

In the mean time, as something, *possibly intended for* 'arguments to prove that אלהים is of the singular number,' stops the way in No. VI. p. 465—469. and No. VIII. p. 310. et seqq. it may be asserted, first, that it seems useless 'to obviate the plain and incontrovertible declarations, which prove that אלהים is not a plural, but a noun singular.' Such incontrovertible declarations, some may think, should have satisfied the learned Dr. A. Clarke; although possibly, like others, he may have expected arguments instead of 'declarations.'

First, then, 'in 1st Sam. iv. 8. the word אלהים, God, is supposed to be plural by Parkhurst and Dr. Clarke, because it is connected with האדירים, on the ground of the plural termination.' Supposed to be plural? If a school-boy reads, *Deus optimus maximus*, does he suppose *Deus* to be singular, 'because it is connected with *optimus maximus*, on the ground of the singular termination?' He equally knows, that *us* is the singular termination in Latin, and ים the plural in Hebrew; and arguments to prove the contrary would even to him appear equal to arguments to prove that black is white. But, arguments are superfluous, if 'incontrovertible declarations' (the reader may observe the solecism) can prove.' Thus, declarations are to prove, where no proof is wanted; for, who ever attempted to prove incontrovertibles? And how can incontrovertibles prove? Dr. A. Clarke, equally learned and modest, as he appears to be, disdained to reply, or he would have done so, as

was partly expected, in No. VII. and the readers of the Classical Journal, instead of seeing assertions maintained by arguments, and substantiated by proofs, continue to be inundated with 'incontrovertible declarations;' with what, for want of arguments and proofs, the writer of them will continue to insist are both.

"Had this writer but attended to the original, he would not have been so hasty in concluding, that אלהים, God, was a plural noun," p. 465. It may be replied; had this writer *not* been seconded by the classic Sir W. D. it would have been almost madness to have publicly noticed the absurdity of this declaration. Without attending to the original, a plural Hebrew adjective in agreement with a plural Hebrew substantive, would have been mechanically rendered by English plurals: but, had Dr. A. Clarke attended, as he doubtless did attend, to the original, he would probably not have seen occasion to render the Philistine speech differently from King James's translators;—he would rather have rendered it precisely as they have done. Had *no* adjective been added, as in v. 7. the substantive, as a plural of intensity, might have been rendered in the singular, *this great God;* but the adjective may show, that the speakers of the Philistines meant not alone Jehovah; by *these mighty Gods* they possibly designated also to their soldiers the visible objects of the ark and its accompaniments, which they represented as the idols of the Hebrews, and their preservers from the Egyptians. Because, therefore, Dr. A. Clarke 'attended to the original,' and also to the authority of Parkhurst, he was *not* 'so hasty in concluding, that אלהים, God, was a plural noun;' but he was deliberate in following Parkhurst, who could not justly be charged with being 'hasty in concluding,' after having adduced thirty-one instances of אלהים, God, joined with adjectives, pronouns, and verbs *plural.*

But even allowing it to be not very material, whether אלהים, God, (such as the Philistines might wish to represent him to their soldiers with the view of inspiring courage from despair,) be in that speech translated, as it is in v. 7. in the singular, or as it is in v. 8. in the plural; in either translation אלהים, God, although singular in English, has ever been (*until now*) esteemed plural in Hebrew; and it has been called the plural of intensity, denoting *the great God:* a thing well known to Hebraists. The adjective, expressing *might* or *celebrity*, added to the substantive by the Philistine officers, was probably of good effect with their men. Of the plural of intensity, a Hebrew scholar of the '*oriental vowel*' school wrote, "Ultimo loco observanda est illa Hebræi sermonis proprietas, quâ Pluralis, tam masculinus, quàm femininus, usurpari potest de *unâ* re, quæ, in suo genere, magna est et quodammodo excellens; ut יַמִּים (*Yimmim,*) *maria*, pro *mari*

magno; תַּנִּים (*Tannim,*) *draçones,* pro *dracone prægrandi;* אֲדֹנִים (*Adhönim,*) *domini,* pro *domino magno et potente;* אֱלֹהִים (*Elöhim,*) *numina,* pro *numine admodùm colendo;* קְדֹשִׁים (*Kedhöshim,*) *sancti,* pro *Deo sanctissimo;* בְּהֵמוֹת (*Behëmöth,*) *bestiæ,* pro *bestiâ grandi,* qualis est *elephas;* מַכּוֹת (*Maccöth,*) *plagæ,* pro *plagâ gravi;* נְהָרוֹת (*Nehäröth,*) *flumina,* pro *flumine magno, &c.*" Schroederi Institutiones ad fundamenta linguæ Hebrææ, p. 130.

Another declaration is—Dr. A. C. 'must (had he but attended to the original) have been sensible, one would reasonably conclude, that the Egyptians were not smitten with the plagues in the wilderness, but in Egypt; and that for this reason there must have been some error in the translation of this verse, which Dr. Clarke will do well to remark, when he publishes this part of the Bible.' This declaration also, as an evidence, proves *against* the declarer; for, 'had Dr. A. C., or had he not, attended to the original, he must have been equally sensible, one would reasonably conclude, that the Egyptians were smitten with the plagues in the wilderness, as well as in Egypt. *Dr. A. C.* was neither so fastidious against the English language in the time of K. James, nor yet so ignorant, as not to comprehend plagues in the sense of *smitings,* or *blows*—or to perceive, that the English followed the Greek, παράξαντες ἐν πάσῃ πληγῇ (from πλήσσω): thence *plaga,* Latin, and *plague,* English. K. James's translators might have written, *with all the smiting,* or, *with every blow in the wilderness,* which they clearly meant.

But how is this to prove that *Elohim* is not a plural, but a noun singular? Is it to prove it, by saying nothing of *Elohim,* but only of *plagues?* And yet the Declarer declares, without evidence, or proof—'From which it is plain, that *Elohim,* God, is not a plural noun, and that this passage in Samuel is most injudiciously translated.' If this is plain from his assertion, then any thing may be made equally plain from any declaration that it is so.

The next declaration is yet to come; but not to prove that *Elohim* is a noun singular, otherwise than by saying nothing of *Elohim,* and only by translating *after this manner.* 'There are three words in the original Hebrew, which are not rendered truly, and which are only noticed by the word *these,* viz. וְאֵלֶּה אֵלֶּה דֹם, which ought to be rendered as in Gen. xxxix. 19. *after this manner,* or *with these things.*' The 'three words not rendered truly, and only noticed by the word *these,*' *are* by K. James's translators truly rendered, '*these* ——— ? *these are.*' Taking the Hebrew in the order in which it stands, and converting the plurals of intensity into singulars, the words would be, (the three

not rendered truly in capitals,) *Woe unto us! who shall deliver us from the hand of the great God, the mighty,* this? this is *the great God who smote the Egyptians with every blow in the wilderness.* Thus far the reader of Hebrew, who refers to the original, may settle the former part of this controverted declaration.' The latter part is, that the three words 'ought to be rendered as in Gen. xxxix. 19.' Who then would not expect to find the three words in Gen. xxxix. 19. Consult the original, and only one of the three words there appears, connected with a plural noun which refers to the speech in vv. 17. 18. Indeed, this plural noun followed by the pronoun, before occurs in v. 17.; and the two words are there translated by K. James's translators, *according to these words:* but, in v. 19. כדברים האלה are translated, *after this manner.* Instead, therefore, of finding, as might have been expected, the three words האלה אלה הם, *these these are,* appear the two words כדברים האלה, *according to words these.*

Mr. Parkhurst had asserted, that the word אלהים is 'joined with adjectives, pronouns, and verbs *plural,*' in thirty-one passages cited. In Classical Journal, No. VI. p. 465. top, it was proposed to 'examine a few of these passages.' Accordingly, first came 1 Sam. iv. 8. whose fate has now received a re-arbitration. The next selected for examination, (and in p. 466. of No. VI.) betrays an infelicity in the examiner, if possible, more curious than the Archidiaconal with Professor Porson, recorded, also, but accidentally, in the same No. VI. p. 261. Mr. Parkhurst had cited, Deut. v. 23. or 26. by which he meant, that in Deut. v. 23. of the Jerusalem copy of the Hebrew, but in v. 26. of the Samaritan, (with which latter the Greek of the LXX. and the English by K. James's translators correspond,) an adjective, pronoun, or verb *plural,* was in agreement with אלהים, God. Accordingly, the examiner, Classical Journal, No. VI. p. 466. second paragraph, thus cites; 'Again, Deut. v. 23. *God doth talk with man, and he liveth.*' Let the reader consult Deut. v. 23. in any Bible for such a passage. At the end of v. 24. the words appear; but Parkhurst and his friends must disclaim them, as not cited by them, and no more to their purpose than Bel and the Dragon.

This examiner is elsewhere charged with being a *misquoter.* Are not כדברים האלה instead of האלה אלה הם, and Deut. v. 24. cited instead of Deut. v. 23. 'incontrovertible declarations, which prove' by positive evidence, that he is a misquoter? See him so charged also in Notice of Answer to Defence of Dr. G. S. Clarke's Hebrew Criticism, &c.

In Deut. v. 23. אלהים is joined with the adjective *plural* חיים, and both may be translated singularly as plurals of intensity, *the great God everliving.*

The examiner retreats to chap. iv. 7. where he again mistakes the plural of intensity for a singular; because, from the Greek of the LXX. to the present time, it has always been understood to mean one *only* person or thing, excellent in its kind. See Schroeder, before quoted. But Mr. Parkhurst cited Deut. iv. 7. to show, that אלהים, God, is joined with the adjective *plural* קרובים. The verse is material for another thing, and runs thus; *For what great nation hath* (אשר לו, literally, *whom to it,*) *Gods nigh unto it,* (אלהים קרובים אליו) *as Jehovah our great God in every thing we call* (אליו) *upon him?* The former אלהים with the adjective may, or may not, be the plural of intensity; for, it may refer to the Gods of other nations: but K. James's translators and Mr. Parkhurst applied it to Jehovah; to whom the latter אלהינו, *our great God,* in the plural of intensity, and joined with Jehovah, unquestionably referred.

The reader may have already perceived the verse, Deut. iv. 7. remarkable for a thing not intended by its examiner, the repeated occurrence of the preposition אלי with ו suffix attached to it, the former vau, ו, in the sense of *it* (or *him*) a nation, the latter meaning (*him*) Jehovah. 'In no part of the Bible is אליו rendered *unto it,* for as there is no neuter in the Hebrew language, the word cannot be so rendered.' Classical Journal, No. III. p. 635. 'I shall proceed to lay before the reader an instance of singular ignorance in criticism. Dr. Clarke charges me with not knowing that the masculine pronouns in Hebrew must be translated by the neuter pronoun in English, when applied to inanimate things. The passage, which he selects to prove the above, is in Isaiah, chap. ii. 2.—"The mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it." In this verse, I translate אליו, *unto him,* for this is the literal meaning of the word throughout the Scriptures. But he says, "suppose the English language makes *mountain* and *house* both neuter, while the Hebrew, and other languages, have expressed them by masculine nouns, must not the masculine pronoun of these languages be rendered by the English neuter pronoun?" To which I answer, undoubtedly, if the masculine pronoun אליו referred to בית, *house;* but I have said, that it does not refer to בית, the remote noun in the sentence, but to the proximate noun יהוה, Jehovah. Class. Jour. No. VII. pp. 169. 170.

In the Notice of this Answer to the Defence of Dr. G. S. Clarke, &c. it will be seen, that (as any reader of the original may find,) he points out ראש, and not יהוה, as the proximate noun; but that, with the Greek LXX. K. James's English, and most other translators, he understands הר the *mountain,* as the principal regent of the verse, and to which אליו, the pronoun suffixed to the preposition, refers. The writing of that Notice

for several days interrupted a work, which he had been nearly two years preparing; but, as both Notice and Classic Moses are finished, he found leisure, which he had not before, to examine 'Critical Remarks on Dr. Adam Clarke's Annotations on the Bible.' Incomplete as his Notice may be, in comparison with what it might have been, had he previously examined these Remarks, yet he neglected not in it to demand of his answerer, what the advocates of the long established reading *unto it* have a right to demand of this innovator, instances in point of אליו, immediately after a verb of *coming*, not referring to the primary regent of three masculine nouns singular together, but to the proximate antecedent or *rectum* of the three nouns. The imperfect instance adduced for him by the noticer from Gen. xvi. 1. is still more imperfect than was at first perceived, as the three nouns of different genders are also not all *in regimine*. See Notice of Answer, &c.

As, however, the Answerer himself allows, (No. VII. p. 170.) 'Undoubtedly, rendered by the English *neuter* pronoun, if the masculine pronoun אליו referred to בית, house;' to the instances, in the Notice, of אליו referring to masculine Hebrew nouns of things equally inanimate, and equally neuter in English, with בית, *house*, as מזבח, *altar*, Ex. xx. 26. and שכר, *hire*, Deut. xxiv. 15. may now be added the instance of אליו referring to גוי the masculine Hebrew noun of *nation*, not a thing inanimate in its component parts, but inanimate as a whole, and therefore, as much as בית, *house*, to be rendered in English by the neuter pronoun *it*, not *him*. Who ever in English called a *nation*, *him*? although he might assign as a reason, (what the Answerer cannot get out of his head, second paragraph in p. 170. of No. VII. the thing well known to others,) that in Hebrew is *no* neuter. K. James's translators, in rendering *nigh unto* THEM, followed the LXX. who turned אליו into αὐτοῖς, probably to express multitude; having previously translated אשר לו, *whom to it*, (or *hath*,) by ᾧ ἐστιν αὐτῷ (*Alex.* ἐν αὐτῷ.)

'The apostle Matthew,' (VII. 172.) does *not* 'declare, that the Immanuel of Isaiah is Christ:' the writer of that gospel only applies the passage in Isaiah, as is explained, in the Notice, by Archbishop NEWCOME, and by many others.—Nor shall ever so great a multitude of words, or ever so falsely directed, as Socinian, &c. &c. ever deter the present asserter from declaring what he finds to have been the literal sense of the prophecies of the Old Testament. He will maintain the legal religion of the country contained in its creeds and articles, but not the interpretations of fanatics; nor will he raise a dust of *ins* and of *outs* from the Athanasian Creed, through which the raiser of the dust (No. VI. pp. 461—464.) can more clearly see, than any one else, what he himself means.

G. S. C.

RICARDI PORSONI NOTÆ IN ARISTOPHANEM BRUNCKII.

LECTORIBUS S.

Hæc excerpta è Ricardi Porsoni censurâ Editionis Brunckianæ Aristophanis, cùm nuperrimè, Latinè versa, Lipsiæ per Godofredum Henricum Schaeferum publici juris facta sint, vobiscum communicata velimus. Plena sanè illa optimarum rerum, quales à tali viro, quem facilè Principem Criticorum dixisse nos nunquam pœnitebit, expectari poterant. Exacto duorum plus minus annorum spatio, *Relliquiæ*, ut ab amico doctissimo accepimus, exibunt *Porsonianæ;* è prelo Cantab. Acad. typisque ad mentem ipsius Porsoni cusis. An et hujusce egregiæ Censuræ ἀρχέτυπον, unà cum ceteris viri celeberrimi κειμηλίοις, iterandum sit, necne, nondum audivimus. Hoc tamen, ut ut se habet, spero confore, nos, si non lectoribus hâc aurearum observationum iteratione placeamus, at non saltem displicituros. Nemo enim est adeò harum literarum imperitus, qui nesciat, et Anglicanam Aristophanis Brunckiani apud H. Maty censuram, et hancce Latinam, quæ Lipsiæ modò prodiit, versionem, admodùm raram esse, et, quod sequitur, impenso pretio venundari.

Londini. Non. Feb. 1812. *V. L.*

[1] EXCERPTA E
RICARDI PORSONI CENSURA EDITIONIS BRUNCKIANÆ
ARISTOPHANIS.

Primùm aliquot exempla commemorabo, unde lectores intelligant, quàm benè Brunckius de Comico meruerit.

Lysistrat. v. 487.

Ὅτι βουλόμεναι τὴν ἀκρόπολιν ἡμῶν ἀπεκλείσατε μοχλοῖς.

Aliquot editiones habent τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖς μοχλοῖς. Brunckius, Dawesium jure secutus, dedit ὅτι βουλόμεναι τὴν πόλιν ἡμῶν ἀπεκλείσατε τοῖσι μοχλοῖσιν. Vitium sine dubio natum est ex interpretamento Scholiastæ, quod textui superscriptum erat; nam ἡ πόλις ipsum per se significat acropolin. Quid si etiam in Pluto v. 772. vulgatam scripturam κλεινὸν πέδον mutemus in κλεινὴν πόλιν auctore Stephano Byzant. v. Ἀθῆναι? Sed fortasse Hemsterhusius, cujus editio hæc scribenti ad manus non est, vulgatam satis defendit.

[1] Hæc censura à præstantissimo Critico Anglicè conscripta legitur in parte operis menstrui, quod H. Maty evulgavit: *A new Review, for July*, 1783. pp. 55—68. Excerpsi inde, Latinèque versa hîc posui, quæ ad crisin textûs spectantia futuro editori fabularum Aristophanearum utilia viderentur. Gotofr. Henric. Schaefer.

Ibid. v. 498.

Ἡμεῖς ὑμᾶς σώσομεν. Π. ὑμεῖς; Λ. ἡμεῖς μέντοι.
Π. σχέτλιόν γε.
Λ. Ἀλλ' ἀποδεκτέα ταῦτ' ἐστὶν ὅμως. Π. Νὴ τὴν
Δήμητρ', ἄδικόν γε.

Ἀλλ' ἀποδεκτέα, quod conjecturæ debetur, primùm in Venetâ editione excusum est. Ingeniosè excogitatum non nego: nec tamen à Comico profectum est. Editio princeps habet *Ἀλλ' ἀποκτέα*, quod satis prope accedit ad genuinam scripturam à Brunckio è duobus Codicibus restitutam, *Ἀλλὰ ποιητέα*.—Sed textus è Codd. non solùm corrigi, verùm etiam suppleri potest. Etenim Brunckius auctoribus illis post vers. 498. inseruit hunc:

Λ: Ὡς σωθήσει, κἂν μὴ βούλῃ. Π. Δεινόν γε λέ-
γεις. Λ. Ἀγαναχτεῖς,
Ἀλλὰ π. etc.

Satis durè Brunckius Kusterum tractat, si in rebus minoris momenti negligentem deprehendit. Quo igitur eum modo excepturus erat, si scivisset, in illo ipso Codice, quo Kusterus usus est, non solùm genuinam tertii versus scripturam servatam, sed etiam alterum versum clarè scriptum esse?——Quanquam Kusterum ad lacunæ suspicionem perducere poterat ipse Scholiastes, cujus verbis pars versûs vulgò omissi præfixa est.

Ibid. v. 519.

Ὁ δέ μ' εὐθὺς ὑποβλέψας ἔφασκεν, κ' εἰ μὴ τὸν
στήμονα νήσω.

Verè Brunckius monet, copulæ nullum esse locum ante *εἰ*. Legit igitur:

Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας φάσκεν ἄν· Εἰ μὴ τὸν
στήμονα νήσεις.

νήσεις Codex suppeditavit. Ego verò malim:

Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας ἂν ἔφασκ'· Εἰ μὴ etc.

Ibid. v. 529. 599. *Λ. Σιώπα.*

Σίγ' ὦ κατάρατε. Π. Σιωπῶ 'γώ; Λ. Καὶ ταῦτα
καλύμματα φέρε
Περὶ τὴν κεφαλήν. Π. Μὴ νῦν ζῶην. Λ. Ἀλλ' εἰ
τοῦτ' ἐμπόδιόν σοι,
Παρ' ἐμοῦ τουτὶ τὸ κάλυμμα λαβὼν,
Ἔχε· καὶ περίθου περὶ τὴν κεφαλήν,
Κἆτα σιώπα.

Hæc quantoperè laborent tautologiâ, sensu absurdo, vitiisque tam metricis quàm syntacticis, adeò manifestum est, ut qui id copiosè demonstrare velit, otio suo abutatur. Veram scripturam Brunckius è libris manu scriptis feliciter eruit.

Λ. Σιώπα.
Π. Σοὶ γ', ὦ κατάρατε, σιωπῶ 'γώ; καὶ ταῦτα
κάλυμμα φορούσῃ
Περὶ τὴν κεφαλήν; μὴ νῦν ζῶην. Λ. Ἀλλ' εἰ τοῦτ'
ἐμπόδιόν σοι, etc.

Nub. post v. 969. Brunckius versum inseruit, quem Valckenaerii sagacitas viderat hæc referendum esse (è Suidâ v. χιάζειν.)

Εἰ δέ τις αὐτῶν βωμολοχεύσαιτ', ἢ κάμψειέν
τινα καμπὴν,
[Αὐτὸς δείξας, ἐν θ' ἁρμονίαις χιάζων ἢ σιφνιά-
ζων,] etc.

Eccles. v. 621. 622. vulgo sic scripti leguntur:

Π. Οὐχὶ μαχοῦνται. Β. Περὶ τοῦ; Π. Τοῦ μὴ
ξυγκαταδαρθεῖν.
Β. Καί σοι τοιοῦτον ὑπάρξει.

Loco posterioris fragmenti Kusteri editio habet: *Καί σοι τὸ περὶ τούτων δὴ μάχεσθαι.* Sensum metrumque Brunckius restituit paululum immutando scripturam Codicis:

Π. Οὐχὶ μαχοῦνται. Β. Περὶ τοῦ; Π. Θάῤῥει,
μὴ δείσῃς, οὐχὶ μαχοῦνται.
Β. Περὶ τοῦ; Π. Τοῦ μὴ ξυγκαταδαρθεῖν. καὶ σοὶ
τοιοῦτον ὑπάρχει.

Thesmophor. v. 375. sq.

Ἐκκλησίαν ποιεῖν ἔωθεν τῇ μέσῃ
Τῶν Θεσμοφορίων, ἣν ἄλις ἔσθ' ἡμῖν σχολή.

Sic Kusteri editio. Posteriori versu usi sunt Davisius ad Ciceron. de Legib. I. 10. et Spanhemius ad Callimach. H. in Jov. 84. ut demonstrarent, ἄλις cum nominativo jungi posse. Dawesius Miscell. Crit. p. 235. cùm solœcismo laborare hanc scripturam intellexisset, tacitè mutavit in εἴγ' ἄλις. Sed hæc mutatio sensum loci planè nihil juvat. Quid enim hoc sibi vult, *siquidem satis otii nobis est?* Poteratne hoc præconi ignotum esse? Prima editio (Juntæ) habet ἦν ἄλισθ' ἡμῖν σχολή. Hoc proximè accedit ad veram scripturam, quam Brunckius è Codice restituit: ἦ μάλισθ' ἡμῖν σχολή. *quo die imprimis otio abundamus.* Tertio enim Thesmophoriorum die jejunium erat. V. Athen. VII. p. 307. F.

Pac. v. 496. vulgo editum erat:

Ὡς κακὸν, εἴ τινες εἰσὶν ἐν ἡμῖν.

Codex à Brunckio collatus habet:

Ὡς κακὰν οἵ τινες εἰσὶν ἐν ὑμῖν.

Quod quid sibi vellet, cùm vir doctissimus diu quæsivisset, tandem veram scripturam detexit in Suidâ. v. κακόνοι· *Ὡς κακόνοι τινές εἰσιν ἐν ἡμῖν.* Eandem fuisse in Codice, quo Scholiastes usus est, ex ejus explicatione non malè colligas.

Equit. v. 1311. sq. vulgo legebantur hæc:

καθῆσθαί μοι δοκῶ
Εἰς τὸ Θησεῖον πλεούσαις, ἢ 'πὶ τῶν σεμνῶν θεῶν.

Quæ sana esse non possunt, sive sensum spectes, sive constructionem. Si quem juvet perlustrare quæ Critici de hoc loco scripserunt, consulat Petitum Leg. Att. p. 79. Dorvillium et Salvinium Miscell. Observat. vol. III. p. 401. sq. denique Dawesium Miscell.

Crit. p. 252. Brunckius è conjecturâ dedit δοκεῖ—πλεούσας, citatque ad firmandam hanc emendationem Vesp. v. 270. *Suadeo, ut navigemus aut ad Theseum, aut ad ædes Eumenidum, ibique saluti nostræ prospiciamus.* Ingeniosam ac certam nemo non dicat, lausque sagacitati Brunckii manet integra, etsi in eandem dudum inciderat Reiskius. V. Acta Eruditor. Lips. 1750. m. Jul. p. 419.

Ibid. v. 750. sq.

Οὐκ ἂν καθιζοίμην ἐν ἄλλῳ χωρίῳ·
Ἀλλ' εἰς τὸ πρόσθε χρὴ παρεῖναι 'ς τὴν Πνύκα.

Sic olim edebatur, textu leviter corrupto ideoque perperam intellecto. Brunckius eleganter correxit ὡς τὸ πρόσθε, *ut anteà.*

Nub. v. 339. anteà editum:

Κεστρᾶν τεμάχη μεγάλαν ἀγαθᾶν, κρέα τ' ὀρνί-
θια κιχλᾶν.

Facilè intelligitur, versui deesse pedem dimidium. Kusteriana habet: κρέα τ' ὀρνίθειά γε κιχλᾶν. Expulso hoc γε, Brunckius, auctoribus Athenæo et Eustathio, revocavit genuinam scripturam, κιχηλᾶν. Fugit eum, ut puto, eodem modo correxisse H. Stephanum Append. Thes. p. 1228. Auctoribus illis poterat addere Etymolog. M. quem exscripsit Phavorinus p. 1060. ed. Basil. 1541.

Commemoratis paucis his exemplis emendati contextûs fabularum Aristophanearum, prout fortè in oculos incurrerunt, transgredior ad negotium sanè invidiosum atque injucundum aliquot locos excitandi, ubi doctissimus editor orationem Comici aut depravavit aut corruptam reliquit.

Palam professus est Brunckius, vehementer se odisse particulam γε, ideoque eam sæpe summo jure expunxit. Sed hoc longè sæpiùs faciendum fuit. Dabo aliquot exempla, ubi delenda est, cùm nec metro prosit nec sensum quicquam juvet.

Nub. v. 869. Καὶ τῶν κρεμαθρῶν οὐ τρίβων τῶν ἐνθάδε.

H. l. Brunckius inseruit γε post priorem articulum τῶν, quò versus congrueret cum canone Dawesiano. Ego vero prætulerim κρεμαστρῶν, auctore Polluce X. 157. quomodo fortasse etiam Scholiastes legit. V. Pierson. ad Mœr. p. 242.

Ibid. v. 1216. Ἀπερυθριάσαι γε μᾶλλον, ἢ σχεῖν πράγματα.

Cùm penultima infinitivi ἀπερυθριάσαι longa sit, γε deleri oportet.

Ran. v. 1055. Ἔστι διδάσκαλος, ὅστις φράζει· τοῖς δ' ἠβῶσίν γε
ποιηταί.

Particulam aliquis recentiorum editorum infersit. Lege τοῖσιν δ' ἠβῶσι —

Equit. v 508. Ἠνάγκαζεν ἔπη λέξοντάς γ' ἐς τὸ θέατρον πα-
ραβῆναι.

Lege: Ἠνάγκαζεν ἔπη λέξοντας πρὸς τὸ θέατρον πα-
ραβῆναι.

Sic scriptus citatur hic versus in argumento Nubium. Atque sic Comicus alibi solet. Acharn. v. 629. Οὕπω παρέβη πρὸς τὸ θέατρον

λέξων. Pac. v. 755. Αὐτὸν ἐπῆνει πρὸς το θέατρον παραβάς. Ceterùm alius est locus Comici, ubi præpositio πρὸς pariter restituenda est pro ἐς. Scilicet Acharn. v. 392. sic editum legas:

Ὡς σκῆψιν ἂν ἀγὼν οὗτος οὐκ ἐσδέξεται.

Citat hunc versum Brunckius in notâ ad Nub. v. 465. (ubi pro ἥψομαι leg. ἐπόψομαι è Suid. v. ἆρά γε), ut ostendat, particulam ἂν cum futuro indicativi jungi posse. Verumne id sit, nunc non disputo: hoc contendo, virum doctissimum exemplo illo abstinere debuisse. Nam si inspexisset aliquam de tribus primis editionibus Suidæ v. Σίσυφος aut P. Leopardi Emendationes XIII. 8. versum illum sic citari vidisset:

Ὡς σκῆψιν ἀγὼν οὗτος οὐ προσδέξεται.

Atque hæc genuina scriptura est, dummodo ἀγὼν mutes in ἀγὼν, aut, ut Brunckius scribere solet, ἀγών.

Acharn. v. 18. Οὕτως ἐδήχθην ὑπὸ κονίας γε τὰς ὀφρῦς·

Cùm syllaba penultima vocis κονίας produci possit (v. Lysistr. v. 470.), particulam γε rectè delebis, idque non sine auctoritate Scholiastæ primarumque Suidæ editionum v. ῥύπτομαι.

Av. v. 1478. Τοῦτο μέν γε ἦρος αἰεὶ —

Est in hoc versu quod Brunckio displiceat. Ideo suspicatur legendum esse: Τοῦτο μέντ' ἄρ'——Vulgò sic editus est:

Τοῦτο μὲν ἦρος αἰεὶ —

Lege: τοῦτο τοῦ μὲν ἦρος—Hoc accuratè respondet illi quod sequitur: Τοῦ δὲ χειμῶνος——

Eccles. v. 701. Τοῖς δ' εὐπρεπέσιν γ' ἀκολουθοῦντες.

Brunckius: "Inserenda fuit ob metrum particula."

Lege: Τοῖς εὐπρεπέσιν δ' ἀκολουθοῦντες.

Thesmophor. v. 225.

Οὐ γὰρ, μὰ τὴν Δήμητρά γ', ἐνταυθοῖ μενῶ.

Particula h. l. omni vi caret, neque legitur in antiquioribus editionibus, certè non in Basiliensi a. 1532. Non dubitabis, opinor, corrigendum esse:

Οὐ γὰρ, μὰ τὴν Δήμητρ', ἔτ' ἐνταυθοῖ μενῶ.

Si contuleris Nub. v. 814. Vesp. v. 1442. Av. v. 1335. Adscribam versum medio loco positum.

Οὔ τοι, μὰ τὴν Δήμητρ', ἔτ' ἐνταυθοῖ μενεῖς.

Ut planè appareat, quantæ utilitatis interdum sit varia unius ejusdemque scriptoris loca inter se comparare, apponam aliud hujus generis exemplum. Thesmophor. v. 630.

Φέρ' ἴδω, τί πρῶτον ἦν; ἐπίνομεν.

Aptè Brunckius citavit Nub. v. 787.

Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; τί πρῶτον ἦν;

Sed, quod vehementer mireris, non vidit, versum illum mancum sic integrari oportere:

Φέρ' ἴδω, τί μέντοι πρῶτον ἦν; ἐπίνομεν.

Sic eum citavit Suidas v. προπίνειν.

Ibid. v. 443. *Ὀλίγων ἕνεκά γ' αὐτὴ παρῆλθον ῥημάτων.*
Hanc Bergleri scripturam, quod miror, Brunckius probavit. Corrigo :

Ὀλίγων ἕνεκα καὐτὴ παρῆλθον ῥημάτων.

Lysistrat. v. 82. *Γυμνάδδομαί γε καὶ ποτὶ πυγὰν ἄλλομαι.*
Brunckius legit *γα* Laconicè. Ego præferam *Γυμνάδδομαί τε* — ut citavit Eustathius p. 1570.

Interdum Brunckius editiones priores, certè eas, quibus ego utor, h. e. Aldinam, Basiliensem, a. 1532. et Kusterianam, lectoribus non monitis deserit, e. c. Nub. v. 826. 1302. Ran. v. 320. 376. 1406. Id ubi fecit, videtur secutus esse auctoritatem librorum manu scriptorum, fortasse etiam aliarum editionum: sed talium mutationum in notis ratio reddenda fuit.

Passim malè sequitur editionem Kusteri, e. c. Plut. v. 197.

Ἢ φησιν οὐ βιωτὸν αὐτῷ τὸν βίον.

In editionibus prægressis hic versus sic scriptus est :

Ἢ φησιν, οὐκ εἶναι βιωτὸν αὐτῷ τὸν βίον.

Omitti oportuit non infinitivum *εἶναι*, sed pronomen *αὐτῷ*.

Nub. v. 1329. Vir clarissimus dedit *ἴσθ'* pro *οἶσθ'*, Kusterum secutus.

Equit. v. 787. *Τοῦτό γε τοὔργον ἀληθῶς ἐστὶν——*
Aldina habet: *Τοῦτό γέ σου τοὔργον ἀληθῶς——*
Lege : *Τοῦτό γέ τοί σου τοὔργον ἀληθῶς——*
Vide infra v. 1054.

In universum Brunckius Dawesio plurimum tribuit auctoritatis, ejusque emendationes sequitur. Sed interdum, ut mihi quidem videtur, nullo jure illas repudiat, aut minùs firmat, quàm poterat. E. c. correctionem Dawesianam Acharn. v. 271. tuetur Suidas v. *Λαμάχων*: illam Pac. v. 188. idem Grammaticus v. *μιαροί*. Prioris generis modò unum exemplum dabo. Plut. v. 392. edi debuit, quod codex habet, *ποῖον*. Quod enim contendit Brunckius, scriptores Græcos canonem illum Dawesii *centies* neglexisse, temerè dictum est. Ne *sexies* quidem id factum puto. Unum quidem exemplum legere memini in Rheso, sed quod facili mutatione ad rectam scribendi rationem revoces. Phœnissarum versus planè nihil, Baccharum perparum probat. Acharn. v. 963. lege; *Ὁ ποῖος οὗτος Λάμαχος.* quemadmodum Comicus scripsit Nub. v. 1270. *Τὰ ποῖα ταῦτα χρήματ';* Tantùm enim abest, ut hìc *ὁ ποῖος* locum non habeat, ut pœnè necesse sit sic legi propter apodosin *ὃ δεινός.*——Quàm accuratè enim Aristophanes sententiarum partes alteram alteri respondere faciat, nunc duobus exemplis declarabo. Ran. v. 1200.

Ἀπὸ ληκυθίου τοὺς σοὺς προλόγους διαφθερῶ·

Sic in Codice scriptum : rectè, ut intelligas è proximo versu :

Ἀπὸ ληκυθίου σὺ τοὺς ἐμούς;

Av. v. 1419. *Οὐ πάρεστιν· ἀλλ' ὅτου χρὴ, δεῖ λέγειν·*
Πτερῶν, πτερῶν δεῖ.

In priore versu legi debere ὅτου δεῖ, χρὴ λέγειν, clarum est non solùm ex apodosi, sed ex eo, quod apud Atticos poëtas genitivum nunquam regit χρή. Unicum, quod obduci posse credo, exemplum extat[1] Eurip. Orest. v. 667. (Edit. Musgrav.) τί χρὴ φίλων; sed et illud in τί δεῖ φίλων; mutandum auctoritate Plutarchi Op. Mor. p. 68. E. et Aristotelis Ethic. IX. 9.

Equit. v. 400. γενοίμην ἓν κρατίνου κώδιον.

Num hoc significare potest *una de pellibus Cratini*? Mihi quidem certissima videtur L. Bosii emendatio ἐν κρατίνου. V. viri doctissimi Animadvers. p. 8.

Ibid. v. 456. Brunckius nonnihil dubitat de v. κολᾷ. Sed planè nihil causæ est, cui hoc mutatum velimus. Etenim Attici in hujus verbi futuro tantùm medii formam usurpant. Sic Vesp. v. 244. restituendum erat κολωμένους pro κολουμένους, quod neque à κολόω, neque ab alio quoquam verbo derivari potest.[2] Theopompus apud Suidam v. Ἄττις· Κολάσομαί γε σὲ, καὶ τὴν σὸν Ἄττιν.

Thesm. v. 149. Χρὴ τὸν ποιητὴν ἄνδρα πρὸς τὰ δράματα—

Vox ἀνὴρ, quando juncta est alii substantivo, articulum, quod sciam, non asciscit. Hoc quidem loco τὸν ab aliquo posteriorum editorum sine ullâ auctoritate insertum videtur. Legam:

Χρὴ γὰρ ποιητὴν ἄνδρα πρὸς τὰ δράματα——

quomodò hæc etiam meliùs cohærent cum prægressis.

In opere tam longo fieri non potest, quin editor, quantumvis diligens et sagax sit, in metris accuratè exigendis et limandis passim dormitet. Videamus aliquot exempla.

Equit. v. 569. Κοὐδεὶς οὐδεπώποτ' αὐτῶν——

Hìc multùm mireris Brunckium in primo pede reliquisse spondeum, neque mutavisse in Κοὔτις.

Ibid. v. 1256. Ὅπως γένωμαί σοι, Φανὸς ὑπογραφεὺς δικῶν.

Metrum hujus versûs laborat redundantiâ, (nam prior syllaba in Φανὸς producitur,) etsi Valesius ad Harpocration. p. 228. et Dorvillius ad Chariton. p. 5. sine vitii suspicione citant. Corrige è Suidâ v. Φανός· Ὅπως ἔσομαί σοι——

Pac. v. 185. Τοί σοί ποτ' ἐστὶ τοὔνομ', οὐκ ἐρεῖς; μιαρώτατος·

Habemus hic trimetrum septem pedibus incedentem. Corrige:

Τί σοί ποτ' ἔστ' ὄνομ', οὐκ ἐρεῖς;——

Sic citat Suidas v. μιαροί. Moneo hâc occasione invitatus, paulò antea pro Ὦ μιαρὲ καὶ τολμηρὲ—eodem auctore legendum esse Ὦ βδελυρὲ, ne locus laboret tautologiâ. Conf. Ran. v. 465. 466.

Av. v. 385. Ἀλλὰ μὴν οὐδ' ἄλλο σοί πω πρᾶγμ' ἠναντιώμεθα.

En! quinto loco spondeum. Editiones principes habent ἐναντιώμεθα. Lege ἐνηντιώμεθα.

Ibid. v. 1297. Συρακουσίῳ δὲ κίττα· Μειδίας δ' ἐκεῖ.

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[1] "Videas, lector, quæ ad locum ipse Porsonus." V. L.

[2] Sic etiam prosaici scriptores. V. Xenoph. Hellen. I. 7. 20. Anabas. II. 5. 13. G. H. S.

quid Creticus sibi vult altero loco? Lege Συρακοσίῳ. Eupolis à scholiastâ citatus:

Συρακόσιος δ' ἔοικεν, ἡνίκ' ἂν λέγῃ
Τοῖς κυνιδίοισι τοῖσιν ἐπὶ τῶν τειχέων.

In Kusteri editione prima vox corrupta in Συρακούσιος.

Thesmophor. v. 234. Βούλει θεάσασθαι σαυτόν; εἰ δοκεῖ, φέρε· Versus unâ syllabâ redundat. Leni mutatione corrige Βούλει θεᾶσθαι.

Lysistrat. v. 742. et Eccles. v. 369.

Ὦ πότνι' Εἰλείθυι' [Εἰλείθυια] ———

Sic utroque loco editum. Sed in Supplemento Emendationum Brunckius ad priorem locum p 178.: "Claudicat versus. Prima in πότνια nusquam apud Comicum producitur, nec salvâ prosodiæ lege produci potest. Scribendum sine elisione, ὦ πότνια Εἰλείθυι' ———" ad posteriorem p. 198.: "Claudicat hic versus, eodemque modo emendandus est, ac Lysistr. 742. ὦ πότνια Εἰλείθυια———" Τὸ φάρμακόν σου τὴν νόσον μείζω ποιεῖ. Si quid mutandum, malim credere, particulam Ἀλλ' addendum esse initio versûs. Similis omissio accidit in editione Aldinâ Eurip. Phœniss. v. 1806. in pluribusque editionibus Comici Av. v. 1693.

Ἀλλὰ γαμικὴν χλανίδα δότω τις δεῦρό μοι.

ut legendum è Schol. ad v. 1565.[1]

In fragmentis Comici fortasse majorem Brunckii diligentiam requiras. Sed cùm nunc quidem neque otio abundem et abhorreat animus à severo examine hujus partis, paucis observationibus defungar.

Γηρυτάδ. Pars fragmenti XXI. repetita est in Incert. XLI. Pro ῥήματα—ἐμβαπτόμενος legendum ῥῆμά τι—ἐμβαπτόμενον ex Athenæo p. 367.

Δαιταλ. III. Si compares Nub. v. 865. 1242. probabiliter mecum corrigas sic:

Ἦ μὴν ἴσως σὺ καταπλαγήσει τῷ χρόνῳ·

Fragment. incert. CXXXIII. parodia est Euripidis apud Plutarch. de Isid. et Osir. p. 379. D.

EXTEMPORARY VERSES.

THE following verses were written upon some glass at an inn at Calais by some English gentleman: they were transcribed by the celebrated and Rev. W. Jones, of Pluckley, and were inserted by him at the close of two very agreeable and lively volumes of his Travels. Mr. Jones, though a good natural philosopher, and a great theologian, was not, perhaps, very correct upon subjects of verbal criticism: he felt the excellence of the lines, and therefore he transcribed them; but the writer was evidently a man of great

[1] Tetigit hunc Censuræ Porsonianæ locum egregius censor Homeri Oxoniensis in *Critical Review*, vol. 37. Jan. 1803. p. 6. In talibus locutionibus etiam ob linguæ usum præferam ὁότω. V. Hemsterhus. ad Plut. v. 1195. G. H. S.

taste and learning, and had been educated, it is apparent, at one of our great public Schools, and therefore I wish to insert these verses, with two conjectural emendations, for the purpose of giving to them that form, which they were likely to receive originally from the pen of a person educated in one of our best Seminaries:—

" Eure, veni, tua jamdudum expectata morantur
" Flamina; te votis poscit precibusque viator
" Impatiens, longæque moræ fastidia sentit:
" Interea ad curvas descendens sæpiùs oras
" Prospicit in patriam, atque avidis procul haurit ocellis,
" Nec faciem dulci de littore dimovet unquam:
" Illic, Dubrenses ad cœlum ascendere colles,
" Excelsasque arcis turres, grandesque ruinas
" Aspicit, et latè saxorum albescere tractus—
" Nequicquam! videt hæc, nec visa attingere fas est:
" Obstat hyems inimica, et vis contraria venti."

Jan. 6. 1812. *P. W.*

INSCRIPTIONS.

If the following Inscriptions are of any value to your Journal, I shall be happy to forward others occasionally, which I have collected in my late travels in the Mediterranean.

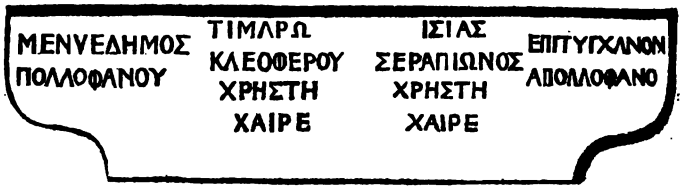
I am, your's, &c. *D.*

III.

ΗΡΟΥΛΗΚΑΙΟΔΗΜΟΣΕΤΙΜΗ
···· ΣΤΕΦΑΝΟΣΕΝΧΡΥΣΟΣ
— Ν — ΙΝ, ΡΥΤΟΝΘΕΟΚΛΕΟΥΣΑ
ΝΟΝΗΣΑΝΤΑΣ····· ΟΣΚ
ΚΑΙΟΣΚΑΤΑΤΕΤΟΣΝΘΜΟ
ΚΑΤΑΤΟΚΟΙΝΗΠΑΣΙΣΥΜΦ

The above is part of an Inscription on an inverted piece of marble in the Church of the Convent at Parchia, on the Island of Paros.

IV.



The above is an ancient Trough to hold water, in the Church at Parchia: probably once containing the ashes of the persons mentioned upon it.

OXFORD PRIZE ESSAY.

ON AGRICULTURE.

ΑΩΣΤ Δ' ΕΚΕΙΝΟΣ ΕΙΠΕΝ, 'ΟΣ ΕΦΗ ΤΗΝ ΓΕΩΡΓΙΑΝ ΤΩΝ ΑΛΛΩΝ ΤΕΧΝΩΝ ΜΗΤΕΡΑ ΚΑΙ ΤΡΟΦΟΝ ΕΙΝΑΙ.

XENOPH. ŒCONOM.

THE ARGUMENT.

imary influence on Man and the face of Nature — POLITICAL EFFECTS— ncreases population—constant resource for the employment of it—prevents the necessity of emigration—Considered as a subject of Commerce—superiority over it—MORAL EFFECTS—promotes patriotism—vigor of mind and body—independence—religion—simplicity of character—calm and settled disposition—CAUSES which have tended to check Agriculture—principally Government—causes of its imperfection in ancient Greece—State of Agriculture in Rome—Decline of that empire connected with the decay of Agriculture—State under the Feudal System—General view of its connection with Government—Conduct of our own Legislature—Abolition of the Game Laws—Inclosure Bill—Other favoring causes in modern times—Commerce—Sciences—Mechanics—Chemistry—Natural History—Agricultural Societies—Recapitulation of its advantages—Conclusion.

Nihil est agriculturâ melius, nihil uberius, nihil dulcius, nihil homine libero dignius. CIC.

HILOSOPHY has traced the progressive civilisation of man through e several stages of Hunting, Pasturage, and Agriculture. Though adopted these changes in quest of food only, yet the advantages erived from them have not been confined within the limits at first oposed, but are visible in every improvement which his nature has nce received. His appetites, by an involuntary impulse, proved the eans of his mental advancement; and, by leading him to discover e facility with which his necessary wants might be supplied, taught im that they were not worthy of being the sole objects of his pursuit.

The benefits resulting from the first change were indeed comparavely few, and of inferior value. Although it substituted a certain in lace of a precarious subsistence, yet the leisure and opportunities, hich were thus afforded for exercising the intellectual faculties, lost uch of their efficacy, for want of subjects on which they might be mployed. It was like furnishing the implements without the materials: nd accordingly we find that the shepherd-state rather sunk the mind nto indolence, than roused its energy, or excited its invention. Although the wild tumult of passion, which holds dominion in the reast of the savage, had subsided, yet to the tempest succeeded a alm, equally unpropitious to his progress.

The cultivation of the earth is that important era in the history of nan, which gave to him his destined rank in the creation, which first rganised society, and laid the foundation of civil polity, and, by urbing his native impetuosity, prepared him for a life of labor and bedience. The permanent divisions of land, together with the evident ight each individual possessed to the produce of his own labor, naturally gave rise to those accurate ideas of property, which are necessary or the arrangement of civil society: whilst a reliance on the operation f remote causes for the fruit of his industry, induced a habit of

prudence, observation, and inquiry. Thus out of lawless confusion and rude barbarity, gradually arose a system of order and refinement. The forest, the desert, and the fen became fertile and salubrious; the tent or the hut became a village; the tribe became a nation; and man seemed at length to have completed his claim to the sovereignty of the world.

Whether Agriculture be an art originally imparted to man by his Creator, and lost by particular tribes through indolence or misfortune, or whether it be the offspring of his own invention, certain it is, both from history and modern discoveries, that its introduction among savage nations has been uniformly attended with these blessings, and that such has been the progress of its effects. When Cæsar's conquests had established its practice, the woods and marshes of Gaul were converted into healthy and fertile plains, and the patient labor of the husbandman soon effaced the ravages of the Roman arms. Those once barren and comfortless regions, which Strabo[1] has described as almost incapable of producing even the necessaries of life, have long enjoyed the most genial climate and most productive soil. In the same manner, we daily behold the industry of man extending fertility and salubrity over the wilds of America, and subduing even the elements to the purposes of his subsistence.

The extent of its moral and political influence admits also of living, as well as historical testimony; and the well-founded boast of Pliny,[2] that the arts introduced by the Roman conquests had diffused happiness over the earth, is confirmed by evidence of a recent date. The industrious natives of Peru and Mexico, though destitute of most inventions, which had contributed to the refinement of the Eastern world, were found however far advanced in every art, of which their limited opportunities would admit. Under a system of jurisprudence and police the most regular, the social affections were cherished, and the principles of justice and morality revered. And even in those islands far embosomed in the Pacific Ocean, and severed as it were from the rest of the Globe, where Agriculture is practised, subordination, harmony, and gentleness of manners have been seen to prevail. On the contrary, in the centre of science and refinement, the wandering Tartars still retain their pristine barbarity: without industry, without a home, without a country, they are destitute of principle, justice, and law; and they exhibit the singular phenomenon of an insulated tribe of savages, amidst the civilisation of surrounding states.

As this art has been the primary and most powerful agent in civilising mankind, so likewise will it be found the best and surest support of national power, wealth, and happiness.

The vast increase of population, which is the constant result of plenty, adds vigor to the state, and is the foundation of all its comparative importance. Nor is this to be dreaded by any country as a dangerous acquisition; as amassing a burden, which it must either hereafter discharge, or itself become a prey to intestine tumult. The earth is a never-failing resource for the exertions of labor; and as

[1] Lib. iv. [2] Lib. ii. cap. 5.

superior skill and industry are employed, its produce will be proportionably advanced. A provision is made for the utmost exuberance of numbers: the spade[1] may even supplant the plough, and additional produce still attend the change. By this secure reliance on internal resources, those tumultuous migrations are obviated, by which the peace of ancient nations was disturbed, their possessions plundered, and their labors disappointed. Never will history again deplore a desolating torrent of invaders, compelled to seek subsistence for their numbers by spreading war and rapine over the world. With far other effects have the settlements of modern times been attended. As they have been uninfluenced by necessity, so have they (except in the instance of a single nation) been unstained by violence. Plenty and instruction have marked their course, and blessings hailed them from every shore.

But when viewed in its connexion with commercial interests, the utility of Agriculture appears most predominant. The commodities derived from this source, consisting chiefly of the common wants of life, can by no accident be deprived of an uniform demand. A power of withholding an article of positive necessity must doubtless give the party which supplies it a superiority in the exchange;[2] while in the process of procuring it, he is unembarrassed by those uncertainties, from which the disposal of many artificial productions is never free. Hence the operations of Agriculture do not stand in need of speculative caution, and the calculation of remote contingencies, but carry with them an ensurance of a sale, with an advantage in prescribing the terms. The produce of manufactures, and the far-fetched luxuries which trade procures, depend so much on the patronage of fashion and prevailing opinion, that their value cannot be with certainty predicted beyond the present day. Hence, in some instances, the enterprises of the merchant are timid and feeble; in others, a bold and hazardous speculation either acquires exorbitant wealth, or sinks into irretrievable ruin. The internal confidence, which an agricultural possesses above a mere commercial state, resembles those mental resources, which distinguish the characters of individuals; which elevate the wise and virtuous above the fickle and the vain. The former, sustained at a constant level, and preserving a steady course, is superior to the caprice of fortune: its welfare is independent of external influence, or the fluctuation of human affairs. The latter is no sooner stripped of its gay, delusive splendor, which a gale may dissipate, or the failure of an imaginary credit may subvert, than it declines as rapidly as it rose. The channels of its wealth are diverted, and whole ages of diligence cannot recal the stream. Thus fell the fame and opulence of ancient Phœnicia.[3] Thus have we seen the casual discovery of a Navigator at once drain Venice of her riches and importance: and the celebrated cities of the Hanseatic League[4] now present a melancholy contrast to their former prosperity.

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[1] Lord Kaimes's Sketches of Man.
[2] Smith's Wealth of Nations.
[3] Mitford's History of Greece.
[4] Smith's Wealth of Nations.

Even in the summit of their glory, in the midst of their high career, that secret poison which corrodes the vitals of commercial states may be discerned. An excessive influx of wealth, and a desertion of slow and laborious occupations for the alluring prospect of sudden gain, have degraded Spain in the scale of power. Her vigor is overwhelmed by a torrent of ill-gotten treasures, and she exhibits the disgusting picture of a constitution enfeebled and undermined by the excesses of a pampered appetite. That even tenor of National prosperity, which alone produces energy and firmness, demands a more permanent support: it must result from a spirit of industry, always vigorous, because always employed; of industry, which seeks not by its present exertions to obviate the necessity of future labor, but relies on its own efforts for the supply of every want, and for a resource under every emergency.

But financial resources constitute a part only of National strength. The character and disposition of individuals become important objects of our consideration, as they tend to confirm the stability of Government, and bind the social affections in closer union. How these are affected by the influence of physical causes has long since been established,[1] and forcibly illustrated in the spirit of patriotism, which Agriculture is observed to inspire. In order to attract and fix our regard, it is necessary that the same objects should be continually proposed to our senses, that the contemplation of them should occupy the greatest portion of our time, and their presence appear connected with the scenes of our habitual employments and domestic concerns. Thus the comfortless hovel, and even the walls of a dungeon have been known to possess their charms, and to steal on the affections of their inhabitants. But when the scene around us bears the impression of our own labor, and pours forth its blessings in return; when we view it as the offspring of our care, as well as the source of our prosperity, a kind of parental tenderness mingles with our attachment, and we cannot without a struggle desert what seems to demand our protection, and repays our toil. Accordingly, it appears from history, that the strongest instances of local attachment have ever been displayed in those nations, among which Agriculture has been most generally practised, and most deservedly honored. The Messenians, whose district alone of all the Peloponnesus was cultivated by citizens,[2] and not by slaves, possessed none of that spirit of migration, which pervaded the rest of Greece. When forcibly expelled their native soil, they still cherished its remembrance with singular regret; and, though inured by time[3] to their exile, eagerly accepted[4] the offer of the Theban General to restore them to their country.

And to the wisdom of Providence we must attribute, that this feeling does not take a powerful hold, till its propensity can be indulged without inconvenience—till the land, which engages our affection, is able also to provide us with the necessaries and comforts of life. The Northern invaders of Europe quitted their homes without reluctance, in quest of plunder and subsistence; but no sooner had they turned

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[1] Falconer on Physical Causes.
[2] Travels of Anacharsis.
[3] Fifteen years.
[4] Pausan. l. iv. c. 16.——Anacharsis

their attention to the culture of those plains, which had been the scene of their former ravages, than they felt a growing attachment to the spot; they acknowledged Italy as their country; and, when succeeding hordes approached, they took up arms in its defence.

The spirit of the commercial adventurer,[1] when compared with that of the husbandman, is ungenerous and selfish. His capital exists in no visible, permanent form—no property fixed and centred in the bosom of his country. There he has few ties to rivet his affections; he quits it on the slightest disgust, and his treasures remove with him.

Meanwhile the lesser effects on disposition and manners, which proceed from an Agricultural life, are by no means to be despised. Whatever is of extensive influence, though inconsiderable if noticed in a solitary instance, when viewed in the aggregate, assumes a more important complexion, and imparts a shade at least to the general mass. In calculations of political œconomy, the smallest saving or minutest improvement is considered of consequence; and surely, the ingredients of moral character, whose texture is often of the most delicate nature, and whose value, even in the least particular, no cold speculation can determine, merit equal attention and respect.

Habitual temperance and a contempt for luxurious indulgences, while they preserve both the mind and body in the full exercise of their native powers, tend also to cherish a manly independence. Where there are no favors to court, there is no degrading service to perform. In a life of rural retirement, the vices of a metropolis are unknown as its pleasures; the owner pursues a sober, steady course, from which restless anxiety and impatience are banished; and the laborer has but few temptations to sacrifice his freedom, or deprave his morals.

To these advantages may be added a stronger sense of religion, and a more uniform reliance on the blessings of Providence. Every operation of the husbandman is connected with the higher appearances of nature, which impress an instant awe and admiration of the Divinity. And it requires no great experience to observe, that on every occasion he more directly refers to the interference of the Supreme Being, and considers himself more immediately dependent on his will. It is his rain which he implores to enrich the soil, and his sun to mature the harvest, and to his bounty he gratefully attributes the success of his labors.

This familiar conversation with nature must gradually form habits of simplicity, as opposite to the intrigues and finesse of the merchant, as the materials, on which they are employed, are different. Instead of soliciting the favor, accommodating himself to the caprice, or administering to the follies and vanities of mankind, the husbandman enters on an equable, uniform career. The revolutions of the seasons, and the grand but simple operations of the elements, are the subjects whose nature he studies, and to whose variation he conforms his practice. The succession of heat and cold, of seed-time and harvest, are sufficient

[1] Smith's Wealth of Nations.

to excite his vigilance, and to inspire him with caution, without producing that despicable cunning, which is acquired by bending to the humors of the times, and speculating on the changes of fashion. Thus the profession to which he is devoted, as far as it tends to elevate the mind, and create a dignity of sentiment, superior to that of mercantile adventure, must be allowed to rank among the employments of life, as higher, and more worthy of his being.

An absence also from the tumult of political discord, and from those licentious outrages, to which the inhabitants of cities are exposed, may be classed among his greatest and most solid comforts. No turbulent passions, nurtured by factious dissension, and inflamed by popular zeal, agitate his breast, or excite him to acts of violence and ferocity. A settled disposition,[1] a calm and even temper compose the general features of his character; which are heightened by the charms peculiar to a country life, by the mildness and serenity of its scenes, and the tranquillity of its amusements.

Many and obvious as these benefits appear, it becomes a curious object of inquiry, by what causes they have at various periods been affected in their operation, and how some even of the most enlightened nations have shown themselves blind to the interests of Agriculture, as well as ignorant of its advantages. Physical obstacles soon disappear before the invincible powers of man. A steady and spirited industry will easily surmount the most arduous difficulties, when secure in the application of its labor, and in the enjoyment of the blessings it procures. An unfavorable soil[2] has been found productive even of greater benefits than extreme fertility: the one has encouraged carelessness and indolence; by the other the mind has been roused to active and unremitted exertions. But when genius and energy are themselves over-ruled and cramped by the malignant influence of power, no bounties of nature can counteract the evil, or compensate the loss of independence.

The imperfection of Agriculture in ancient states, though partly arising from local circumstances, may however in most instances be traced to defects in their civil institutions. It is true, in the infancy of commerce and manufactures, when there are few objects to stimulate industry, few artificial wants to excite desire, the produce of the earth will not be raised beyond what is necessary for the support of life.[3] But that even this demand was not duly answered, is evident from the repeated emigrations, which drained the districts of Greece. If the increasing numbers of the state had been directed to the cultivation of their native soil, they would have laid a solid foundation for their country's wealth, and augmented the means of her defence. To other reasons then we must have recourse for the solution. The practice of piracy, which kept the sea-coast for a long time[4] uncultivated, the continual wars, in which every citizen was engaged, and the furious devastation with which they were conducted, were but of inferior influence. A haughty prejudice, formed and cherished by the barbar-

[1] Falconer on Physical Causes.
[2] Falconer—Lord Kaimes's Sketches of Man.
[3] Hume's Essay on Commerce.
[4] Thucyd. lib. i. c. 7.

ous policy of their government, presents itself as the most powerful cause. The proud spirit of Sparta, disdaining to pollute her sons with the practice of manual labor, rejected the occupation as fit for slaves alone; and, by depriving it of emolument as well as of honor, fixed an insuperable bar to its improvement.

A defect similar in kind, though less in degree, arose from the vicious refinement of Athens. The use of slaves there also checked the growth of Agriculture, and a distinction,[1] which the law established, between citizens and husbandmen, unfavorable to the latter, was the very reverse of what their common interests required. If to these causes are added many injudicious restrictions[2] on commerce, and the ignorance of those sciences, which in later ages have been directed to the advancement of this art, the sources of its defects will be sufficiently obvious.

The errors of the Grecian system are more clearly exposed, as they are brought into comparison with the illustrious example afforded during the same period, in the instance of the Romans. The connexion which existed between the character of that people, and the occupation to which they were attached, is too evident to admit of controversy, and too admirable not to challenge our esteem. In the early ages of the republic, it received protection from the government, encouragement from the prevalence of simple manners, and dignity from the persons by whom it was exercised. The husbandman was considered as the bulwark of the state, and the peculiar favorite of heaven. Instead of the unproductive exercises of the Gymnasium,[3] by which Greece trained her youth to hardihood and vigor, the Roman soldier[4] owed his superiority in the field to a life of rustic labor. He quitted the plough but for the service of his country in war, and returned to it as the best means of her support in peace. Hence Agriculture became the principal object of regard in the Government. The rustic[5] tribes enjoyed peculiar privileges: and the excellent policy of settling in the country the superfluous population of the city, which (after the establishment of the republic) gave rise to the first Agrarian[6] law, drew off those tumultuous crowds from the capital, which tend to interrupt the proceedings of the Legislature. The spirit and genius of the people was thus diverted to the favored occupation. We trace it in their religion, in the mode of their punishments, in their military rewards,[7] in the very names of their families;[8] and its influence extended to the law itself,[9] which thus breathed a milder spirit, and manifested a tender regard for the lives of the citizens. Increase of population was at length discovered to be an advantage, not a burden to the state; and a salutary truth was taught, of no mean importance, the value of each individual to the community.

How soon the decay of patriotism and of every manly virtue succeeds the neglect of Agriculture, is evinced in the memorable fall

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[1] Dion. Hal. lib. i. c. 8.—Diod. Sic. lib. i. p. 17. [2] Anacharsis.
[3] Falconer. [4] Cato in Præfat. de Re Rusticâ. [5] Græv. Thes. Rer. Rom. v. i.
[6] Græv. Thes. Rer. Rom. v. i. [7] Falconer. [8] Plin. Nat. Hist. lib. xviii. c. 3.
[9] Falconer.

of that empire. When the commotions of civil war had laid waste the plains, and the intrigues of party found an interest in courting the favor, and corrupting the principles, rather than in promoting the simplicity and virtue of the public, the country was deserted, and its inhabitants flocked to the capital.[1] From this period, at successive intervals, the patriotic labors of Cato and Varro endeavoured to recal the fleeting spirit of rural industry, to reinstate the people in their morals, and restore vigor to the republic. By their writings we are informed how sensible they were of the evils arising from a desertion of Agriculture, and of the causes which produced it; and from a conviction of its high importance, the genius and knowledge of Virgil were engaged by his politic patron to illustrate and recommend its practice. Political ignorance, however, as well as popular depravity, opposed its revival. Ill-judged restrictions on the exportation of corn, and largesses repeatedly lavished on an idle and profligate populace, still tended to relax their energy.[2] Vice and venality had taken too firm a hold to admit of reformation, and we at length behold the rich plains of Italy desolated and abandoned to their barbarous invaders.

Amidst the darkness and horrors of the feudal system, no art or science could be expected to florish; and accordingly we find that the importance of Agriculture was then unknown, its practice degraded, and its best interests opposed. In that lawless and unsettled state of things, even the object of acquiring landed property underwent an essential change. Instead of being valued for its produce, it was coveted for the authority it bestowed: and as long as land was considered to be the vehicle of power, not the source of profit, as long as its security depended on its extent, the universal aim was to accumulate, and not to improve. Hence arose the laws of Primogeniture and Entail,[3] with their train of evils and abuses, which have continued to subsist, long after the motive which produced them has ceased to operate.

But a spirit of tyranny in the government, and of oppression in the inferior Lords, was the principal impediment, that obstructed or rendered ineffectual every industrious exertion of the husbandman. In vain shall we look for industry, where freedom and security are wanting. One tyrannical Prætorship was sufficient to stifle the bounties of nature in ancient Sicily, and to cause scarcity even in the granary of Europe. By the same means the barbarous policy of the Ottoman empire has desolated the plains of Bessarabia; and under the same administration, even the fertile regions of Greece, once smiling with plenty, are now overwhelmed with misery and want. On the other hand, if we turn our eyes to the bleak mountains of Switzerland, we shall behold her hardy sons, born to no inheritance but liberty, spreading over the barren surface an artificial soil, clothing the rocks with vineyards, and contemplating with delight the prospect of enjoying in security the fruits of their labor.

It is upon the same principle that the emancipation of peasants has

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[1] Varro, lib. ii. Præfat.—Sallust. in Catilin. [2] Sueton. in August.
[3] Smith—Wealth of Nations. [4] Smith, ibid. [5] Vid. Cic. in Verrem.

been found no less judicious than humane; and those of the Polish Nobles, who have adopted the plan, in addition to the pleasure of restoring thousands to their rights, have been rewarded for their justice by a triple increase of their revenues.[1]

From this view of the subject, as connected with Government, it appears, that almost the only favor, which Agriculture expects from the laws, is, to be preserved unmolested in its course. Equally disordered by the poisonous breath of tyranny, or by the rude blasts of popular licentiousness, it flourishes best in a free and regular state; where property is secure alike from the encroachments of despotism, and from the caprice of democracy; where no arbitrary monarch can extort from the husbandman his well-earned gains, and no tumultuous populace decree the execution of an Agrarian law. With pleasure then we view the wise interference of our own Legislature, directed rather to the abolition of abuses, than to the establishment of regulations. Whilst those pernicious reliques of the Feudal system, which tended to monopolise and desolate our plains, have in this kingdom been disarmed of their extensive influence (and probably so much alone remains as is necessary for the support of an honorable Aristocracy,) the lesser evils,[2] which privileged oppression still retains, do not pass unnoticed.

Some designs doubtless there are, worthy a free and enlightened government, and which government alone can execute with energy, whose influence will have the happiest effect on Agriculture. Where the exertions of individuals would be partial and incomplete, the direct interposition of the law is necessary:—and it is impossible to contemplate the noble project of subduing to the plough what still remains an uncultivated waste, without emotions of joy and gratitude. An acquisition of territory without violence, a civil conquest achieved by arts instead of arms, is a glorious era in the history of a Nation. May the tribute of praise due to disinterested patriotism not be withheld from its authors! May their names long be cherished and revered!—By those they ever will, who prefer the diffusion of happiness to pomp and splendor, and who then feel patriots most, when their country's interests are blended with the welfare of mankind.

Besides the encouragement Agriculture has received from the liberal and enlightened system, which modern governments begin to adopt, extensive and increasing commerce imparts vigor to all its operations. By supplying other outlets for circulation,[3] the superfluous produce of estates is no longer consumed, as formerly, in rude hospitality, but every degree of profit, however minute, or however exorbitant, finds an advantageous channel, or returns to increase the annual reproduction. Add to this, that a spirit of improvement on bolder and more comprehensive views distinguishes a mercantile people;[4] while the employment of larger capitals animates and invigorates the design.

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[1] Coxe's Travels.

[2] The Game Laws—the abolition of which was under the consideration of Parliament at the time this Essay was written. Of their evil tendency with respect to Agriculture, much may be seen in Young's Travels.

[3] Smith's Wealth of Nations. [4] Ibid.

From a close and successful cultivation of the Sciences also, which marks the character of the present age, much assistance has been already derived, and much more may be expected. The perfection of mechanism is displayed in the numerous schemes that have been invented for expediting the process of husbandry, and increasing the power and accuracy of its instruments. Chemistry is deeply occupied in analysing the various ingredients of soils, in determining their relative qualities, and in making experiments on their combination. Botanical researches have ascertained the properties of plants, and introduced as well as facilitated the practice of selection: they have warned us against such as are noxious, and recommended to our notice many, whose existence was unknown, or whose value was undiscovered. And to the more intimate inquiries in natural history we are indebted for a developement of those secret but tremendous causes, which blast the hopes of harvest, and involve a nation in the horrors of famine. Laborious investigation has laid open to our view the minutest workings of nature; and while it has simplified our notions on the origin and progress of the evil, has provided us with weapons for our defence, has introduced method into our endeavours to counteract it, and pointed out the precise object, against which to direct our resistance.

The benefits, which are thus imparted to Agriculture as a science, would however be limited in their operation, and confined to the learned alone, were it not for the influence of rewards to stimulate the industry, or of example to overcome the prejudices of those whom they most concern.

To effect this important purpose, the zeal of modern times is eminently conspicuous in those societies whose means of communication have extended the discoveries, which their liberality or their judgment have excited. Nor can we sufficiently admire the principle of an establishment, which regards not interest as the sole spring of human action, but holds forth better and more noble motives. The hope of pecuniary recompence is the only engine government can employ, to encourage mercantile enterprise, or mechanical ingenuity; but the glow of emulation, and the prospect of honorary distinction, are found adequate to promote a spirit of inquiry in all the branches of Agricultural concerns, and, to compensate for a communication of the discoveries, to which it may lead. Such a reliance on the generosity of individuals, while it favors the propagation of public spirit, tends also to ennoble the art, which it patronises—to impart the last and most effectual aid, which it is capable of receiving, by raising it in the order of liberal professions.

To this grand object were the writings of those Sages of antiquity directed, whose characters and opinions we justly reverence, and whose example were alone sufficient to stamp the occupation with respect. But, in addition to the authority of their sentiments, we have seen what awful warnings history presents of the danger incurred by a neglect of it. We have seen the support which it extends to commerce, and the superiority it maintains over it, whether considered as a source of political grandeur, or of private happiness. We have seen that, by cherishing in us a love of independence, an attachment to our

country, and a purity of moral principles, it proves the best preservative of our liberties, the firmest pillar of our strength, and the most powerful corrective of the contagion of luxury, and of that growing mercenary spirit, which trade is ever apt to produce, and which undermines by slow decay the virtue of a Nation.

Thus while it proposes objects well deserving the attention of the Statesman and of the Philosopher, it exhibits likewise all the attractive charms, which a liberal art can possess; and we may with confidence expect, that the employment, which Xenophon, Cato, and Cicero esteemed most worthy of their patronage, and most becoming their situation, will once more be reinstated in the honors to which it is intitled, and again diffuse its salutary influence over our personal and public interests—will communicate happiness to individuals, and energy to the state.

EDWARD COPLESTON, A.B.

June 15. 1796. *Oriel Coll. Oxford.*

REMARKS ON "ILLUSTRATIONS OF HOMER."

To the Editor of the Classical Journal.

Sir, In my Article, intitled *Homer Illustrated*, which you did me the honor of inserting in the 8th Number of your learned and useful work, in whose success I shall always take a great interest, I have said, that "Pope, in his translation, limits the man to *four* horses, but Homer mentions no particular number." It would ill become me, who have so often endeavoured, in your Journal, to correct the errors of others, without ever attempting the concealment of my name, (for I am not conscious of having written what I should be ashamed to own,) to overlook the errors into which I may occasionally fall, and I candidly acknowledge, that I have here been guilty of an oversight: τίσυρες, *four*, is only the Æolic form for τέσσαρες, which, in the hurry of composition, I must have neglected to observe.

In the same Number is a Critical Review of those *Illustrations of Homer*, which appeared in No. VI. I am sorry that this article, which has much merit, should have been written in a strain of such severity, that the arguments lose one half of their force. Perhaps the writer may not be displeased to see how this article, which he has "anointed with the vials of wrath," has been criticised in a very useful publication, which has lately issued from the press of Edinburgh, and the pen of the Rev. G. Dunbar, the Professor of Greek, intitled, *Exercises on the Syntax, and Observations on some peculiar Idioms of the Greek Language, with an attempt to trace the Prepositions, several Conjunctions and Adverbs, to their radical Signification*: "Δίσσομαι and λιτανεύω always govern the accusative: An attempt has lately been made in the

Class. Journ. for June, 1811. to revive the old, and justly-exploded interpretation of the two following lines in the 1st Book of the Iliad:

> Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος, αὐτὰρ ἔγωγε
> λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον, &c. V. 282.

Do thou, Atrides, suppress thine anger; but I entreat Achilles to lay aside his resentment, &c. The chief objection to this interpretation arose from the circumstance of λίσσομαι never being found in Homer governing the dative; an objection which cannot be got over by saying, 'that reason and analogy would warrant the dative case after it in every instance:' for reason and analogy are mere names, unless resting upon examples closely connected with the subject under discussion, in all the material points of relation; and in Homer not a single example can be found to support the above translation, *except* the very line in question! and no one surely ever thought, before this attempt at criticism, of supporting a doubtful reading, or disputed construction, by the rejection of all authority, and trusting to the vague idea of 'the immutable principles of language.' This verb is found in the Iliad and Odyssey more than *fifty* times, without any other case (when it has a case after it) than the accusative: had the dative been found three or four times after it, some handle would have been given for supporting the old translation; but every one, acquainted with the nature of evidence, knows that a few instances, *unless particularly strong*, are not sufficient to outweigh *numerous examples*, and that a doubtful case can never be admitted as proof: the analysis of the other words is, perhaps, equally incorrect: αὐτὰρ, with which the criticism begins, marks commonly *transition*, seldom, or never, *opposition*: it has precisely the same meaning, as the English conjunction *but*, 'which,' says Horne Tooke, 'is the farthest of any word in the language from *intimating a stop*; on the contrary, it always intimates something *more*, something *to follow*;' in this place it marks no opposition except what arises from the suggestion of *an additional reason*: ἔγωγε *does* mark a particular emphasis: Nestor, in the first instance, calls upon Agamemnon *of himself* to repress his anger, *as unbecoming his dignity as a king and commander of the united forces of the Greeks, and what might lead to unpleasant consequences;* but, lest this injunction should fail of effect, he immediately subjoins, *in addition to this, I* intreat you (*I*, whose advice on former occasions heroes superior to you did not despise) to lay aside your resentment against Achilles: why? *because* he is the great defence of all the Greeks against the havoc of war. The reason here assigned by Nestor has peculiar force, according to this interpretation, as it points out to Agamemnon the propriety of conciliating Achilles, whose valor was of such importance to the safety and success of the army: according to the other, it is a mere compliment paid to the warrior's vanity. The advocate of the old translation does not appear to be much conversant with the language of Homer, otherwise he would not have asserted, that 'μεθέμεν, with a noun in the dative, or accusative, does not mean *to dismiss*, but *to send, to throw, to transfer.*' What will he make of the following passage?

> Τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἷος ἑῆος·
> Il. B. 15. l. 138

Here μεθίμεν has precisely the same meaning as in the line under discussion: it is not indeed followed by the dative, yet it signifies to *lay aside*, to *dismiss*, and either the dative or accusative might have come after it; for the dative in l. 283. is not governed by the verb, but by the noun χόλον: an example of this occurs in the *Odys.* B. 21. l. 377. where the same verb has the genitive after it, as it commonly has:

——— καὶ δὴ μεθίεν χαλεποῖο χόλοιο
Τηλεμάχῳ· ———

Equally ill-founded seem his remarks upon l. 327. of the same Book,

οὔδ' ἄρα τῷγε ἴδων γήθησεν Ἀχιλλεύς.

The Critic supposes, 'that the hero expected that Agamemnon would accept the challenge he had given him in the following words,

τῶν δ' ἀλλῶν, ἃ μοί ἐστι θοὴ παρὰ νῆι μελαίνῃ,
τῶν οὔκ ἂν τί φέροις ἀνέλων, ἀέκοντος ἐμεῖο·
εἰ δ' ἄγε μὴν, πειρήσαι, ἵνα γνώωσι καὶ οἵδε·
αἶψά τοι αἷμα κέλαινον ἐρώησι περὶ δουρί.

and by coming himself, give Achilles an opportunity to execute his menace:' but what was Agamemnon's menace?

——— ἀπειλήσω δὲ τοι ὧδε
———
——— ἐγώ δε κ' ἄγω Βρισηΐδα καλλιπάρηον,
αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας, &c. 182.

And what was Achilles's reply to this?

χέρσι μὲν οὔτι ἔγωγε μαχήσομαι 'εἵνεκα κούρης'
οὔτε σοὶ, οὔτε τῷ ἄλλῳ, &c. 298.

Agamemnon did not threaten to take any thing but Briseis: Achilles declared that he would not *fight for* Briseis, either with Agamemnon, or any one else: is it usual for a man to be *gratified* at the sight of his enemy coming to plunder him, unless he thinks it a fair opportunity to take his revenge? but the reason is assigned by Homer himself why Achilles was not pleased at the sight of the heralds: his *pride* and his *love* were both wounded; his *pride* at seeing himself affronted by Agamemnon in presence of all the Greeks, and his *love*, by being deprived of his mistress:

——— αὐτὰρ ΑΧΙΛΛΕΥΣ
δάκρυσας. ——— line 368."

Trin. Coll. Camb. I am, Sir, respectfully your's,
Jan. 18. 1812. *EDMUND HENRY BARKER.*

PROLOGUS AD ANDRIAM,

AB ALUMNIS SCHOLÆ REGIÆ WESTMONASTERIENSIS ACTAM, A. D. 1811.

QUAM nunc sedetis spectaturi fabulam,
Velim sciatis, haud ideo à nobis agi,
Ut quas daturus est December ferias
Magis hilarentur apparatu scenico.

Immo, quæ nobis disciplinam ceterarum
Severis omni ex parte sepsit legibus,
Parens Eliza, cui debemus omnia,
Hanc ipsa nobis imperat comœdiam.
Nempe hoc, opinor, voluit; ut pueri sui
Jam primis inde ab annis adsuëscerent,
Fidenter, isto vultu qui ingenuum decet,
Cœtus frequentes intueri et alloqui:
Ut ne in senatu, curiâ, rostris, foro,
Trepident incertâ mente, et servili metu,
Risumque moveant mussitando turpiter.
Hoc est quod illa nobis scenâ hâc annuâ,
Credo, consultum voluit Mater optima.
Sin arbitretur quispiam hæc ad commoda
Aliâ potiore posse contendi viâ,
Si sineret illud tempus, est contra mihi
Quod disputarem plurimum; nunc non sinit.
Ergò ut fruatur is suâ sententiâ
Patimur libenter; nos vicissim poscimus
Ut, qualem Eliza jussit, hìc saltem loci,
Sinat receptam stare consuetudinem;
Dum vos probetis, dumque nostra industria
Sit grata vobis, atque nobis utilis.

EPILOGUS.

MYSIS, DAVUS, CRITO.

Dave, resiste; mane. Dic quò properes. *D.* Nihil ad te.
M. Scire volo. *D.* Arcanum est. *M.* Hoc magis ergo volo.
D. Importunum animal, muliercula! *M.* Dic tamen, oro.
D. Chirurgum accerso. *M.* Cur ita? *D.* Jussit herus:
Vult vaccinari natum. *M.* Proh Jupiter! An non
Novit, quæ generet monstra Bovilla Lues?
Heu! Miserande puer, si qua fata aspera rumpas,
Tu cornutus eris! *D.* Perge! sed ecce Crito.
Opportunus ades. *C.* Quid enim? *D.* Auscultare ut aniles
Fabellas possis, stultitiamque—*M.* Tuam.
C. Narra, si quid habes, positis ambagibus. *D.* Audi
Perpaucis: taceas tu modò, si potis es.
M. Non possum. *D.* Medicus quidam est—*M.* Vaccinus Apollo!
C. Quid porro? *D.* Morbum repperit ille novum.
C. Perpulchrum sanè inventum! *D.* Sed qui tamen istas
Funestas possit tollere Variolas,
Ipse pericli expers. *M.* Falsum hoc utrumque. *D.* Tace tu.
Is de vaccinis ducitur uberibus.
M. Nec pudet infantum puris immittere venis,
Quicquid morborum bestia turpis habet.
D. Atqui non illis epulæ nocuere repostæ,
Bacchusque, ardentis Juniperique liquor.
Vaccino quid lacte, cedo, aut quid carne bovinâ
Dulcius? ut carni congruit illa meæ!

C. Hoc argumentum est vitulinum. At tu, bone, narra,
Bos ipsa hoc virus, si potes, unde trahat.
D. Nescio : Davus sum, non—*M.* Scilicet. Atqui ego dicam.
Non novus hic morbus, sed vetus est scabies.
Hâc peste est inter mulgendum infecta malignâ
Vacca, Caledoniæ quam tetigere manus.
Hinc gangræna, lepræ, tetra ulcera, gramineum pus,
Et tinea, et tabes, atque elephantiasis.
D. Num vera hæc? *M.* Num vera? canis! Vera omnia. *D.* Quî scis?
M. Audivi, inquam, et credo; et scio; non dubium est.
Et testes mihi sunt Archillis, Lesbia: libri
Sexcenti. *D.* Docti, Jupiter! et lepidi.
M. Sunt et picturæ; maculosæ forma puellæ
Scilicet, et pueri, qui gerit ora bovis.
Et jam vera, puto, est ea fabula Minotauri,
Et vaccinator Dædalus ille fuit.
Infelix Io! quondam miseranda juvenca
Vaccinatoris crimine facta Jovis!
Prætides implèrunt veris mugitibus agros.
D. Hei mihi! jam linguæ est frena datura suæ.
M. Aurea mox ergo et Saturnia regna redibunt,
Horrida gramineis secula pasta cibis;
Quum benè erat, si cruda interdum aut arbuta capro,
Aut glandem poterant præripuisse sui:
Atque homo, ceu modò nescio quis Sophus iste canebat,
Prolixum caudæ ponè trahebat onus:
Ipsi cornigeri Dî capripedesque; Jovisque
Et soror et conjux dicta, βοώπις erat:
Et Tauri magis apta Jovi, quàm forma Tonantis
Visa est, Europæ quâ peteretur amor.
Mox quoque nostra ætas *D.* Ætas non aurea saltem!
M. Monstra feret nullis cognita temporibus.
Helluo posthabitâ testudine civicus herbas,
Et, Bacchi exosus munera, poscet aquam.
Spectantes asinos equus histrio delectabit:
Afraque visetur non Medicea Venus.
Nupturiens discet nudare puella decenter
Non teretes suras, lacteolosque sinus,
Sed crurum tenus à mento palearia, et hirtas
Proh Di! sub camuris cornibus auriculas.
D. Tum quoque nulla geret, credo, muliercula, quales
Tu tot pulchellas, Mysis, in ore notas.
M. Dî te eradicent! Jam dic, Crito, nonne probatum est
Vaccinistam omnem commeruisse crucem?
C. Non nostrum inter vos tantas componere lites:
Te vitulâ dignam censeo, teque bove.
M. Quin audi jam plura. *C.* Audivi plus satis; et jam
Rebus confectis omnibus ire libet.
Quicquid id est, benè vortat: et huc si quando revortar,
Offendam salvos Vos, memoresque—*Omn.* Mei.

OXFORD ENGLISH PRIZE POEM.

PARTHENON.

As in some drooping form and time-worn face
Oft lingers yet the shade of youthful grace;
Lo, Parthenon, thy beauty still appears
Amid the wreck of thy forgotten years.
Though rude barbarian mosques profane thy site,
And cells unveil'd now mingle with the light;
Though but one lonely pillar lives to tell
Where a long range of shapely columns fell;
And, half suspended now, thy ruin nods
O'er mould'ring fragments of its prostrate gods;
Yet still Oblivion seems to toil in vain,
For what she razes, Fancy rears again.
Nor rears thee, Parthenon, of meaner mould,
Than when, from Cecrops' cliff, would gleam of old
Thy lustre o'er the rocky plain; or burst
Through morning mists by orient suns disperst:
How glows the frontispiece! in sumptuous stone
An awful Jove his offspring seems to own;
With gaze majestic on the stranger bent,
The heav'nly conclave nod their dread assent:
High on her car she stands, the Virgin Queen,
In peaceful garb array'd, and peaceful mien:
Light bound her steeds, unconscious of the rein,
While bloodless transport throbs in every vein.
Neptune behind, in Parian stone, the earth
Strikes; and behold a war-horse spring to birth.
Next Pallas gives the word; from stony roots
The branch of Peace in budding marble shoots—
Eight fluted columns, rank'd in even file,
In front and rear adorn the shadowy pile:
The channel'd triglyph, and its dropping base,
Bespeak the new-born temple's Dorian race:
There might you see, a dread-inspiring sight,
The Lapithæ and Centaurs wreath'd in fight.
Those wield their giant limbs; these grasp their foe
With sinewy arms, which branch from beasts below.
Far-sloping pillars range along each side,
And stretch a portico sublime and wide:
Six, at each front, retiring from the eye,
Shun its observance, but to tempt it nigh.
In slow procession move around the frieze,
Virgins, and youths, and guardian Deities.—
Such Fancy paints thee, Parthenon, and pours
Meridian splendor on thy waning hours.
As oft the sun, on some tall mountain's brow,
Crown'd with the wreath that winter wove, as now
It melts in silent lapse, will fling his ray,
1811. And lend it lustre, while it wastes away. *T. BURDON.*

NOTICE OF
Q. HORATII FLACCI OPERA,

Cum variis Lectionibus, notis Variorum, et Indice Locupletissimo. Tom. II. Londini,

Extracted from the British Critic, of January, 1794.
With alterations and additions.

NO. I.

When this splendid edition of Horace was first presented to our view, we exclaimed in the words of Catullus,

" —— Chartæ regiæ, novi libri,
Novi umbilici, lora rubra, membrana
Directa plumbo, et pumice omnia æquata."

The brightness of the paper, the amplitude of the margin, and the elegance of the type displayed in this work, are nearly unrivalled. They do honor to the taste and liberality of the editors. They show, that by encouragement and exertion, the art of printing is in a high and progressive state of improvement, and we are confident that many of our readers will be eager to purchase an edition which has so many recommendations from novelty and magnificence.

A variorum edition of Horace has long been among the desiderata of literature, and therefore great commendation is due to the enterprising spirit which produced the work now under our consideration. It is well known, that scholars of the first eminence, have often been employed in preparing editions of this kind. Among other instances we are indebted to J. G. Grævius, for the variorum editions of Justin and Suetonius; to J. F. Gronovius for those of Plautus and Livy; to Peter Burman for those of Quintilian and Ovid. But similar publications have often been undertaken with zeal, and executed with success, by persons of less intellectual prowess, and less literary celebrity, than the critics whom we have just now enumerated. If an editor unites a large share of accuracy even with a moderate portion of erudition; if he collects materials with industry, and uses them with judgment; if he distinguishes between ingenuity and refinement, and separates useful information from ostentatious pedantry, he will have a claim to public favor, though he should not possess the exquisite taste of a Heyne, the profound erudition of a Hemsterhuis, or the keen penetration of a Porson.

The writings of Horace are familiar to us from our earliest boyhood. They carry with them attractions which are felt in every period of life, and almost every rank of society. They charm alike by the harmony of the numbers, and the purity of the diction. They exhilarate the gay, and interest the serious, according to the

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different kinds of subjects upon which the poet is employed. Professing neither the precision of analysis, nor the copiousness of system, they have advantages, which, among the ordinary classes of writers, analysis and system rarely attain. They exhibit human imperfections as they really are, and human excellence as it practically ought to be. They develope every principle of the virtuous in morals, and describe every modification of the decorous in manners. They please without the glare of ornament, and they instruct without the formality of precept. They are the produce of a mind enlightened by study, invigorated by observation; comprehensive, but not visionary; delicate, but not fastidious: too sagacious to be warped by prejudice, and too generous to be cramped by suspicion. They are distinguished by language adapted to the sentiment, and by effort proportioned to the occasion. They contain elegance without affectation, grandeur[1] without bombast, satire without buffoonery, and philosophy without jargon.

Hence it is that the writings of Horace are more extensively read, and more clearly understood, than those of almost any other classical author. The explanation of obscure passages, and the discussion of conjectural readings, form a part of the education which is given in our public schools. The merits of commentators, as well as of the poet himself, are the subjects of our conversation; and Horace, like our own countryman Shakspeare, has conferred celebrity upon many a scholar, who has been able to adjust his text, or to unfold his allusions.

The works of some Roman and more Greek writers are involved in such obscurity, that no literary adventurer should presume to publish a variorum edition of them, unless he has explored the deepest recesses of criticism. But in respect to Horace, every man of letters knows where information is to be had, and every man of judgment will feel little difficulty in applying it to useful and even ornamental purposes.

Of such a writer as Horace, such an edition as that which has lately appeared, may be well supposed to have excited a considerable share of public curiosity. We mean, therefore, to bestow more than a common degree of attention upon the contents of the present work, and we shall endeavour to conduct our inquiry in such a manner as will not expose us to the imputation of undistinguishing praise, or acrimonious censure.

The edition now offered to the public bears at first view the name of Dr. Combe only. The Dr. however, informs us, that his

[1] We use the word Grandeur, because we think that Horace is seldom sublime. Under the article Grandeur, in the British Encyclopædia, our readers will find the distinction between grandeur and sublimity, stated with great perspicuity and precision.

late friend Mr. Homer had some[1] concern in the beginning of the task; but we could wish that the Dr. had been pleased to favor us with a more particular account of the share which really belonged to Mr. Homer, and this wish is suggested to us by motives, not of idle curiosity, but of substantial justice. We mean not to depreciate the abilities, or to arraign the sincerity, of Dr. Combe. But we have weighty reasons for supposing, and no contemptible authority even for asserting, that the work was chiefly planned by Mr. Homer, that he had procured and arranged materials nearly for the whole, and that jointly with Dr. C. he superintended the execution, till the fourth book of the Odes was far advanced in the Press.

Prefixed to the first volume is an admirable engraving of the late Earl Mansfield, with this motto subjoined to it:

> "Virtutis veræ custos.———
> Quo multæ magnæque secantur judice lites."

Now a critic, without the imputation of fastidiousness, might pronounce it rather unusual to compliment the same person in words so remote from each other; for, the first passage is to be found in the first Epistle, and the second in the 16th Epistle of Horace. He might doubt how far Lord Mansfield could with propriety be called "Virtutis veræ Custos," according to the sense in which Horace originally wrote the expression about himself; and to the vague application of it, either to the judicial or the political character of Lord M. he might oppose many pertinent and formidable objections. Remembering the occasion upon which the second line was written, he might be led, by a very natural association of ideas, to suspect that an enemy of the noble Lord would pursue to his disadvantage the very quotation which Dr. Combe had begun for the purpose of doing him honor. We cannot ourselves forget a very unfortunate introduction of a part of the passage in the House of Commons[2]; and we were, as Plautus says, oculati testes, of the ridiculous effect produced by the statement of the whole in a literary company. For the satisfaction then of Dr. C. and the vindication of ourselves, we will lay before our readers the words of Horace:

> "——— Vir bonus est quis?
> Qui consulta patrum, qui leges juraque servat,
> Quo multæ magnæque secantur judice lites;
> Quo res sponsore[3], et quo causæ teste tenentur;
> SED videt hunc omnis domus, et vicinia tota
> Introrsus turpem, speciosum pelle decorâ."

That Lord Mansfield deserved the commendation rather than

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[1] The Dr's. brief expression is, Mecum hancce operam *inceperat*.
[2] By Mr. C-n-w-y.
[3] We follow the reading of Cuningham; but, in most editions, it is printed Responsore.

the censure implied in these lines, and that Dr. Combe had, he would call a right, to separate the one from the other, we re allow. But we contend, that an encomiast, uniting wa with taste, would have been deterred from selecting any l *such* a passage, for the description of a person whom he me hold up to admiration. They who read a part, may reme the whole; and among those who remember the whole m found prejudiced and mischievous persons, who will adm suitableness of the verse which the Dr. has applied, and ther ceed to apply the context, which the Dr. has overlooked, o gotten, or defied.

The dedication to Lord Mansfield is written in Latinity, al unexceptionable. We learn from it, that the noble Lord wa multiplicem et exquisitam eruditionem spectatissimus," that h "ob benignos et suavissimos mores admodùm diligendus," t eloquence he surpassed all his contemporaries in the Senate, a as at the Bar, that with great fame he joined great titles, an he was the Mæcenas of Dr. Combe. Much in this panegy said with truth, and all is said with some degree of ele But, while we commend Dr. C. for what he has done in th of Dedication, we must not conceal from our readers wha Homer intended to do. If that judicious and diligent schol been living, the illustrious names of Mr. Windham and Mr. would have adorned the page in which we now find the ven name of Lord Mansfield; and the Dedication itself would been written by a person, the whole force of whose mind have been exerted upon such an occasion, and whose a

[1] We say, almost, because Lord M. is called "ob multiplicem et exq eruditionem spectatissimus." This, we think, a very unauthorised use word spectatus. It answers (as Dr. C. may learn from the dictionary o cellinus) to cognitus, exploratus, probatus, δοκιμασθείς, (misprinted in Forc δοκιμασθής.) Homo in rebus judicandis spectatus et cognitus. Cic. Orat. in V Lib. II. In perfecto et spectato viro, Cic. de amicitiâ, Sect. II. Uteba dico ignobili, sed spectato homine Cleophanto. Cic. pro Cluentio. Ap things it answers to insignis, nobilis, pulcher. Aulus Gellius, indeed, Lib Cap. XXI. writes thus: T. Castricius rhetoricæ disciplinæ doctor, qui Romæ locum principem declamandi ac docendi, summâ vir auctoritate g teque, et à Divo Hadriano *in mores atque literas spectatus*. But, we obser that the style of Aulus Gellius is not famous for its purity, nor well adap panegyric. Secondly, that the phraseology of *spectatus in mores* is very si Thirdly, that *mores* is joined with *literas*. Fourthly, that Hadrian, the approving, is mentioned as well as Castricius, the person approved; and, that Castricius professed and practised the art of rhetoric, and therefore t knowledge of that art could be ascertained. Upon the whole, then, a may be called Spectatus, for his moral qualities displayed in practice, skill in the exercise of arts, or his probity and judgment in the conc business, as brought to the test of *experience*. But for the mere *acquisition*, mere *possession*, or even the mere *display* of learning, no man, we beli styled Spectatus, by the pure writers of Latin. We shall just observe by th that Gesner refers in his Thesaurus to the 20th chapter of Aulus Gellius, i of the 21st; and, indeed, his numerical references are often erroneous.

during the earlier stages of this publication, was repeatedly asked, and generally followed, by Mr. Henry Homer.

To the Dedication succeeds the Preface, containing three pages. The editor there tells us, that among the numerous and splendid [1] editions of Horace, no one has yet appeared with the variorum notæ; that in this new edition, care has been taken to assist the studies of scholars, and to adorn the libraries of collectors by the introduction of such notes as are approved for their utility by the docti judices; that Baxter's edition, republished [2] by Gesner, has been preferred by the editor in his choice of a text; that this choice was made on account of the accuracy of Gesner's text, and the excellence of the notes, and that the text of the Variorum Edition uniformly follows that of Baxter, except in passages manifestly corrupted by the blunders of printers. Upon this assertion we beg leave to remark, that the text of the Variorum, in many places not *so* corrupted, by no means corresponds to the text of Baxter, and that the want of correspondence is to be imputed, sometimes, it should seem, to inadvertency, and sometimes to design. We shall hereafter support this general position by the detail of particular proofs.

Dr. C. proceeds to inform us, that the notes produced from other authors belong "vel ad explicationem vel ad rem criticam, aliis in quibus vel de re mythologicâ vel historicâ agitur, et quæ ubique sunt in propatulo, omissis."

Dr. C. has carefully read through seven manuscripts preserved in the British Museum. They are distinguished in the Var. Edit. by these letters, A, B, C, D, E, F, G.

The MS. marked E, contains only the three first books of the Odes, and "quatuor Odas libri quarti." The MS. marked G, contains the Epistles, the Art of Poetry, and "primos sermones novem." We think that Dr. Combe should have said the four *first* Odes of the fourth book, and the nine first Satires of the first book; and, upon examining the vv. Ll. of the Var. Edit. we find our opinion confirmed.

We shall present to our readers Dr. C.'s catalogue of these Harleian Manuscripts.

A	2725	Sec. 10.
B	3384	Sec. 12.
C	2724	Sec. 13.
D	3754	Sec. 15.
E	2609	Sec. 15.
F	4862	Sec. 15.
G	2621	Sec. 13.

[1] Dr. Combe's words are, Quamvis et eruditione et ornamentis summis nonnullæ abundant.

[2] Gesner's edition of Baxter was first published at Gottingen, in 1757; and afterwards at Leipsic, in 1772. The catalogue of Var. Edit. notices the last.

The foregoing enumeration is, we doubt not, very accurate. But it were to be wished, that Dr. C. had given in his preface a specimen of every manuscript, and enabled his readers to judge for themselves of their respective antiquity, and consequently of their authority.

The Dr. speaks with gratitude, and even triumph, of the politeness which he experienced from the persons who attend at the Royal Library, where he had access to the Editio princeps of Horace, and he bestows many just encomiums upon a collection, which reflects the highest lustre on royal munificence. He makes also very proper acknowledgments to the Curators of the British Museum, "pro humanitate quâ codices manuscriptos omnes quibus opus fuit, ei accommodârunt."

The Dr. tells us, that his notes are chiefly taken from the writings of Bentley, Cuningham, Baxter, Gesner, Klotzius, Janus, Waddelus, Wakefield, and others, whom it was scarce necessary to particularise, "præsertim," says he, "cùm nomina singulorum quorum notis usus sum ad calcem hujusce procemii subjunxi" We shall in due time produce very strong objections to the accuracy of this statement.

The Dr. proceeds thus: Quod ad loca in notis citata spectat, hæc quidem accuratè recognita et collata, sæpenumero castigata, in vestras manus trado. This is a bold declaration indeed, and, for the present, we are content with saying, in the words of Longinus, τὸ δὲ ἦν ἄρα οὐχὶ τοσοῦτον, οὐδὲ ὀλίγου δεῖ. Longin. Sec. 32.

Of the Index, Dr. C. thus speaks, "Indicem vocabulorum omnium copiosum, et aliis præcedentibus locupletiorem adjeci; Index enim à Thoma Tretero collectus, ter mille in locis, ut ultra, auctus et emendatus est." Our readers, we doubt not, are well acquainted with the correctness of the late Mr. Homer, in the very useful office of making Indexes. We trust that Dr. C. has profited by the example of his friend. We think the Index to the Var. Horace very copious, and without professing to have undergone the drudgery of a minute inquiry, we have found it in many instances very exact.

In the close of the preface Dr. C. adverts to the memory of Mr. Homer; and, because our own opinions and our own feelings entirely harmonise with the Dr.'s, we will lay before our readers the following sentences.

"Huic procemio finem hìc imponere vellem, sed amici, qui mecum hancce operam inceperat, quique mecum familiariter, dum superstes, vixerat, præmatura mors hoc in loco non est prætereunda silentio.

"Fungamur igitur non inani munere, et merita egregii viri Henrici Homer, consiliorum omnium societate mecum nuper conjunctissimi, in memoriam revocemus. Fuit ille literarum, artiumque humaniorum scientissimus, vitâ sanctus, probitatis, fidei, et amicitiarum tenax, in prosequendis studiis pertinacissimus, et, dum vires manebant, labore et vigiliâ indomitus; nihil tamen gravitati severa

serviebat, intervalla enim negotiorum faceto lepore, ut mos est amicorum, dispungebat jucunditer.

" Viri tali ingenio, tantâ rerum cognitione, qui Doctorum studiis se adjutorem præstabat, qui bibliothecis tot ornamenta addidit, quis desiderio sit pudor aut modus? Lugeatis Eum mecum omnes, quibuscunque cordi sunt literæ, quibuscunque candor, et fides et honestas in pretio habentur, lugeatis.

" *O fallacem hominum spem, fragilemque fortunam, et inanes nostras contentiones: quæ in medio spatio sæpe franguntur, et corruunt, et ante in ipso cursu obruuntur quàm portum conspicere potuerunt.*

The eulogy upon Mr. Homer is well founded, and well timed. The quotation from Cicero is pertinent and pathetic. But we cannot help observing, that the style in the conclusion of the preface seems rather different from that of the preceding part, and bears some resemblance to the declamations we have heard in colleges.

As to the style of the preface, it is neither decorated by splendor, nor disgraced by quaintness. It is grave without dignity, and intelligible without elegance. It deserves some praise, and provokes little censure. But if the Latinity of Lipsius was sometimes arraigned with justice by Henry Stephens, that of Strada by Gaspar Scioppius, and that of Bentley by Richard Johnson, the authors of the British Critic may stand acquitted by Dr. C. of presumption, when they take the liberty of saying, that, in the compass of three pages they have found two passages which are written ill, and two which might have been written better. The Dr. speaking of the Royal Library, says, " utpote per favorem et gratiam regii possessoris nihil abest, quod à studiosis et literatis in hâc elegantissimâ et locupletissimâ bibliothecâ desiderari possit." We assure Dr. C. that he will find no authority for this use of utpote with nihil abest in Forcellinus, in Gesner, in Turselline, (vid. pages 895 and 1097. Edit. Schwartz, Leipsic, 1719.) Noltènius, p. 1889. gives this plain and just canon: utpote " non habet verbum, nisi intercedente qui vel quum, aut certè jungitur adjectivis sine verbo."

Intervalla enim negotiorum faceto lepore, says the Dr. ut mos est amicorum, dispungebat *jucunditer*. We find dulciter in Appuleius, in quo (says Ruhnkenius, in his admirable preface) inest antiquitatis affectatio molesta eum legentibus. Again, cupienter cupit, Ennius in Phœnice. Ampliter, Plautus in Cistell. Cupienter, Accius in Philoctete. Avariter, Plaut. in Ruden. (vid. Funccius de adolescentiâ ling. Lat. p. 298. and Laurenburgii antiquarius). In p. 2007. of Putschius Gram. Lat. auct. antiq. Augustin lays down some judicious rules for the formation of adverbs, and in p. 2008. he thus proceeds: " sanè circa has regulas auctoritas usa est, et in paucis præsumsit, ut diceret Cicero humaniter, cùm humanè dicere debuit; et Terentius, Vitam parcè ac duriter agebat." Gesner gives three instances from Cicero of humaniter for humanè. Nizolius produces four; but in the second

humaniter feremus, the true reading, perhaps,[1] is humanitus. In Forcellinus, there is a fourth instance quoted from Nonius, where humaniter is used for moderatè, comiter, facilè—"invitus literas tuas scinderem, ita sunt humaniter scriptæ." As to the passage quoted by Augustin from Terence, our readers know well that it occurs in the first scene, first act of the Andria, and they also remember in the Adelphi,

semper parcè ac duriter
Se habere. Act I. Sc. I.

Augustin goes on: Sed tamen ipsi auctores modestiùs et cum quodam pudore contra regulam pauca præsumserunt. Jucunditer, we are confident, is not one of those few.

Dr. C. writes, "codex G. continet solummodò Epistolas, &c. If the Dr. will take the trouble of looking at the Curæ Posteriores Cellarii, p. 168. or at Scheller's Præcep. Styli Benè Latin. p. 355. or at Noltenii Lexicon L. L. Antibarbarum, p. 1205. he will find that solummodò is not used by any writer of the Augustan age, and in future, he may be inclined to employ tantummodò, which is equivalent in sense, and superior in purity.

When we compare the size of the preface with the extent and variety of the work itself, we are compelled to remark, that conciseness sometimes produces obscurity; and that obscurity is not always inconvenient to editors, who may know more of facts than it is convenient for them to detail, and less of criticism than it might be safe for them to disclose.

The preface is followed by the Nomina Auctorum et Operum, ex quibus Dr. C. notas desumsit.

The index is said to have been that, which was prepared by T. Treter, and of which we are to inform our readers that it was printed at Antwerp, 1575, by Christopher Plantin.

Nomina auctorum et operum ex quibus notas desumsi.

Barnes.—Josh. Barnesii Edit. Homeri, 2 Tom. 4to. 1711.
Baxt.—Gul. Baxteri Edit. Horatii, 8vo. 1725.
Bent.—Rich. Bentleii Edit. Horatii, 4to. 1711.
Bond—Joh. Bond Edit. Horatii, 8vo. 1670.
Bowyer—Explicationes veterum aliquot auctorum ad finem, Εὐριπίδου Ἰκέτιδες, 4to. 1763.
Cruqn.—Jacobi Cruquii Edit. Horatii, 4to. 1611.
Cun.—Alex. Cuningamii animadversiones in Rich. Bentleii Notas et Emendationes ad Horatium, 12mo. 1721.
Dac.—And. Dacier Edit. Horatii, 8 Tom. 12mo. 1709.
Desp.—Lud. Desprez Edit. Horatii, in usum Delphini, 4to. 1691.
Gesn.—Jo. Matt. Gesneri Edit. Horatii, 8vo. 1773.
Hare—Jo. Hare Epistola Critica, 4to. 1726.
Hurd—R. Hurd S. T. Pr. Edit. Epistolarum Horatii ad Pisones et Augustum, 3 Tom. 12mo. 1766.
Jan—M. Christ. David Jani Edit. Carminum Horatii, 2 Tom. 8vo. 1778.
Jas. de Nor.—Jason de Noris in Epistolam Q. Horatii, de arte poeticâ, 8vo. 1558.

[1] Ernestus quotes humaniter in this passage, and explains it æquo animo. Ernestus adds a fifth instance from Lib. I. de Divinatione, Sect. 7. Docebo profectò quid sit humaniter vivere; and he explains it by "hilarè." V. Clav. Ciceron.

Klotz.—**Chr. Adolph.** Klotzii Lectiones Venusinæ, 8vo. 1770.
Lamb.—Dion. Lambini Edit. Horatii, fol. 1577.
Lin.—Car. Linne Systema Vegetabilium, 8vo. 1784.
——————— Systema Naturæ, 8vo. 1766.
Muret.—M. Ant. Mureti Edit. Horatii, 8vo. 1561.
Markl.—Jer. Markland Epistola Critica, 8vo. 1723.
Pulm.—Theod. Pulmanni Edit. Horatii, 12mo. 1564.
Rutg.—Jani Rutgersii Lectiones Venusinæ, 12mo. 1699.
Sanad.—Sanadon Edit. Horatii, 2 Tom. 4to. 1728.
Taylor—Jo. Taylor de Jure Civili Angliæ, 4to. 1756.
Torr.—Lahren. Torrentii Edit. Horatii, 4to. 1608.
Waddel.—Georgii Waddeli Animadversiones in loca quædam Horatii, &c. 12mo. 1734.
Wake.—Gilberti Wakefield in Horatium Observationes Criticæ, editæ cum poematibus suis partim scriptis, partim redditis, 4to. 1776.
——————— Sylva Critica, 2 Tom. 8vo. 1789.
Zeun.—Jo. Car. Zeunii Edit. Horatii, Jo. Mathiæ Gesneri, 8vo. 1718.

After the Catalogue, we next meet with the life of Horace, ascribed to Suetonius, and accompanied by very copious notes from Janus, Gesner, and Baxter. This is succeeded by a life of Horace "in eodem codice, says the Var. Edit. aliter descripta." But we read in Gesner, "in alio exemplari breviùs descripta." This seeming contradiction is not explained. But in the notes we read, "eadem, paucis mutatis è codice antiquo J. Sicardi, legitur in Edit. Basil. 1527." Then follow three different readings from the Basil edition. Migravit, is in the Basil, for commigravit. De Arte Poeticâ is wanting in the Basil, and for "optime Acron," the Basil reads "optime Æmilius." In Gesner there are no various readings; but we find migravit (which is a various reading in the Basil) inserted in the text of the Variorum, and we also find in line 10. of Gesner, "scripsit," but in line 8. of the Variorum "scripsit autem." These variations are of little consequence, nor shall we attempt to account for them.

In the Var. Edit. we next meet with vita Horatii, "in tribus codd. Bland. aliter descripta." This life is not in Gesner, but Dr. C. found it in Janus.[1] There is a fourth life in the Variorum, called, Q. Horatii Flacci Vita per annos digesta. Dr. C does not explain whence he took it, but we imagine that it was from Janus.

We could wish that Dr. C. had favored us with what Johannes Masson has written on the chronology of Horace; vid. Fabric. Bib. Lat. vol. i. p. 234. with Dacier's Chronologia Horatiana, prefixed to the Delphin edition by Desprez; and, above all, with a tract called, de Temporibus Librorum Horatii et poematum adeo Ricardi Bentleii sententia. Gesner has inserted it, and Dr. C. should have attended to these words of Gesner, "Sed operæ pretium est, h. e. Studiosis Horatii, qui Bentleianum exemplar ad manus non habent accommodatum, poni post hanc præfationem locum integrum ex præfatione viri magni, quo tempora

[1] Mitscherlich, whose first Vol. of Horace was published at Leipsic in 1800, has not mentioned the *Variorum Edition*. He has judiciously subjoined, as did the Variorum editors. "Vitam poetæ a Massono ampia doctrina instructam, a Jani scite in

librorum Horatii ordinat: hoc certè confirmare possum, me, dum recenseo singulas eclogas, diligenter attendisse, si quid esset, Bentleianis temporum rationibus adversum, nec deprehendisse quidquam, quod momentum aliquod ad eas evertendas haberet, licèt quibusdam eclogis non improbabili ratione fortè tempus etiam aliud, recentius præsertim, possit adscribi."

Bentley's Sententia, if produced, might have illustrated and confirmed the observations of the very learned Dr. Warton, in p. 7. of his Dedication to the Essay upon Pope. "Horace, says Dr. Warton, has more than once disclaimed all right and title to the name of poet, on the score of his ethic and satiric pieces:

Neque enim concludere versum
Dixeris esse satis.

are lines often repeated, but whose meaning is not extended and weighed as it ought to be." Now Horace, according to Bentley's calculation, wrote the first book of the Satires in the 26. 27. and 28th years of his age; the second in the 31. 32. and 33.; the Epodes in 34 and 35; the first book of the Odes in 36. 37. 38. From the interval, therefore, between the date of the first book of the Satires, from which Dr. Warton quotes, and the subsequent publication of the Odes, it appears according to Bentley, Horace had not been distinguished in the character of a lyric poet, when he said;

Primum ego me illorum, dederim quibus esse poetis,
Excerpam numero.

Whence Dr. Combe took the fourth life of Horace, inserted in the Variorum, why he inserted it, and why he omitted the above-mentioned work of Bentley, we are not informed.

We afterwards come to a tract De Amicis Horatii; and as Dr. Combe is silent here too, we are abandoned to conjecture, when we ascribe that Tract to Janus in consequence of the following words, which we read in Part IV. of the Bibliotheca Critica, p. 86. "Horatii amicos recenset sic, ut omnia festinanter corrasisse videatur. Conferant harum literarum studiosi ab eo dicta de Q. Dellio cum animadversione Ruhnkenianâ ad Vell. Pat. 2. 84. 3. ut intelligant quid sit temerè effundere, quid accuratè, cogitatèque scribere." Upon the authority of report, and from the signature of H. W. in page 96. of the Bibliotheca Critica, we have been accustomed to ascribe the learned but severe review of Janus's Horace to Mr. Wagner.

The Variorum edition, after the little tract, De Amicis Horatii, presents us with two Odes, which some time ago were published from a manuscript in the Vatican, and which are properly rejected

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Compendium redactam," and he adds: "Quæ vel sola argumentorum affatim suppeditat, quam infirma omnino Bentleii temporum sit ratio qua Horatium primum, idque annis ætatis suæ 26, 33, sermonibus, postea biennio Epodis, deinde septem annis tribus prioribus Carminum libris, tum Epistolarum libro primo inde Carminum libro 4, et seculari, denique Arti et Epistolarum libro secundo uni vacasse demonstrare conatus est."—Vide Præfat. p. 21.

in p. 28. of the Prolegomena of the Variorum, as unworthy of Horace. This sentence appears to be adopted from Janus.

After the Odes, we come to the Testimonia Antiqua de Horatio, two of which are found in Gesner, but the other three from Ovid, Petronius, and Persius, are not in Gesner, but transferred from Janus.

We next meet with a valuable tract of Aldus Manutius, De Undeviginti Generibus Metrorum Horatii, and the Metra Horatiana, as drawn up by Christopher Wase. The former is in Janus, but the latter is inserted in Gesner.

Many readers would perhaps have commended the editor for having followed the example of Schroeder in his edition of Seneca's Tragedies; of Havercamp, in his edition of Lucretius; and of many other scholars, who have accumulated metrical information in their editions of classical authors. We hope to be pardoned, for stating that the Bibl. Lat. of Fabricius points out several sources of metrical criticism not unworthy our editor's attention. "Metrorum Horatianorum rationem explicârunt, ex antiquis Diomedes, 3 Art. Gram. p. 517—528. è recentioribus, Nic. Perottus et Aldus Manutius, quos jam supra memoravi, tum Franciscus Patricius qui MS. fuit in Bibl. Heinsianâ, ut Dan. Bambergium aliosque[1] omittam." Vid. Fabric. Bibl. Lat. vol. i. p. 250.

We have now finished our detail of the preliminary matter found in the Var. Edit. It is with great concern that we notice the omission of the *præsidia*, as Gesner calls them, of his edition of Baxter. This little work is replete with information very necessary to be communicated to the readers of Gesner's Horace. It gives a clear account of the Princeps Editio, which Gesner prefers to every manuscript, and which Maittaire by conjecture assigns to Antonius Zarotus Parmensis. Scholars will be the more interested in the history and description of that edition, because, before the appearance of Gesner, it was the only one in which we could find the celebrated reading of pretium mentis, for, per vim mentis, in v. 140. Epist. 2. Lib. 2.

PREFACE TO THE ALDINE PINDAR.

To the Editor of the Classical Journal.

Sir, The Preface of Aldus Manutius to the *Editio princeps* of Pindar, dedicated to Andrew Nauageri, a Venetian noble-

[1] Dr. Charles Burney, whose learning, taste, and penetration, are justly admired by every scholar, has drawn up a most excellent system upon the metre of Horace. The work is replete with accuracy, perspicuity, and elegance; and we hope that the author will not long withhold it from the public.

man, from the extreme scarcity of the edition to which it is prefixed, may not have come within the reach of several learned men, who might be otherwise anxious to peruse its contents. Among other curious matter, it contains a sketch of the war which then nearly ravaged Italy, and for some time impeded the typographical labors of Aldus; and a complete account of the Greek authors which he had already published, or intended to publish. As it appears to me that it may not altogether be unwelcome to those who delight in classical antiquity nor foreign to the plan of your publication, I take the liberty of requesting that you will insert it in the next number of your JOURNAL.

I am, Sir, your's, &c. *N. A.*

ALDUS MANUTIUS, ROMANUS,
ANDREÆ NAUAGERIO PATRICIO VENETO,

S. P. D.

SUNT jam quatuor anni, Nauagerî carissime, cùm statui duram hanc provinciam nostram intermittere, quod viderem totam ferè Italiam ardere crudelissimo bello; tum quia cogebar abesse Venetiis, ut agros et preciosa prædia nostra, quæ amisimus, non nostrâ quidem culpâ, sed horum infelicium temporum, recuperaremus. Vivi enim et nos pervenimus, quibus dicatur durum illud; *Hæc mea sunt, veteres migrate coloni.* Verùm cum nihil proficeremus, atque integrascere mala atque incendia belli viderentur, quæ propediem extinctum iri sperabamus, revertimus Venetias; quas Athenas alteras hoc tempore possumus dicere, cùm propter alios plurimos singulari doctrinâ præditos viros, tum propter Musurum nostrum; cujus hortatu, et tuo, et Jucundi nostri jucundissimi, et ceterorum qui bonis literis magnoperè delectantur, mutavi sententiam, atque ad labores redii eos, quos quàm durissimos jam viginti annos [eram] expertus, vixque æquos noveram viribus nostris. Sed quidni? jam pridem mihi imperavi, nulla unquam evitare incommoda, nullas impensas, nullos labores, dum prosim hominibus: *summisi caput cervice paratâ ferre jugum.* Quamobrem optimos quosque libros tam Græcos quàm Latinos, id quod sæpe aliàs memini polliceri, emittere est animus excusos curâ nostrâ in manus studiosorum. Sum præterea aggressurus et Hebraicos propter libros sacros nostros, qui ex Hebraicis Græci, et Græcis Latini facti sunt, ut cum illis conferri possint; et si qui sunt errores, (aiunt enim esse quamplurimos,) tollantur, idque ad utilitatem et gloriam Christianæ religionis. Faveat igitur Deus Opt. Max. δοτηρ ἐαων.

En! exit tibi primus in publicum ex ædibus nostris, mi Nauagerî, tuus Pindarus, tanquam Dux habens secum comites Cal-

machum, Dionysium de situ orbis, Lycophronem; et exit quidem sub tuo nomine, cum pro meâ erga te incredibili benevolentiâ, quòd sis apprimè doctus, et (quod paucis admodùm datum est,) acutissimo homo ingenio acerrimoque judicio. Sunt enim multi ingeniosi quidem, sed vel parvo vel nullo judicio; contra, nonnulli acri quidem judicio, sed minimo ingenio: tu æquè et ingenio et judicio vales plurimùm: testimonio sunt tua scripta absolutissima vel carmine vel prosâ oratione; nam et hâc et illo certas cum Antiquitate, quemadmodùm et Petrus Bembus noster, decus eruditorum ætatis nostræ, et *magnæ spes altera Romæ*. Sed hæc parciùs; ne videar assentari, id quod à me maximè est alienum. Deus est mihi testis, nec dicere me quicquam, nec scribere unquam, nisi quod sentio, quodque verum mihi esse videtur.

Ἐχθρὸς γάρ μοι κεῖνος ὁμῶς ἀιδαο πύλῃσιν,
Ὅς χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἀλλὸ δὲ εἴπῃ·
Αὐτὰρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἀληθῆ.

Tum etiam volui, ut sub tuo nomine exiret Pindarus ex Academiâ nostrâ, quia sic delectaris hoc poetâ, ut sæpe eum tuâ manu accuratè descripseris, puto, ut tibi magis fieret familiaris, tum ut ediscereturà te faciliùs et teneretur memoriâ tenaciùs. Id quod describendo Thucydidem fecit Demosthenes, qui, ut Lucianus ait πρὸς ἀπαίδευτον, octies illum descripsit, idque ad suam ipsius utilitatem. Nam haud facilè dixerim, quantùm suam adjuvet memoriam, qui vel notet in margine singula quæque, scitu et memoratu digna, quæ legerit; vel describat suâ manu integros libros, quos sibi velit fieri familiares, Græcos præsertim; cùm propter alia multa, tum propter accentus et orthographiam, quæ si quis aut ignorat aut negligit, non habetur doctus. Quare, meo quidem judicio, non hortandi solùm sunt juvenes, ut suâ manu sibi describant, quibus studeant, libros, sed etiam compellendi; et si omnes non queant, at optimum quemque et candidissimum. Commentaria autem in Pindarum et ceteros, quos ei adjunxi comites, nec non in Hesiodum, Sophoclem, Euripidem, Æschylum, Theocritum, Oppianum brevi daturi sumus uno volumine: Quibus est animus facere indicem eorum omnium, quæ scitu digna in iis ipsis habentur commentariis. Quam quidem rem in omnibus libris, qui ex ædibus nostris exibunt, in manus hominum facturi sumus, si saxum, quod tot annos volvo, alter Sisyphus, in montis cacumen perduxero. Nunc verò premuntur torcularibus horum oratorum orationes; videlicet, Æschinis, Lysiæ, Dinarchi, Andocidæ, Isæi, Antiphontis, Gorgiæ, Demadis, Alcidamantis, Lesbonactis, Antisthenis. Post hos dabuntur, Deo volente, Platonis opera: Tum Xenophontis et deinceps ceterorum illustrium. Tu, mi Nauagerî, intereà tuum Pindarum lege, et nos, ut amas, ama. Vale.

Venetiis, in ædibus Aldi et Andreæ Asulani soceri, mense Januario, MDXIII.

From the Leaf of a Lucretius in the Library of J. Bryant.[1]

In Juvenem optimum et amicissimum.---S. N. Coll. Regal. Cantab. Alumnum, quem ex animo amavi, quique præmaturo obitu anno 1737. decessit.

Jam mihi canities capiti superingruit, et jam
Lustra senescenti præteriere decem;
Ex quo, dulce caput, venit vis effera morbi,
Teque adeò in tenebras mersit acerba dies:
At non ferre meæ potuere oblivia menti;
In memori semper pectore vivus ades.
Quî poteram, o! juvenis donis cœlestibus aucte,
Suavis amicitiæ non meminisse tuæ?
Heu! pietas, virtusque brevis, moresque caduci,
Ingenium, et rarò conspicienda fides.
Præcipuè ante oculos surgit tua dulcis imago,
Egregium hoc quoties pignus amoris adest:
Hoc mihi cùm dederas, subitò gravis hora secuta est,
Teque meo eripuit mors inopina sinu.
Cura manet, semperque mihi recidiva manebit;
Mors tua delenda est non nisi morte meâ.

ON THE IAMBIC METRE USED BY ANACREON.

To the Editor of the Classical Journal.

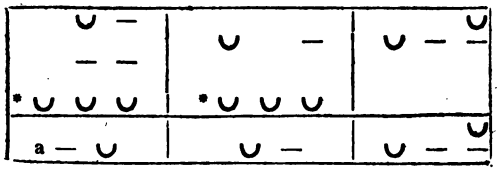
Sir,

It is sufficiently obvious, on the first perusal, that many of the Odes which are attributed to Anacreon, are the productions of less skilful poets. To determine those that are genuine, may be deemed a vain attempt; there are, however, I think, two considerations, which may be of material service in forming a successful conclusion, these are an attention to the metre, and to the poetical spirit of each ode.

I shall confine my observations to the first sixty-four odes in Fischer's edition: it will appear that of these, twenty-three are written according to one form of Iambic metre, which I shall distinguish by the letter A, and twenty-four according to another form of Iambic metre, which I shall distinguish by the letter B. There will then remain three odes of different metres, and fourteen which I consider to be spurious.

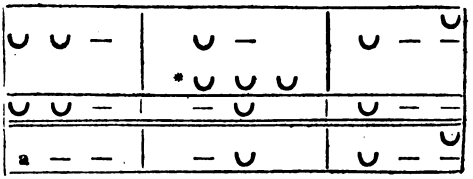
[1] Versus, inspecto libro, quem mihi dono dederat, longo pòst tempore compositi. R.

A.



hese feet occur but seldom. Od. Ε'. 5. ΣΤ'. 3. ΜΓ'. 7. 8.
Examples of this occur, Od. ΑΕ'. 8. ΑΗ'. 4. 10. and in the five first verses l. ΑΔ'.

B.



Only one example. Od. ΑΖ'. 6.
Two examples of this occur intermixed with the Iambics, Od. Ε'. 2. ΑΗ'. 3. whole of Ode Α'. is written in this measure.

RULE I.

he form A. is an iambic dimeter catalectic, admitting occasionally brach in the first and second places, and a trochee in the first.

RULE II.

he form B. admits an iambic dimeter catalectic, with an anapæst in first place: this form also admits an Ionic à minore dimeter: but in case the last syllable of the verse is either naturally long, or made y position.

OBSERVATION.

ystems of verses composed according to the form A. never admit es of the form B. but systems according to the form B. intermix es of the form A.

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fter a distribution of the Odes of Anacreon into classes, I shall add w remarks upon the text of Fischer's edition, as far as regards the re of the forty-seven odes, which are written according to the above ns.

Odaria Anacreontis secundùm formam A.

Θέλω λέγειν Ἀτρεΐδας.
Φύσις κέρατα ταύροις.
Ἐρασμίη πέλεια.
Ἔρωτα κήρινόν τις.
Λέγουσιν αἱ γυναῖκες.
Τί σοι θέλοις ποιήσω.
Οἱ μὲν καλὴν κυβήβην.
Θέλω, θέλω φιλῆσαι.
Οὔ μοι μέλει Γύγαο.
Σὺ μὲν λέγεις τὰ Θήβης.
Τὸν ἄργυρον τορεύσας.

Ἡ γῆ μέλαινα πίνει.
Ἡ Ταντάλου ποτ' ἔστη.
Ὁ Πλοῦτος εἶγε χρυσοῦ.
Ἄφις μι, τοὺς θεοὺς, σοὶ
Εἰ φύλλα πάντα δένδρων.
Σὺ μὲν φίλη χελιδών.
Μή με φύγῃς ἐρῶσα.
Ὁ Ταῦρος ὄντως ὦ παῖ.
Ἐγὼ γέρων μέν εἰμι.
Ἔρως ποτ' ἐν ῥόδοισι.
Φιλῶ γέροντα τερπνόν.
Ἐν ἰσχίοις μὲν ἵππου.

Odaria Anacreontis secundùm formam B.

Γ'. Μισονυκτίοις ποθ' ὥραις.
Δ'. Ἐπὶ μυρσίναις τερείναις.
Ε'. Τὸ Ῥόδον τὸ τῶν Ἐρώτων.
ΣΤ'. Στιφάνους μὲν κρατάφοισι.
Ζ'. Ὑακινθίνῳ μὲν ῥάβδῳ.
Η'. Διὰ νυκτὸς ἐγκαθεύδων.
ΚΑ'. Δότε μοι, δότ' ὦ γυναῖκες.
ΚΒ'. Παρὰ τὴν σκιὴν Βαθύλλας.
ΚΗ'. Ἄγε, ζωγράφων ἄριστε.
ΚΘ'. Γράφε μοι Βάθυλλον οὕτω.
Λ'. Αἱ Μοῦσαι τὸν Ἔρωτα
ΛΣΤ'. Τί με τοὺς νόμους διδάσκεις.
ΛΖ'. Ἴδε πῶς, Ἔρως φανέντος.
ΜΒ'. Ποθῶ μὲν Διονύσου.
ΜΓ'. Μακαρίζομεν σε, τέττιξ.
ΜΔ'. Ἐδόκουν ὕπαρ τροχάζειν.
ΜΕ'. Ὁ ἀνὴρ ὁ τῆς Κυθήρης.
ΜΣΤ'. Χαλεπὸν τὸ μὴ φιλῆσαι.
ΜΗ'. Δότε μοι λύρην Ὁμήρου.
Δ'. Ὅτ' ἐγὼ νέοις ὁμιλῶ.
Τ'. Πολιοὶ μὲν ἦμεν ἤδη.
ΝΖ'. Ἄγε δὴ φέρ' ἦμιν ὦ παῖ.
ΝΗ'. Τὸν Ἔρωτα γὰρ τὸν ἀβρὸν.
ΞΔ'. Φέρ' ὕδωρ, φέρ' οἶνον, ὦ παῖ.

Tria alia Anacreontis Odaria.

Ξ'. Γουνοῦμαί σ', ἱλαφηβόλε.
ΞΑ'. Πῶλε Θρηϊκίη, τί δή με,
ΞΓ'. Ἀπό μοι θανεῖν γένοιτο.

Odaria incertorum Auctorum.

*ΙΗ'. Καλὴ τέχνα τόρευσον.
*ΚΔ. Ἐπειδὴ βροτὸς ἐτέχθην.
*ΚΕ. Ὅταν πίνω τὸν οἶνον.
ΚΣΤ. Ὅταν ὁ βάκχος ἐσέλθῃ.
*ΚΖ. Τοῦ Διὸς ὁ παῖς ὁ βάκχος.
ΛΘ. Ὅτ' ἐγὼ πίω τὸν οἶνον.
*ΜΑ. Ἱλαροὶ πίωμεν οἶνον.
ΜΘ'. Ἄγε ζωγράφων ἄριστε.
*Ν'. Ὁ τὸν ἐν πότοις ἀτιμῶν.
*ΝΑ'. Ἆρα τις τόρευσε πόντον.
*ΝΒ'. Τὸν μελανόχρωτα Σύριγγα.
*ΝΓ'. Στιφανηφόρου μετ' ἠοῦς.
ΝΘ'. Στέφος πλέκων ποθ' ὑρῶν.
Jul. Ægypt.
ΞΒ'. Θυσιανῶν ἄνασσα Κύπρι.

* Hoc signum denotat Odaria quæ Hermannus imperitorum putat.
Od. ΜΘ'. ΝΘ'. Non peccant contra metrum.

Recensio lectionis secundùm Ed. Fischeri, 1793.

Od. Ε'. 2. Ἀναμιξωμεν Διονύσῳ. F. metro vitiato.
6. Ῥόδον, ὦ φ. α. F. tollendum est glossema ὦ.
7. Ῥόδον Ἔιαρος μ. F. Ῥόδον Ἔαρος, Cod. Vat. Nihil mutandum est, solutio fit Syll. long. in duas breves.
12. Στέψον οὖν. F. Glossema οὖν tollendum est.
13. Vox Διόνυσε pro Trisyllaba per Synecphonesin usurpatur, ita vox Ἔαρος. Od. ΛΖ'. 1.
ΙΕ'. 15. Δέγε, μὴ δεῖ σε πίνειν. F. μὴ δεῖ λέγε σε π. conj. Metar.
ΚΓ'. Versus 15.16. tollendi, vide observationem ad formas A, β.
ΛΒ'. 18. Τί φῄς; ἀεὶ κηρῷ θῆς. F—ἀεὶ πυρωθεὶς. Fossæus.
ΛΣΤ'. 6. Πόμα. F. πῶμα. Barnes.
11. Τὴν ψυχὴν μου κ. F. ψυχὴν δ' ἐμοὶ κ. Barn.
ΛΖ'. 10. Ad finem vitiis laborat.
ΛΗ'. 4. 5. Σκῆπτρον ἔχω τὸν ἀσκόν
Ὁ Νάρθηξ δ' οὐδὲν ἐστιν. F.

Mallem ex his versibus unum formare et legere,

Νάρθηκ' ἔχω τὸν ἀστόν.

Si duo versus retinendi sunt, alter forsan legatur,

Τὸ Σκῆπτρον οὐδέν ἐστιν.

Νάρθηξ. Ang. A reed or cane, de quâ Plinius Hist. Mund. Lib. xiii. cap. xxii. "Ferula.... geniculatis nodata scapis. Duo ejus genera: Nartheca Græci vocant assurgentem in altitudinem; Nartheciam verò semper humilem." Elegantiâ quâdam ferulæ cavæ Anacreon utrem assimilat.

MB'. 3. Φιλέω δ' ὅταν ἰφήβου. F. φ. δ' εὖτ' ἀν. Barn. Forsan nihil mutandum et poeticâ licentiâ ultima syllaba in sede secundâ, si in fine vocis exierit, metri gratiâ longa fit. Ita Od. B' 5. H'. 11, ME'. 6.

15. Νεοθηλίσ' ἅμα κ. F. Νεοθηλίσσ'. Fab.

The forms of Iambic verse, which I have given, are to be applied only to the Odes of Anacreon; independently of any theory, they are merely the result of observation, nor can the practice of any other poet, in the structure of Anacreontic verse, be admitted to interfere with them. Of the readings in Fischer's text, there are but four which require any violent alteration; conjecture may have failed in supplying the true readings, but surely this will not be an adequate reason for rejecting rules of general application.

I am, Sir, your obedient servant,

HOLT OKES.

REMARKS ON THE ANTIQUE RING.

To the Editor of the Classical Journal.

Sir, You will be pleased to accept the following explanation of the letters and devices on the *Gold Ring found near Barnard's Castle*, engraved in No. vii.

The last globule should have been placed first in the engraving, and then the inscription will read ihesus or *IHESVS*, a very common mode of spelling the name of *Jesus* in the middle ages.

The rude head on the first globule is certainly that of Christ. The figure on the third globule is a representation of the Trinity, the dove not being visible on the print, though it probably is on the ring itself. The fifth globule exhibits the crowning with thorns; and the last the ecce homo.

Your conjecture, that this ring has been an amulet, is perfectly just. Many such are extant, also inscribed with the name of Jesus, who is sometimes called "Rex Nazarenorum." These and similar words were regarded as charms against the epilepsy, and other diseases.

Your obedient servant,

Dec. 16. 1811. *F. D.*

NOTICE OF HEBREW BIBLE,

Now Printing in Parts, after the manner of Vander-Hooght,

By the Rev. J. Frey.

In no age since the dispersion of the Jews, has the Hebrew language been more attended to by Christians, than it is in the present time. The absolute necessity of this cultivation of the sacred language appears to be of a more urgent nature at this period of the world than at any other. For on account of the numerous and manifest errors and contradictions which appear in all the European translations, Infidels have, ever since the time of Voltaire, increased to an alarming degree; the spawn of that noted Deist has been astonishingly productive in all the nations of Europe. This is one of the reasons we can assign, in order to show how necessary it is to obtain a critical knowledge of this most ancient language, without which Infidelity will place the Bible on a level with the Koran.

The successful attempts, which have been made to introduce Hebrew Literature, have induced many of the learned to consider this ancient language as a necessary branch of modern education; many of the Eastern languages are indebted to this origin for a vast number of words now in use, and the European languages, particularly the English, abound with Hebrew words. With a view to accommodate the students of Hebrew, the Rev. Mr. Frey, the resident preacher at the Chapel for the conversion of the Jews, has undertaken to edite a Hebrew Bible from the original of Vander-Hooght.

The Bible printed by Vander-Hooght has always been considered as one of the most correct; fewer errors, I believe, are to be found in it than in any other; a copy of it is rarely to be met with; therefore a fac-simile of this most valuable Bible will be a great acquisition to Hebrew scholars, because they will not only be supplied at a less expense, but they will have no difficulty in being supplied.

The first three numbers are printed on fine paper, superior to any thing we have seen of the kind, and the letter is as beautiful as the original.

Those who have seen the original Bible of Vander-Hooght, which now sells for 6l. 6s. and are well acquainted with Hebrew, know the great difficulty which necessarily must attend printing with the vowel points; but when it is recollected, that the accents also are to be added, the trouble and difficulty are greatly increased: nothing so complete as this has ever been produced in England; it will do honor to the enterprising spirit of the country.

We are sorry that Mr. Frey did not determine on taking off a larger quantity; the number is comparatively small, and may not exceed the number of his subscribers.

Hebrew Bibles have long been wanted, few are to be procured unless they are sent from the Continent; it is also proper to observe, that Bibles without vowel points can not be of much use to the Hebrew critic, nor even in many instances can the accents be dispensed with, as a true translation of many passages cannot be had without them; which we hope to have an opportunity of proving in this Journal. Both these, however, will be given in this elegant volume.

CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, IN the Eighth Eclogue of Virgil, the following Lines occur, (52—58.):

Nunc et oves ultro fugiat lupus: aurea duræ
Mala ferant quercus: narcisso floreat alnus:
Pinguia corticibus sudent electra myricæ:
Certent et cycnis ululæ: sit Tityrus Orpheus:
Orpheus in sylvis, inter delphinas Arion.
Incipe Mænalios mecum, mea tibia, versus.
Omnia vel medium fiant mare.————

These lines are imitated from the following five verses in the first Idyllium of Theocritus, (132—136.):

Νῦν ἴα μὲν φορέοιτε, βάτοι, φορέοιτε δ', ἄκανθαι.
Ἃ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι·
Πάντα δ' ἔναλλα γένοιτο, καὶ ἃ πίτυς ὄχνας ἐνείκαι·
Δάφνις ἐπεὶ θνάσκει, καὶ τῶς κύνας ὤλαφος ἔλκοι,
Κἤξ ὀρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο.

Upon comparing these two passages, it will be evident that the last line of the extract from Virgil is copied from *Πάντα δ' ἔναλλα γένοιτο* in the third line of Theocritus. It is less evident, but equally true, that Virgil has mistaken the meaning of the word *ἔναλλα*, which the editions of Theocritus properly render *contraria*, and has translated the passage as if the reading were *ἔναλα*, *marina*, considerably to the injury of the sense. Theocritus, in all probability, would not have coupled *πάντα*, *all things*, with *ἔναλα*, but would have used *γᾶ*, *ἤπειρος*, or some such word, which would have formed a more striking contrast.

This remark was made in my presence several years ago, by a gentleman who did not mention whether he derived it from his own observation, or from some other source. I have since examined such commentaries on Virgil as have fallen in my way, without finding any reason to suspect that the authors of them

were aware of this hallucination of the poet. Possibly some of your numerous readers will be able to point out the name of the Critic by whom the observation was first made. I imagine that it will be new to most of them, as it was to me, as well as to several of my acquaintance, better judges of these subjects than myself, to whom I have since communicated it.

February, 1812. *P. E.*

Sir W. Drummond's Answer to the Remarks on the word PHARAOH.

To the Editor of the Classical Journal.

Sir, As the Coptic in the Classical Journal is printed in capital letters, in replacing the small letters by the large, some mistakes have been committed. The small letters, which answer to ⲭ and ⲩ, may be easily mistaken for each other, and this has happened in printing the Coptic words at p. 415. For the future I shall take care to write the Coptic words, which I may have occasion to cite, in large characters.

I shall now, Sir, proceed to make a few observations on the letter, which your Norwich correspondent has addressed to you on my derivation of the word *Pharaoh*.

Your correspondent says, that I "appeared at first to mean, that it was the Jews who had borrowed the Egyptian article *Phi*, and prefixed it to their Hebrew word *roh;* but now it is the Egyptians, who are supposed to have made this incongruous medley, by prefixing their own article *phi*, to the word *roh, shepherd*, borrowed by them from the Israelites, which is still less probable than the former method." I conclude, Sir, that your correspondent founds his charge on the following sentence which occurs in the quotation from my Essay: "The article is purely Egyptian, but the noun may be traced to the Hebrew." Now if I had not considered the language spoken by the Patriarchs, as one very nearly related to that spoken by the ancient Egyptians, the statement of your correspondent would have been fairer than I can possibly consider it at present. My opinion was, and is, that the dialects in question were cognate. There might have been, and I think that there probably was, an ancient language, from which the dialects spoken in Chaldea, Syria, Arabia, Egypt, and Ethiopia, originally sprang. I believe the Hebrew, as far as we now know it, to be the most perfect remnant of that ancient language. Its poverty, and rudeness, not less than its simplicity, strongly attest its antiquity. I grant that all that I have here stated is hypothetical; but reasoning upon this hypothesis, I cannot allow that I have been guilty either of an incongruity, or of an anachronism. I hold that the languages men-

tioned above were different dialects branching out from a common stem. Of this stem the most complete remains, in my humble opinion at least, are to be found in the Hebrew. When, therefore, I say that an Egyptian noun may be traced to the Hebrew, I by no means assert that the Egyptians borrowed it from the Jews. The Jews, according to my hypothesis, preserved the ancient language, once spoken throughout a great territory, more exactly than any other nation; and when their peculiar customs, and their unsocial spirit, are considered, this will not appear very extraordinary; but the language, which we call the Hebrew, I believe to have existed before the Jews were a people.[1] In fact, the Hebrew was probably the language of the *Chasidim*.

Your correspondent proceeds to observe, that "as the Israelites had lived long in Egypt, it was possible that they might have brought along with them some Egyptian words, as they did *several* Chaldean, when they returned from Babylon." That the Hebrew ceased to be the mother tongue of the Jews, when they returned from Babylon, is (as Prideaux observes) agreed on all hands: and really, Sir, I thought that it had been as generally agreed, that the language spoken by the Jews, after the captivity, was the Chaldean. But now we learn from your correspondent, that the Jews brought *several* Chaldean words with them from Babylon. How these Jews contrived to converse together, after the loss of their mother tongue, and with the acquisition of no more than *several* Chaldean words, your correspondent does not inform us.

In my Essay I stated, that the word *Pharaoh* was not a proper name, but a title;—that this title is nothing else than the Coptic *Phouro*, (the King), the article *phi* being placed before *ouro*, *rex*;—that this word is written ⲫⲢⲞ in the Sahidic;—that it may be suspected to have been originally written ⲢⲞ, to which the indefinite article ⲟⲩ was prefixed; and that this is asserted by Woide.

Upon this statement your correspondent observes, that "*Phi-ou-ro* would form a very incoherent confusion of articles, for it would signify *the a King*." Your correspondent, Sir, shall answer his own objection. He tells us, at p. 369. that it has sometimes happened, that the article "has become an integral part of the noun itself;" and in the next page he speaks of the "propriety of sometimes withdrawing the articles, which may happen to adhere to ancient Egyptian words, but to which the Copts (not reflecting that the noun had already an article to attend it) have superadded a second article." How then, may I be allowed to ask, can your correspondent, according to his own principles, urge his objection against me? Am I not at liberty, upon those principles, to argue, that the article *ou* has so long adhered to the noun *ro*, that through long usage it has become an integral part of the noun? If the Copts superadd a second definite article, where there is one already, may not these same unreflecting Copts sometimes prefix the definite, where the indefinite article is adhering to the noun?

[1] Let it not be understood that I mean to say, that the language in question was the source and origin of all others. I speak only of the dialects which I have named.

I have said, that *ouro, rex,* may be suspected to have been originally written *ro,* to which the indefinite article *ou* was prefixed, and that this is positively asserted by Woide. Your correspondent denies this.—" That the *ou* of *ouro,*" says he, " is the indefinite article *ou* is Sir W's. own presumption, and without any authority from Woide to support it."—" Neither can any such abbreviation of the word PO in Coptic letters be found any where, except in the above quotation from the *Essay on a Punic Inscription.*" This is strong language, Sir; and your readers will think, perhaps, that your correspondent has been rather precipitate, when they have read the extract, which I am about to give from the *Grammatica Ægyptiaca.* Woide, in speaking of the indefinite article *ou,* expresses himself as follows—*Interdum articulus indeterminatus cum nomine coalescit. Ab antiquo (et inusitato)* ⲢⲞ, *rex, fit* ⲞⲨⲢⲞ, *et hinc cum articulo* ⲠⲞⲨⲢⲞ, *et* ⲞⲨⲞⲨⲢⲞ, *rex. (Gramm. Ægypt. p.* 17.)

The last sentence of your correspondent's letter concludes with these words—" The *Royal Shepherds* of Sir W. Drummond, who never existed any-where except in that Essay." I thought, Sir, that in that Essay I had referred to Manetho; but even if I had not done so, it appears rather singular to me that a gentleman, who has written so much in the CLASSICAL JOURNAL on the language and antiquities of Egypt, should assert that the *Royal Shepherds* never existed anywhere except in my Essay. Perhaps, if he consults Josephus, he will change his opinion.

I have now, Sir, said all that I conceive to be necessary to justify me against the aspersions, which have been thrown upon me by your anonymous correspondent, who dates his letters from Norwich. I have the satisfaction of thinking that no personal animosity guides my pen, and that, whatever be my failings, I have never sought to depreciate the literary characters of others.

P. S. I ought to have mentioned in my last letter on the subject of the Coptic, that some of the statements in it were made on the authority of Mr. Quatremère, whose work has much merit, though I cannot agree with him in some of his positions.

I am, Sir, your humble servant,

Logie Almond, 1812. *W. DRUMMOND.*

The necessity of the Eastern Languages to illustrate obscure Passages in the more early Greek Writers.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, ETYMOLOGY, as it may ascertain the primary sense of a word, to unfold a general principle in the formation of language, to exemplify the manner in which philosophical notions, political occurrences, and religious institutions, influence the mind, and give birth to new modes of speech, is a subject of rational and useful

inquiry. In this enlightened view it blends itself with the history of philosophy, of politics, and of religion, with the structure of the human frame, and even with the theory of the human mind. Connected with any, or with all these purposes, none but the uninformed will neglect or decry this branch of philology as vain or useless; and without such connexion none but pedants will pursue or extol it as worthy of attention.

As the Greek tongue originated in the Asiatic languages, a knowledge of these languages, to a certain extent, is absolutely necessary to form a rational and competent etymologist in the dialects of Greece; and many passages must exist in the Greek writers, especially the more ancient poets, which can be understood only by light reflected from the East. Our attempt to illustrate certain passages in Homer serves in its turn to illustrate the justness of this remark:

Θερσίτης δ' ἔτι μοῦνος, ἀμετροεπὴς ἐκολώα,
Ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἦδη,
Μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσι.

Il. ii. 212.

The phrase οὐ κατὰ κόσμον is understood to mean *inelegantly*, or according to *Heyne*, "Sine animi judicio firmo, temerè, adeòque etiam indecorè." This also is the explanation of the ancient *Scholia*. I think, however, the expression has a very different sense. The origin of κόσμος is the Hebrew and Arabic word קסם *kusm*, which signifies to *divide*, or *distribute*; and as *division*, or *distribution*, is the first principle of beauty and order, it signifies in Greek *to order* and *to beautify*. By κοσμήτωρ Homer means *a commander*, and the corresponding verb κοσμέω he employs in its primitive sense of *distributing*. And I think he holds up Thersites by the expression not *as inelegantly* inveighing with Agamemnon, but as inconsistent with *order* and *military subordination*—οὐ κατὰ κόσμον ἐριζέμεναι βασιλεῦσι, *seditiously or inconsistently with discipline to inveigh with kings*.

In Persian, דם *dum*, means *breath*. Hence it came to mean in the form of θυμὸς, the *principle* which breathes, namely, the *soul*; and as the soul is the basis of identity in man, θυμὸς was thence extended to denote *self*; and this is the sense which the term often bears in Homer:—

——————— Τῷ δ' ἄρ' Ἀχαιοὶ
Ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.
Αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ. Il. ii. 222.

Here the Greeks are said to have been indignant with Agamemnon *in their mind*, meaning *in themselves*. The poet contrasts the conduct of the Greeks with that of Thersites. All were displeased with Agamemnon for his treatment of Achilles: Thersites *openly* railed at him; the rest of his countrymen too were indignant, but they confined their indignation to their own bosoms. This contrast gives the full force of ἐνὶ θυμῷ. When Adrastus (Il. vi. 45.) supplicated mercy at the hand of Menelaus, the Poet adds,

Τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθε,

meaning, that the suppliant prevailed upon Menelaus's *own feeling* mind, but that Agamemnon, whose heart was of sterner materials,

persuaded him to the contrary—ἀλλ' Ἀγαμέμνων Ἄντιος ἦλθε θέων, καὶ ὁμοκλήσας ἔπος ηὔδα.

In Il. ii. 815. we meet with this remarkable passage:

Ἔστι δέ τις προπάροιθε πόλεως αἰπεῖα κολώνη,
Ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα·
Τὴν ἤτοι ἄνδρες Βατίειαν κικλήσκουσιν,
Ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίννης·

Of this passage the following is a literal version: "There exists apart in the plain in front of the city, (namely, Troy,) a lofty mount, accessible by a circular ascent. This men call BATIEIA, but the immortals the TOMB of far-bounding Myrinne." The language of the Trojans, though a dialect of the Greek, was, we may well suppose from their situation, mixed by an influx of Asiatic terms. Of this class is Βατιεῖα, which in Hebrew is בית *beit*, and means *an abode*. In Isaiah xiv. 18. and Job iii. 15. it means *the last house of man*. The term here occurs in the Syriac form, בתיא *bateea*, and has the sense which it bears in the Jewish scriptures. Hence we discover the meaning of the above passage, which has escaped the knowledge of all the critics both ancient and modern. Βατιεῖα then means the same thing with σῆμα, and the clause of πολυσκάρθμοιο Μυρίννης is to be connected with the former, as well as with the latter, and its import is, *Men call it (Batiea) the grave, the immortals, the tomb, of Myrinne.* By men, Homer meant the vulgar people of Troy; by the immortals, he intended the polished Greeks. Here we see the partiality, or rather the pride, of the poet respecting his language and countrymen. The phrase is purely oriental. The elegant Shanscrit is styled *Dael Nagoree*, writings of the immortals. Conformably to the same lofty figure, Homer calls Greek from its superior polish, *the language of the immortal Gods*, while he characterises the dialect of Troy from its barbarity and rudeness the *language of men*.

The explanation which the Critics have given of Βατιεῖα is very various; each rendering it more uncertain and improbable than his predecessors. Hesychius explains it to be πόλις Τρωικὴ; others derive the term from βάω, or βαίνω, *to go*; and others again from βάτος, *bramble*; because, as Heyne says, *collis sentibus obductus esse potuit*. As the commentators did not know the origin or meaning of the word, it is not to be expected that they should understand the singular phraseology grounded on the use of it. Eustathius's account of it is, τὸ μὲν ὅλως κρεῖττον τῶν ὀνομάτων θεοῖς δίδωσιν ἡ ποίησις, *the poet ascribes the best name to the Gods*. The Scholiast says, τὸν μὲν προγενέστερον ὄνομα εἰς θεοὺς ἀναφέρει ὁ ποιητὴς, τὸ δὲ μεταγενέστερον εἰς ἀνθρώπους, *the poet refers the more ancient name to the Gods; the more recent name to men*; which cannot be true, for βατιεῖα is at least equally ancient with σῆμα. Clarke comes nearest the truth, who supposes the language of the immortals to mean the language of the learned; and this great Critic would have seen that Homer intended to contrast, not the language of the learned with the vulgar Greek, but the polished language of the Greeks with the barbarous dialect of the Trojans, if he had been aware that βατιεῖα in this dialect meant *a tomb*, or the

same thing with σῆμα. It is remarkable that the word exists in Celtic, and means *a grave—bedd.*

On this passage I shall make three general remarks, which the progress of philosophical criticism will hereafter justify — First, the derivation of the Greek primitives from the Oriental tongues will set aside in general as *nugatory* and *erroneous* the derivations of the ancient *Scholiasts*, and those modern Lexicographers who have adopted their explanations. These Scholiasts and Grammarians are valuable expounders of the Greek text; but as they were ignorant of the Oriental tongues, the account which they give of the *simple* words, thence derived, is often frivolous in the extreme. The Greek Scholia annexed to the Poets abound with puerilities; nor is the *Etymologicum Magnum* to be excepted, though the Greek Lexicographers have sought for no better or more rational guide in their inquiries after the origin of the words which they explain.

Secondly, Hemsterhuis, Valckenaer, Ruhnken, Villoison, Lennep, Scheide, (of whom Professor Porson was a disciple and an admirer,) are indeed justly celebrated among modern Critics, for their researches into the origin and meaning of the Greek tongue. Their theories contain many valuable observations on the analogy, by which that language grew from comparatively few radicals to its present complicated form; *but their system of etymologies I will prove to be erroneous, fanciful, and even absurd;* because in no instance, or at least in very few instances, have they sought the primitive Greek terms in the languages of the East, whence they came.

Thirdly, as the ancient and modern Lexicographers have in many instances mistaken the origin of Greek words, they have also unavoidably mistaken their primary significations. For this reason the Greek authors (especially the more early of them) contain, as I have already observed, passages which have eluded the sagacity of all the Critics.

Great Coram-street, London. *JOHN JONES.*

ON THE SYNTAX OF ΊCΘI, SCITO.

To the Editor of the Classical Journal.

Sir, That ἴσθι, *scito*, according to the remark in Classical Journal, No. vi. p. 268. and No. viii. p. 433. may be followed by an adjective without any particle, in this sense,—*αὐτόβουλος ἴσθι, know thou art thine own counsellor;* is the declared opinion of Valckenaer, ad *Phœn.* 257. et ad *Hippolyt.* vv. 304, 5. and of Brunck, ad *Œd. Col.* 1210. (1206.)

After carefully examining all the passages, to which Valckenaer appeals in both his notes, for the syntax of ἴσθι, ἔστω, and ἔστε, even the apparent proofs of his doctrine are found to lie in a small compass, and amount but to two, where a participle seems wanting.—1. From the *Heraclidæ*, v. 598. he quotes imperfectly,

and mistakes the passage, as honest Barnes had done before him: πασῶν γυναικῶν ἴσθι τιμιωτάτη, which is thus translated:

Omnium mulierum scias te honoratissimam esse.

Pray take the whole passage; you will instantly perceive, that ἴσθι stands διὰ μέσου to the rest of the sentence, according to one of its most common usages.

Ἀλλ' ὦ μέγιστον ἐκπρέπουσ' εὐψυχίας,
Πασῶν γυναικῶν, ἴσθι, τιμιωτάτη
Καὶ ζῶσ' ὑφ' ἡμῶν καὶ θανοῦσ' ἔσῃ πολύ.

Above all women, be assured, thou shalt, whether alive or dead, have the very greatest honor from us.

2. The next apparent instance is in the *Œdipus Coloneus*, 1210. (1206.) where, from the conjecture of Scaliger, Brunck has edited, ——————— σὺ δὲ

ΣΩΣ ἴσθ', ἐάν περ κἀμέ τις σώζῃ θεῶν,

with this translation—*tu tamen salvum te tamdiu scito, dum me deus quis servabit.*

And to say the truth, this passage so translated looks plausibly enough; but can scarcely be pleaded as a decisive proof by itself. Till other examples, clear and unequivocal, be produced, is it so very hard to take the words before us, plainly, thus,

But be thou safe, i. e. *safe thou shalt be, if to me also any kind god extend his protection.*

3. Your correspondent, Mr. Barker, appeals to the *Sept. Theb.* v. 1061.

Ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

which I translate,

Nay, take thine own counsel: but I forbid the deed.

Stanley seems to have considered the passage as elliptic, taking ἴσθι, as *scito*, διὰ μέσου.

Ἀλλ' αὐτόβουλος, ἴσθι, [θάψεις τόνδε] &c.

The words of the Scholiast, A. which Mr. Barker quotes, exactly justify my translation.

The Scholiast, B. reads ἦσθα instead of ἴσθι, in the sense of ὑπάρχεις: and that is the lection of several MSS.

One cause of mistaking ἴσθι, *sis*, for ἴσθι, *scias*, may have been the rare use of the former, compared with the frequent use of the latter, verb. Allowing the verses quoted above from Sophocles and Æschylus to pass for two instances of ἴσθι, *sis*, I cannot readily refer at present to more than two besides in Euripides, and to two others, one in Aristophanes, and one in a line from some comic poet.

Orest. 1320. and *Hippolyt.* 721. Εὔφημος ἴσθι.[1]

Equit. 860. μὴ τοῦ λέγοντος ἴσθι.

ἴσος μὲν ἴσθι πᾶσι, κἂν προὔχῃς βίῳ.

[1] Vid. Monk ad *Hippolyt.* v. 721.

But all this at the very best serves but little to defend Mr. Barker's interpretation of a passage, so obviously presenting the ideas which every one else has attached to it.

Prom. Vinct. 61. ——————————— Ἵνα
μάθῃ σοφιστὴς ὢν Διὸς νωθέστερος.

In plain English, let Mr. B. be told, there is no just arguing from any ἴσθι yet produced to the μάθῃ before us; and let him attentively consider, if he pleases, the note of Porson that follows,

Orest. 792. Ποῦ γὰρ ὢν δείξω φίλος;

Ποῦ γὰρ ἂν Ald. et pars codicum, quod bis solœcum est. Rectè ὢν plures MSS. Simillima constructio Iph. A. 407.

δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταυτοῦ γεγώς;

Finally, if Mr. Barker be wrong about ἴσθι, on that point, he errs in high company; and the names of Valckenaer and Brunck, while they console his error, must excuse the pains here taken to expose and correct it.

I am, Sir, your's, &c.

North Sheen. *SIDNEYENSIS.*

BIBLICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, Your learned correspondent *B.* in No. 1. p. 100. has adverted to that long-contested passage of Scripture, I. Cor. xi. 10.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους.

After having given the passage under consideration, he properly subjoins the translation as it is commonly found in our version: and then proceeds to inform us, that "the best explanation of it will be found in the pious and profoundly learned Mede." Whatever there is of controversy must depend upon the interpretation of the word ἀγγέλους, for, as your correspondent justly observes, conjectural emendation cannot be admitted, where all the MSS. agree. Having, therefore, nothing to offer on the rendering of the word ἐξουσίαν, but considering it properly interpreted by the word "*veil*," I shall here confine myself to ἄγγελος, and may, perhaps, assist the apparent difficulty. With all due submission to the learned opinions of Gilbert Wakefield, Macknight, and your ingenious correspondent, I imagine the word ἄγγελος here simply means *a good and pious man*; for in the very ancient Alexandrine MSS. we find it used in this sense in Gen. vi. 2. the descendants of Seth being termed ἄγγελοι τοῦ θεοῦ, and this reading is confirmed by Philo, Eusebius, Procopius, and others. Theodorus,

moreover, who was contemporary with Origen, uses ἀγγέλους more than once in this sense at the end of the works of Clemens Alexandrinus. Le Clerc wished to correct the passage, (as he thought,) by substituting ἄνδρας for ἀγγέλους, but as has been before observed, we have no ground for conjecture, otherwise the interpretation given by Mr. Hayter in the *Monthly Review*, for Feb. 1793. where he alters ἐξουσίαν into ἐξ οὐσίας, appears very admissible, and that reading is strengthened by the preceding verse.

I remain your obedient servant,

Oct. 5. 1811. *QUINTUS.*

NOTICE OF

Mr. Barker's New Edition of CICERO DE SENECTUTE, ET DE AMICITIA.

NO. I.

THIS is a publication, which we hesitate not to recommend to the notice of those, who are engaged in the classical education of youth, as we think that it contains much information on the nicer idioms of the Latin language, to which too great an attention cannot be paid; and we agree in the truth of the observation, which Mr. Barker has somewhere made, that the Latin language is but very imperfectly taught in our public Schools: boys are, indeed, taught to repeat the rules of grammar, but they are seldom instructed in the principles on which those rules depend; it appears to us, that if Mr. B's. plan were followed, the student would in a great measure be saved the irksome labor of being obliged to get by heart the syntaxical part of the Latin grammar. We all know, from experience, how soon the dry rules, which it contains, escape from the memory; and can these *dry bones* be expected *to live?* Mr. B. every where attempts to trace expressions and phrases to their source, and studies to unite an attention to the philosophy of language with a knowledge of the use of words. We will not pretend to say that he is always equally successful, but his opinions are delivered without arrogance. We discover in his little volume no marks of a malignant genius, which delights to triumph over the errors of others: he wages no war but the war of argumentation, and seems to be desirous only of ascertaining the truth by candid and temperate discussion. We shall now proceed to analyse the contents of the book itself, and to offer our remarks upon it.

In p. xvi. Mr. B. cites Tacitus's *Germany*, c. 1. "Germania omnis à Gallis Rhœtisque et Pannoniis, Rheno et Danubio fluminibus, à

Sarmatis Dacisque mutuo metu, aut montibus separatur;" and adds Longolius's note, "In his verbis elegans est figura ἀπὸ τοῦ κοίνου, cum duobus nominibus datur unum verbum, minimè utrisque conveniens; nam *separatur* ad *montibus* (et *fluminibus*) quidem referri potest, neutiquam vero ad *mutuo metu*: hinc sensus est, mutuus metus facit ne quis audeat fines transgredi." We are aware that this passage has always been cited as an instance of this remarkable idiom, but, for our own parts, we do not see why this expression should not be considered as strictly proper and regular; for the *mountains* and the *rivers* formed a *physical* cause of separation, while *mutual fear* operated as a *moral* cause of separation.

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Theodoritus, l. 5. c. 34. ἀπάντες ὑπήντησαν τὰς ἐκ κηροῦ λαμπάδας προάπτοντες. Sozomen. l. 8. ἐν ψαλμωδίαις δὲ πρὸς τὸ συμβὰν πεποιήμεναις ὑπαντήσας ὁ δῆμος (ἔφερον δὲ κηροὺς ἡμμένους οἱ πλείους) ἄγουσιν εἰς τὴν ἐκκλησίαν. Gregor. in ejus vitâ c. 100. ἦν τότε καθορᾶν τὴν πόλιν πᾶσαν χεομένην πρὸς τὴν ἀπάντησιν, καὶ πλήρη μὲν πορθμείων τὴν θάλασσαν, πλήρη δὲ τὰ πορθμεῖα λαμπάδων, καὶ ἀρωμάτων, καὶ μύρων. B. Cyrill. de se in *Ep. ad Presbyteros Alexandrin. quæ extat in Actis Concilii Ephesini*, ἐξελθόντας δὲ ἡμᾶς ἐκ τῆς ἐκκλησίας προέπεμψαν μετὰ λαμπάδων· λοιπὸν γὰρ ἦν ἑσπέρα. videtur quidem Cyrill. dicere, ideo funalia esse accensa, quia nox erat; sed præter hanc causam alia fuit, quod honoris causâ id faciebant, et testandæ lætitiæ: ideo sequitur, καὶ γέγονε πολλὴ θυμηδία καὶ λυχναψία ἐν τῇ πόλει: talia multa in eâdem historiâ leguntur; nec non in conciliis patrum, ut in Nicenâ Synodâ 2â: denique apud Cedren. et id genus scriptores passim leges θυμιάμασι καὶ κηροῖς προπέμπειν, μετὰ κηροῦ καὶ λαμπάδων καὶ ἀρωμάτων."

In p. xliii. Mr. B. says upon "Sibi igitur habeant arma, sibi equos, sibi hastas, sibi clavam, sibi pilam, sibi natationes et cursus," that it is a very difficult passage, cites the notes of Aldus Manutius, of C. Langius, and of Grævius, to whose note there is no signature, and adds: "This reading of *pila*, which Grævius seems half inclined to admit, will lead us to the true reading, which I suppose to have been *sibi clavam, sibi pilum*. We cannot understand by *pilam* the *instrumentum lusorium* described by Gesner; for the context evidently requires us to understand some military exercise—*sibi arma, equos, hastas, clavam, pilam, natationes, et cursus:* Gesner says under *Pilum:* 'Armorum genus, hastile pedum quinque et semis, ferro triangulo unciarum novem; ad cujus ictum præcipuè exercebantur milites; quod arte et virtute directum, et scutatos pedites, et loricatos equites sæpe transverberat:' hæc Veget. 2. 15.—Serv. ad *Æn.* 7. 664. 'Pilum propriè est hasta Romanorum.' Plautus *Bacch.* 3. 3. 24. (quoted by Gesner under *pila*) says—*Ibi cursu, luctando, hastâ, cireo, pugillatu,* pilâ, *saliendo se exercebant magis:* Plautus is evidently here speaking of military exercises, and, therefore, here also *pilâ* is improper, and must be changed into *pilo:* these alterations are so slight, that I hope they will readily meet with the approbation of critics." This conjectural emendation has been thus arraigned in the *British Neptune, for November* 3. 1811.: "The original Notes, which in variety and ingenuity are highly creditable to the author's industry and talents, merit particular attention. Mr. B. modestly assumes the office of illustrator, rather than emendator, which many have vainly attempted, and his miscellaneous and grammatical illustrations are always entertaining, often curious, and highly descriptive of the progress of the human mind, so far as relates to the natural history of languages: in one of the author's emendatory notes,

however, I am sorry to dissent from so able a classic scholar: it refers to the games of the Romans, which Cicero enumerates as unfit for aged persons: here Mr. B. because military sports are mentioned in the first instance, would read *pilum* for *pilam*, that is, a *javelin* for a *tennis-ball*: I cannot but think, that Cicero really meant the game of *tennis*, or *ball*: Martial notices the game of ball several times, and in his *Follis*, l. 14. *Ep.* 47. observes,

Folle decet pueros ludere, folle senes;

but Horace is much more explicit, and in his 5th *Sat.* B. 1. intimates, that playing at ball was bad for the eyes, and injurious to the stomachs of elderly persons, a presumptive proof that they must have tried it; otherwise such singular effects could not have been known: in *Sat.* 2. B. 2. he again alludes to it as being too severe an exercise only for effeminate persons; and in the *Art of Poetry*, (line 380.) it is ranked among the manly exercises which the old Cato was likely to decline: for these, and many other reasons, I think *pilam* preferable to the proposed amendment of *pilum*: J. Cæsar Octavius, Scævola the Lawyer, Dionysius the Tyrant, and many others played at ball in the field of Mars. Homer informs us likewise, that the Grecian women played at ball. I am aware indeed, that many translators have rendered the sentence as if written *pilum*, but I apprehend erroneously, from overlooking the game of ball, so frequent among the Romans, and generally placed with cords fixed from the shoulder to the fingers, as a substitute for a kind of racket: such an apparatus, we may easily conceive, would shake the body, and consequently affect the stomach and eyes, as noticed by Horace." This ingenious writer does not seem to have sufficiently noticed the circumstance on which the emendation is founded, that both Cicero and Plautus are speaking only of military exercises; and Mr. B. may defend his conjectural alteration by the following passage in Spartianus, *Armisque et pilo se semper exercuit*, where Casaubon observes, "*Pilo*, ita libri omnes, non *pila*, nec *palo*:" and then quotes these two apposite passages, "Majores nostri rectam juventutem exercuerunt *hastilia jacere*, sudem torquere, equum agitare, arma tractare." *Seneca in Ep.* 88. "Nullum unquam diem prætermisit, quamvis festum, quamvis vacantem, quo non se *pilo* et sagittis, ceterisque armorum exerceret officiis." Vopiscus in *Aurelian.*

In p. liv. Mr. B. says on—"Quomodo enim (ut alia omittam) mortem filii tulit? Memineram Paulum, videram Gallum; sed hi in pueris; Cato in perfecto et spectato viro." "After *alia*, understand *exempla*. 'Sententia plana est: sed hi, inquit, quos commemoravi, L. Paullus Macedonicus, et C. S. Gallus, amiserunt filios prætextatos, morte moderatè ferendâ moderatos se præbuerunt: Cato verò in perfecto viro, et prætore designato mortuo moderatùs fuit, quod longè majus, admirabilius, et laudabilius est,' Lambinus.

We must supply some word after *hi* from the context." We would suggest to Mr. B. the following passage of Salmasius in his *Plinianæ Exercitationes in Caii Julii Solini Polyhistora*, p. 1014. Parisiis, 1629.—" Dum pullus est, eleganter optimus liber, dum *in pullo est*, i. e. dum in ætate pulli est: sic Ciceroni Lælio, *in pueris esse, in viro esse:* Memineram Paulum, videram Gallum; sed hi in pueris, Cato in perfecto et spectato viro: ita enim scribendum è libris, ubi vulgò legitur, sed hi nec comparantur Catoni maximo et spectato." We feel very much inclined to adopt this explanation, but we should be glad to see another instance of the phrase.

On c. 8. " Ut Solonem versibus gloriantem videmus — ut ego feci, qui Græcas literas senex didici, quas quidem sic avidè arripui——ut," &c. Mr. B. might have quoted the *Lectiones Tullianæ* of T. Wopkens, published at Amsterdam, who has remarked in p. 95. this occasional repetition of the conjunction *ut:* " ' Hæc tamen ita disputant, *ut* resecanda esse fateantur, evelli penitus dicant, nec posse, nec opus esse: *ut* in omnibus ferè rebus mediocritatem esse optimam existiment.' Per me licet salvum et integrum conservari posterius *ut*, quippe cujus conjunctionis repetitio, cùm passim obvia sit, nemini molesta esse queat; sic enim *Acad.* 1. 7. 'De naturâ autem—ita dicebant, *ut* eam dividerent in res duas; *ut* altera esset efficiens, altera,' &c. c. 13. 'Huic rationi quod erat consentaneum faciebat, *ut* contra omnium sententias dies jam plerosque deduceret: *ut* cum—invenirentur, facilius——adsensio sustineretur.' l. 2. c. 15. 'Nonne, inquiunt, verisimile sit, sic etiam mentem moveri, *ut* non modò non internoscat——sed *ut* in his nihil intersit omnino? *ut* si qui tremerent et exalbescerent——nihil *ut* esset quî distingueretur tremor ille et pallor, neque *ut* quicquam interesset:' vide quoque *Fin.* 3. 19. et 5. 9. de Senect. c. 8. hæc cùm silentio suo comprobârint viri eximii, uti et plura alia, rarissimum inde testimonium adferri posse videtur pro sanitate loci, quem proposuimus, et sequentium etiam istorum. *Fin.* 5. 2. 'Ita enim se Athenis collocavit, *ut* sit penè unus ex Atticis, *ut* id etiam cognomine videatur habiturus.' *Acad.* 2. 16. 'Quomodo autem sumus, *ut* si, &c. sequatur *ut* etiam difficiliter internosci possint?——postremò ut eadem sint? *ut* si lupi canibus similes, eosdem dices (lego *dicas*) ad extremum.' Davis, *ita, si lupi,* &c. supra l. 3. c. 29. - Tusc. Disc.

——— clade *ut* subita frangatur sua,
Ut illa ad alios dicta et præcepta excidant:

nescio cur prius *ut* à Latini sermonis ratione recipi neget vir cl. Vell. Paterc. 2. c. 33.—' *Ut* qui eos, *ut* libentissimè iniret, ita finiret æquo animo:' ubi illud *ut* tam brevi intervallo geminatum, crucem figebat viro celeb. qui conjiciebat *at qui eos ut*," &c.

CRITICAL NOTICE

OF PROFESSOR MONK'S HIPPOLYTUS.

To dwell with fond solicitude on the recollection of departed excellence, as it is of all human weaknesses the most pleasing to indulge in, will most easily meet with excuse in the bosom of those, who are alive to the finer impulses of human nature. But since the indulgence of this delightful feeling of attachment to the dead is often productive of consequences injurious to the living, it is our duty to regulate the ardor of affection by the coolness of reflection, and to mark distinctly the point, where justice may be done to the heroes of former times, and not be denied to men of our own.

From the consciousness we feel of being under the influence of sensations like these, and from the necessity we acknowledge of keeping ourselves free from every particle of prejudice, a difficulty is imposed upon us so embarrassing, that we shall need all Mr. Monk's candor, and the reader's kindness, while we endeavour to give an impartial account of the Professor's edition of the Hippolytus of Euripides.

The ideas, which instinctively and instantaneously rise to our memory at the mention of the words Professor and Euripides, so forcibly arrest our attention, as almost to unfit us for the discharge of our duty. Yet if, by elasticity of mind we are enabled to rise above the pressure of melancholy; and if intensity of application deafens us awhile to sounds of woe; our readers must not expect us to suppress entirely the sigh of regret, or murmur of complaint, when we remember what that Man was, who lately filled the Professor's chair; how great the services he had already performed in behalf of Grecian Literature, and how much greater he would, had his life been spared, have still performed for the restoration of the beauties of his favorite bard.

But since the hand of death has arrested the completion of an undertaking, which, though well executed at the commencement, in its progress Porson still found cause to enlarge and to improve; it is honorable to the present Professor to take up the work his predecessor left unfinished; nor will it be a disgrace to Mr. Monk, if his first editorial attempt reach not the finish of Porson's later hand.

It will not be matter of surprise, on the publication of the Hippolytus, (a play which had so far engaged the late Professor's attention as to induce him to print, we have heard from authority, but Death, alas! prevents us from appealing for confirmation, more than the first 200 verses,) if we are led imperceptibly to draw a comparison between Mr. Monk and his predecessor, and to consider what has been done by the former, with what would have been done by Porson. But as Mr. Monk's modesty has properly prevented any attempt to rival,

while his judgment has equally well induced him to follow,[1] the great master of modern Criticism, it would be unjust to weigh in the same scale the works of the living and the dead, and useless to point out in what Mr. Monk falls short of Porson's standard. On his own merits must Mr. Monk be judged; and by them alone must he stand or fall at the bar of impartial Critics. And as justice is best obtained by a careful examination of particulars, and not by the sweeping sentence of indiscriminate censure or praise, it shall be our business to discuss singly, and in order, the prominent parts of Mr. Monk's publication; and thus enable the reader to form the truest conclusions on its merits, not from our report, but his own observation.

At the opening of the preface, Mr. M. informs us, his object in publishing the Hippolytus was,—1. to present a purer text of that play than is to be found in former editions, and—2. to illustrate the peculiarities, and explain the difficulties of it, by reference to similar passages of Greek authors, and particularly of Euripides himself.

With respect to the latter object, the propriety of making an author his own commentator is so evident, that although, after the labors of Valckenaer, and the appearance of Beck's Index, the attainment of that end is not a very difficult undertaking; still must we applaud the manner in which Mr. M. has executed this part of his duty; especially as he has escaped the absurdity, prevalent amongst some editors, of citing as vouchers for the language of Athens, what an Athenian would have been ashamed to own, and unable to understand.

In what relates to the former point, the settling the text, since Mr. M. has obtained[2] neither collations of hitherto unknown or unemployed MSS. nor re-collations of those already examined, he has not been led, like Brunck, to rely on the authority of a particular document, but induced rather to select from the readings of MSS. used by others, what he conceived most suitable to his author's manner. Nor has he been neglectful of the advantages to be derived from an examination of those authors, in whose writings are to be found quotations from Euripides corroborative of old readings, or suggesting new; for the

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[1] Mr. Monk's words are, "In hac arte Critica exercenda ducem et auspicem sumsi Porsonum;"—and shortly after he adds, "Hujus ad exemplum, Hippolyti textum, quantum in me fuit, emendare conatus sum."

[2] To the peculiar features of the policy which directs the present contest, a policy that has made war, ever unfriendly to the cause of Literature, now doubly so, must be attributed the impossibility of access to those documents, which our enemies possess in such abundance as to make them insensible of their value; but without which all the exertions of scholars in this country in the department of Grecian Literature must be damped by the idea of risking certain toil for uncertain success. Deprived, therefore, of the aid of foreign libraries, we lament that Mr. Monk did not give a proof of his zeal in the cause he has undertaken, by examining the libraries of this country, and ascertaining the existence or loss of a MS. of the Hippolytus mentioned in *Catalogo* MSS. *Librorum Angliæ et Hiberniæ*, p. 90. No. 3620. then the property of Francis Bernard; but which, together with other books of the same person, is probably now deposited in the Bodleian; unless, which is not at all impossible, that MS. be only a Latin translation, either the same or similar to one which we remember to have seen five years ago in the British Museum.

indication of which, Mr. M. candidly confesses himself much assisted by the elaborate commentary of L. C. Valckenaer.

To this just tribute to the merits of his illustrious predecessor, Mr. M. might, nay, should have added, that, with the exception of one or two references to the Venetian Scholia on Homer, published 20 years after Valckenaer gave his edition of the Hippolytus to the world, Mr. M. has not by labor of his own been able to record a single quotation from this play, made by an ancient author, unnoticed by Valckenaer's eye, no less vigilant than comprehensive in its view.

And here it would delight us to step a little out of our way, to dwell at some length on the character of Valckenaer; to show that in him is to be found all that is great and worthy of admiration as the scholar, all that is amiable and worthy of imitation as a man. But a subject so inviting would tempt a too wide digression; we will, therefore, only remark, that the splendid monument which Valckenaer has built for his never-dying fame, in the publication of his Phœnissæ, Hippolytus, and Diatribe, (to say nothing of his numerous other works,) wants not our encomium to make it better known, and more admired, than it already is, by every friend of Grecian Literature.

We return then to the preface; whence we learn that the Varr. Lectt. except the most corrupt of the MSS. are recorded, but not so carefully as those of Aldus and Lascaris,[1] and that the readings of Musgrave, Valckenaer, and Brunck, are for the most part duly noticed.

In the adoption of probable conjectures, either from the pen of others, or his own, Mr. Monk has exercised a caution he hopes the learned will approve; and in the rejection of the inadmissible attempts of preceding scholars, he has shown the best regard to their feelings, by his silence, on their failings. The oversights of Valckenaer, however, are brought forward with a no less praiseworthy motive, *non obloquendi studio, sed quia cavendum videretur, ne tanti nominis auctoritate plures in errorem abducerentur.* Of these errors of the Dutch Commentator we shall take proper notice in the course of our remarks; and hope to

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[1] For this difference Mr. Monk assigns no reason: and we are at a loss to conceive the motive of his partiality for the blunders of compositors, to those of transcribers. We say compositors, because after the publication of Schow's collation of the very MS. of Hesychius, from which Aldus printed that Lexicon, it appears clear beyond all doubt, that first editions are not to be considered exactly of the authority of MSS. since the corrupt readings they present are due, not to those MSS. from whence they were taken, but to the fraud of correctors, and ignorance of compositors. It seems, indeed, that men in the time of Aldus did precisely what is done by men of the present day. They altered what they either could not, or would not, endeavour to understand; and like Germans editing for Leipsic fairs, or Englishmen for College Lectures, they sacrificed fidelity to expedition, and truth to time. Had Mr. Monk, indeed, been fatigued with the labor of collating a score of MSS. we should readily have excused his omission or negligent performance of a duty, the utility of which is extensive in its application, and important in its effect, as it enables us to detect the errors of transcription in places, where we are destitute of MSS. by remarking similar errors in passages, where we have access to documents ignorantly written, and fraudulently interpolated.

show, that in some points the observations of Valckenaer are not only defensible, but that his objections are irrefragable.

In choricis versibus distribuendis, says Mr. M. *operam dedi ut, quæ metrorum genera Tragicis frequentata sint, ea, quantum fieri licuerit, repræsentarem.* But Mr. M. will allow us to remark, without suspecting in us a wish to raise captious objections, that, as neither himself, nor other scholars, have yet shown what kind and what combination of verses are used exclusively by the Tragedians, the arrangement of the choral songs must be considered to have been regulated more from the Professor's ear, than from rules of art. Hence we conceive, that although Mr. Monk's arrangements are for the most part judicious, yet in others our ear recommends another disposition—of which we shall give specimens in their proper places.

In the interpretation and illustration of difficult and peculiar phrases, the use, that Mr. Monk has made of Grammarians and Lexicographers, does not seem so constant, nor his acquaintance with them so intimate, as his friend Mr. Blomfield has exhibited in his glossary of the Prometheus. Nor indeed does the facility of language, for which Euripides is remarkable, and his noted and studied abhorrence of obsolete and new-coined words, enable an editor to show off with a dashing display of references to Hesych. Suid. Etymol. Thom. Mag. &c. &c.

At the close of the Preface, Mr. Monk makes proper acknowledgement to his literary friends for the communication of their own observations, or those of others in their possession: to Dr. Charles Burney, for a few *notulæ* of Musgrave and Markland; to the Master and Seniors of Trin. Coll. for access to the papers of Porson preserved in their library; and to Mr. Blomfield, for some original remarks, no less ornamental to Mr. Monk's work, than useful to its readers.

Since Mr. Monk intends his edition chiefly for the use of young scholars, we conceive we shall do him and them the best service by noticing the objectionable rather than praiseworthy parts of the publication before us. And in wandering occasionally into wider fields of criticism than a review warrants, we trust we shall engage the attention of the more advanced scholar, and lead him to be the companion of our excursion, and witness of our endeavour to remove a few impediments to the perfect knowledge of the remains of Greece. On this ground, we shall extract the notes of Porson scattered through Mr. Monk's volume, those excepted, the substance of which is to be found in the former publications of the late Professor.

It is presumed, all readers of Greek are perfectly familiar with Critical Latin: and as none but scholars of this kind will feel the least interest in the remarks about to be made, we shall not hesitate to adopt the language of commentators; which by its technicality prevents verbiage, and by its universality best promotes the interests of ancient Literature.

V. 1. Πολλὴ μὲν ἐν βροτοῖσι, κοὐκ ἀνώνυμος Θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω· Ὅσοι τε πόντου, τερμόνων τ' Ἀτλαντικῶν Ναίουσιν εἴσω, φῶς ὁρῶντες ἡλίου, Τοὺς μὲν σέβοντας, κ. λ. τ. Ita hæc distinguit M.[1]

[1] In his et aliis locis litera M. nomen Monkii designat.

at distinguere debuit sic: θεὰ, mox οὐρανοῦ τ' ἔσω, dein ἡλίου· ut sensus esset: ***Ego, humani generis potens dea neque uno nomine celebris, Venus nominor ab omnibus, quicunque intra cœlum et mare habitant, (Dii scilicet superi et inferi,) et quicunque intra fines Atlanticos habitant lucem solis videntes, (scilicet mortales).*** Male igitur statuit M. κέκλημαι hoc quidem loco significare *sum*. Quo sensu verbum καλεῖσθαι aliquando esse accipiendum videtur: sed rectius plerumque Latine redditur *perhiberi*. Illud μὲν in v. 1. sibi responsurum habet δὲ in v. 9.

V. 10. Ὁ γάρ με Θησέως παῖς Ἀμαζόνος τόκος. Ad hunc pleonasmum tuendum citat M. Iph. T. 239. Ἀγαμέμνονος παῖ καὶ Κλυταιμνήστρας τέκνον. Ubi olim conjecerat Marklandus ad Suppl. 932. τε vice παῖ, ab ipso postea repudiatum propter loca, primo quidem aspectu similia, sed revera longe diversa, scilicet Iph. A. 896. Ὦ τέκνον Νηρῇδος ὦ παῖ Πηλέως Soph. Trach. 61. Ὦ τέκνον ὦ παῖ, (quibus addo Philoct. 263. Ὦ τέκνον ὦ παῖ πατρὸς ἐξ Ἀχιλλέως) Eurip. Cretens. Fragm. 11. Φοινικογένευς παῖ τῆς Τυρίας Τέκνον Εὐρώπας καὶ τοῦ μεγάλου Ζηνός. At in his omnibus, utcunque vitio carentibus, præter locum e Cretensibus, τέκνον et παῖ nescio quid ὑποκοριστικὸν significant; qui sensus plane abhorret a decentia loquendi: etenim Bubulcus Iphigeniam verecunde, non ὑποκοριστικῶς, alloqui debebat: neque Venus ὑποκοριστικῶς de Hippolyto loquitur. Mendosus igitur est uterque locus facillime emendandus legendo hic Ὁ γάρ με Θησέως κἀπ' Ἀμαζόνος τόκος et in Iph. T. Ἀγαμέμνονός τε κἀκ Κλυταιμνήστρας τέκνον: quæ duo loca, sicut ovum ovo, sunt simillima. Interpolatoribus fraudi fuit syntaxis recondita, quæ præpositionem facit cum posteriori voce junctam cum priori per ellipsin ut jungatur: cf. Œd. T. 734. ὁδὸς——Δελφῶν κἀπὸ Δαυλίας. Et profecto Joannes Malela, p. 173. citat Ἀγαμέμνονος καὶ Κλυταιμνήστρας κόρη omisso παῖ. Unum tantum prius monere libet quam hæc dimittam, quòd parum ad rem faciant loca Prometh. 140. Antig. 115. Alcest. 512. periphrastice scilicet dicta, nisi ut Cretensium fragmentum tueantur; in quo, si faveant Codices, legi possit, Φοινικογενὲς παῖ, τῆς Τυρίας Τέκνον Εὐρώπας κἀκ τοῦ μεγάλου Ζηνός.

V. 19. Μείζω βροτείας προσπεσὼν ὁμιλίαν. Ita M. ex emendatione Porsoni vice ὁμιλίας: at Lasc. ὁμιλία.

V. 20. Τούτοισι μὲν νῦν οὐ φθονῶ. Sic M. post Valck. Verum Ald. μὲν γ' οὖν οὐ: unde erui potest τούτοις ἐγὼ μὲν οὐ: mox lege τὰ πολλὰ γὰρ vice δέ. Levia quidem hæc sunt; at levia criticum non dedecent.

V. 23. Τὰ πολλὰ δὲ Πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ. Exemplum insigne sententiæ pendentis: cui similia citat M. sex loca Tragicorum: plura dat Elmsleius ad Œd. T. 60. et Heathius ad Æschyl. Suppl. 455. Καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια Γένοιτο μύθου μῦθος ἂν θελκτήριος. Qui tamen locus est eximendus. Syntaxis ita se habet. Καὶ γλῶσσα, τοξεύσασα τὰ μὴ καίρια μύθου, γένοιτ' ἂν μῦθος θελκτήριος.

V. 27. Καρδίαν κατεῖχετο Ἔρωτι δεινῷ. Ita M. pro κατέσχετο: quia passivam vocem sensus postulat, et Porsonus ad Orest. 1330. dubitare videtur, an unquam κατάσχω pro κατέχω usurparint Attici.

V. 29. Καὶ πρὶν μὲν ἐλθεῖν. At nihil hic habet μὲν; lege νιν.

V. 31. Ναὸν Κυπρίδος καθείσατο, Ἔρωσ' ἔρωτ' ἔκδημον· Ἱππολύτῳ δ' ἔπὶ Τὸ λοιπὸν ὠνόμαζεν ἱδρύσθαι Θεάν. Ita locum Criticis multum vexatum exhibuit M. At MSS. 5. cum Fl. Κυπρίδος ἐγκαθείσατο: Ibi latet Κυπρίδι μὲν καθείσατο, cf. Tzetzis verba in Lycophron. v. 1329. p. 196. Φαίδραν ἥτις ἦρα τοῦ Ἱππολύτου καὶ—ΩΚΟΔΟΜΗΣΕ ΝΑΟΝ ΤΗ ΑΦΡΟΔΙΤΗ, Ἐρωτικὸν αὐτὸν καλέσασα: et ejusdem verba in v. 610. Φαῖδρα ἱερὸν Ἀφροδίτης ἱδρύσατο ἐπὶ τῷ Ἱππολύτου ἔρωτι: mox lege τὸ λοιπὸν, οὐ νομίζεθ' ἱδρύσθαι θεᾷ. Redde *Veneris quidem nomine templum posuit Phædra: sed postea in Hippolyti honorem revera non Veneris perhibetur dicasse.* Quam facilis sit error librarii scribentis ὠνόμαζεν et θεὰν pro οὐ νομίζεθ' et θεαὶ, ecquis adeo quin videat cæcutit. Illud νομίζεται sæpius a Nostro usurpatur (vid. Beck. Index) et huic loco maxime convenit; quippe sententiam Veneris, quid futurum sit templi nomen, prædicantis, ipsa res confirmavit. Etenim Diodorus Siculus IV. 62. p. 306. et Asclepiades apud Schol. Hom. Οδ. Λ. 320, narrant illud templum a Phædra Veneri dicatum postea fuisse Ἱππολύτειον nominatum, non, ut olim, Ἐρωτικὸν; quæ vox restitui debet Scholiastæ in Homerum vice ΠΡΩΤΟΝ propter Tzetzis illud τὸ ἐρωτικὸν καλέσασα. Nullo jure M. ὠνόμαζεν tuetur. Aut præsens aut futurum hic requiritur propter τὸ λοιπόν.

V. 40. In hoc versu et in 42. e prava lectione Codicis Florentini vera potest erui. Quoniam autem M. nihil dixit, nos quoque tacebimus. Et profecto plurima hujus generis ab iis possunt congeri, qui Codicibus conferendis et variis lectionibus perpendendis operam vel levissimam dedere.

V. 43. Καὶ τὸν μὲν ἡμῖν πολέμιον πεφυκότα Κτενεῖ πατὴρ ἀραῖσιν, Ita M.; at MSS. pro πεφυκότα dant νεανίαν: miram sane varietatem Valckenaer ipsi Euripidi tribuit scribenti in priori hujus fabulæ editione πεφυκότα, in posteriori νεανίαν: quam vocem repudiat M. ne litera septies repetita versum auribus ingratum efficiat. Ea tamen objectio, inter levissimas habenda, nihil impedit quominus conjecturam proponamus, quod Euripides scripserit: Καὐτὸς μὲν ἶνιν πολέμιον λίαν ἐμοί; quoniam vulgatâ lectione servatâ, πολέμιον πεφυκότα non habent, qua voce conjungi possint, et locus nimis longe distat in quo mentio facta est de Hippolyto Veneris inimico. Rara vox ἶνις, Euripidea tamen, sæpius depravatur. Vid. Troad. Append. p. 130.

V. 48. Τὸ γὰρ τῆσδ' οὐ προτιμήσω κακὸν, Τὸ μὴ οὐ παρασχεῖν τοὺς ἐμοὺς ἐχθροὺς ἐμοὶ Δίκην. Ita M. vulgatum edidit, advocatis locis Æschyli Eumen. 637. 737. et Euripidis Alcest. 773. quæ neque Valck. neque Musgr. prætermisit. Libri nonnulli καλόν. Mox Ald. Τοῦ μὴ οὐ: hoc verum est, modo οὐ abjiciatur.

V. 58. et sqq. Hic cantus unicus inter Euripideos extat exemplum Carminis, ante adventum Chori ipsius, ab aliis dicti munere Chori fungentibus. Simile quid in Nostri Alexandra extitisse testis est Scholiasta. Eo dramate servato, melius pro liquido statui potuisset, utrum carmina hujusmodi Monostrophica an Antistrophica haberi debuissent, quemadmodum haberi possunt legendo;

στρ. α'.

Τὰν Διὸς Ἄρτεμιν
ἃ μελόμεσθα 2

στρ. β'.

πότνια χαῖρέ μοι κόρα 5
Λατοῦς καὶ Διὸς Ἄρτεμι
καλλίστα πολὺ παρθέν'

στρ. γ'.

Ἄρτεμι παρθένων 9
τῶν κατ' Ὄλυμπον καλλίστα

ἀντιστρ. α'.

Οὐρανίαν ἄ-
δοντες ἕπεσθε. 4

ἀντιστρ. β'.

(ἃ μέγαν κατ' οὐρανὸν 8
ναίεις εὐπατερεῖ' ἀν' αὐ-
λὰν Ζανὸς πολύχρυσον,)

ἀντιστρ. γ'.

πότνια χαῖρέ μοι 11
σεμνοτάτα Ζανὸς γένεθλον.

De vocibus perperam iteratis MSS. nonnullas omittunt: scilicet Ἄρτεμιν in v. 1. et χαῖρέ μοι in v. 5. Omittere quoque debebant, quas resecui, καλλίστα in v. 9. et εἶκον gl. vocis αὐλὰν in v. 8. In v. 9. εὐπατέρει' ἀν' edidit M. e conjectura Gaisfordi.

V. 77. Αἰδὼς δὲ ποταμίαισι κηπεύει δρόσοις. Vocem Αἰδὼς servant M. et Brunck. Hujus verba, contra ἔως V V. D D. conjecturam pugnantis, exscribi merentur. "Enimvero quid magis ingeniosum, quid magis venustum, quid magis allegoriæ congruens, qua sequentium naturalis sensus velatur, quam Divam ipsam Pudicitiam sacri illius prati culturæ præfectam fingi."

V. 78. Ὅσοις διδακτὸν μηδὲν ἀλλ' ἐν τῇ φύσει Τὸ σωφρονεῖν εἴληχεν εἰς τὰ πάνθ' ὅμως Τούτοις δρέπεσθαι, τοῖς κακοῖσι δ' οὔ, θέμις. Hæc maxime impedita facile et certe expedivit Porsonus legendo, ut M. edidit, ὅστις. Cum ea voce singularis numeri οὗτοι pluralis sæpe jungitur. Exemplum aptissimum citavit P. in Not. Msta. Antig. 718. Ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ—Οὗτοι διαπτυχθέντες ὤφθησαν. Citavit quoque Androm. 180. Hec. 363,4. Electr. 938,9. Med. 221,2. Dictys Fragm. 13. Soph. Ajac. 769. Electr. 1538,9. Aristoph. Ran. 714. Eccles. 683, 4. Incert. apud Plutarch. II. p. 33. E. Eustath. Ιλ. Γ. p. 415.—314. Tibull. I. 6. 39. et emendari jussit Helen. 951. legendo e Stobæo p, 500. Gesn. 361. Grot. παισὶ vice παιδί.

Ibid. Confert Valck. Bacch. 314. Οὐχ ὁ Διόνυσος μὴ σωφρονεῖν ἀναγκάσει Γυναῖκας εἰς τὴν Κύπριν ἀλλ' ἐν τῇ φύσει Τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεί· Τοῦτο σκοπεῖν χρή: ubi teste M. corrigebat Porsonus ὡς φρονεῖν et mox ἀλλ' εἰ τῇ φύσει Τὸ σωφρονεῖν ἔνεστιν εἰς τὰ πάντ' ἀεί, Τοῦτο σκοπεῖν χρή. Sed fortiter pro ἐν τῇ φύσει pugnant loca apud Valck. nec, quia MSS. μὴ omittunt manifesto ex interpolatoris manu de metro timentis, causæ aliquid videmus cur lectio, quam præbet X. Π. 261. Οὐ γὰρ θεὸς rejiciatur, præsertim cum ὁ Διόνυσος e gl. nasci possit. Agnoscit quidem Stobæus Tit. v. p. 63. Gesn. tam scriptus tam impressus teste Brunckio, Οὐχ ὁ Διόνυσος μὴ σωφρονεῖν ἀναγκάσει legibus constrictus necessitatis; metuens scilicet, ut sententia ab eo excerpta alioqui fortasse non intelligatur. Etenim in Euripidis loco non Stobæi, quis sit ille deus, præcedentia verba satis declarant.

81. Χρυσέας κόμης Ἀνάθημα δέξαι. Valck. voluit χρυσέᾳ κόμῃ: quia δέχομαι sæpius cum dativo jungitur. Citatis a Valckenaerio exemplis Ajac. 670. et Orest. 46. addi possunt quæ dedit Porson. Hec. 539. Nihilominus bene M. genitivum tuetur ab Electr. 887. Δέξαι κόμης σῆς

βοστρύχων ἀναδήματα. ubi legi debet Ἀνάδημα δέξαι βοστρύχων κόμης τε σῆς.

V. 95. Πλείστη γε καὶ κέρδος γε σὺν μόχθῳ βράχει. Ita M. Valck. ex Fl. prius γε in τε mutavit: rectius posterius γε in τι mutasset.

V. 98. Σεμνὴν δαίμον': Ita M. at MS. Flor. codicum, quotquot supersunt, Euripidearum fabularum facile princeps, modo quis lectiones ejus veras e falsis probe elegerit, una cum Suida dat σεμνὸν: quod conjectura quoque assequi potuit: siquidem δαίμων semper, ni fallimur, est generis masculini.

V. 105. Ἄλλοισιν ἄλλος———μέλει. Ita M. cum omnibus libris præter Eustathium citantem μέλοι: quod verum esse potest, si legitur ἄλλοις ἄν. Particula ἂν sæpissime depravatur aut excidit. In v. 89. legi debet οὐ γὰρ ἂν σόφοι φαινοίμεθ' ἄν. Vulgo ἢ γὰρ οὐ: sed ἢ γὰρ est interrogantis.

V. 107. Τιμαῖσιν ὦ παῖ δαιμόνων χρῆσθαι χρεών. Hic M. intelligit τιμὰς δαιμόνων *honores Divis debitos:* sed non alios intelligentes facit, quomodo Hippolytus *debitis honoribus Deorum* uti potuerit. Error levis VV. DD. ludificatus est. Lege Τίμα νιν, ὦ παῖ· καὶ νόμῳ χρῆσθαι χρεών.

V. 118, 9. Ἡμεῖς δε, τοὺς νέους γὰρ οὐ μιμητέον Φρονοῦντες οὕτως ὡς πρέπει δούλοις λέγειν. Hæc edidit quidem M. nec tamen Reiskii conjecturam δούλοις φρονεῖν rejicere videtur confirmatam ab Alexandræ Fragm. vi. et Bacch. 1123. Atqui illâ admissâ, famulus Hippolyti nullam causam profert, quominus ipse juvenes imitetur. Præstat igitur quodammodo Musgravii conjectura legentis φρονοῦντας (non φρονοῦντες ut dicit M.) οὐ τὼς ὡς πρέπει δούλοις λέγειν. In eo tamen errat Musgravius quod τὼς in senarios inducat; quanquam eadem chorda oberrat Marklandus ad Suppl. 1145. deceptus a duobus locis S. C. Th. 478. et Aj. 852. quorum alter emendatus, alter emendandus est. Lege igitur φρονοῦντας ὥς, ἅσσ' οὐ πρέπει δούλοις λέγειν. Porsonus ad Eurip. Suppl. 594. Sophocli vocem ἅσσα restituere voluit, locis quam plurimis restituendam.

V. 120 et sqq. Hoc carmen Antistrophicum constat e Choriambis cum Ionicorum alterutro junctis. Id nunc attingere nolumus, quomodo cantus in melius disponi possit, de sensu magis quam metro solliciti.

V. 125. Φάρεα πορφύρεα. Ita M. vocum ordinem mutavit, quod et Hermannus de Metr. p. 444. dudum fecerat.

V. 152. Πημαίνει τις ἐν οἴκοις Κρυπτά γε κοίτα τῶν σῶν λεχέων. Ita M. qui in notis præfert, Κρυπτά γε κοίτα ut λεχέων pendeat de κρυπτά, sicut in Æschyl. Suppl. 303. Καὶ κρυπτά γ' Ἥρας ταῦτα παλλακισμάτων. Atqui Ἥρας in Æschylo suspicione non vacat; neque τῶν in Euripide. Habent quidem Fl. et Lasc. Κρυπτᾷ κοίτᾳ λεχέων σῶν: unde addito γε ceterorum librorum, erui potest Κρυπτά τε καυχᾶται σῶν λεχέων. Et paulo ante in MS. Fl. latet vera lectio; etenim ille Codex præbet Εὐπατρίδα πημαίνει, lege Εὐπατριδ' ατη μαινει, omissa ultima syllaba vocis εὐπατρίδαν per litteras αν compendifactas. In Strophâ lege Εἰ, σεμνῶν ἢ Κορυβάντων Ἐκ ματρὸς οὐρείας φοιταλέα.

V. 145. Ἀνίερος ἀθύτων πελάνων τρύχει. Hæc olim bene intellexit. M. cujus tamen δεύτεραι φροντίδες minime sunt σοφώτεραι, dum πελάνων conjungit cum τρύχει.

V. 149. Δίναισιν νοτίας ἅλμας. Ita M. qui memorat lectionem MSS. trium δίναις ἐννοτίαις: e quibus unus, teste Valck. præbet δίναις ἐν νοτίαις: unde Wakefieldus voluit δίναις τ' ἐν νοτίαις.

V. 159. Εὐναῖα δέδεται τυχά. Ita M. post Valck. In notis dicit M. MS. Paris. A. præbere δέδεσθαι pro var. lect.: immo, δέδεσαι si Brunckio sit fides.

V. 160. Φιλεῖ δε τᾶ δυσφόρῳ γυναίκων Ἁρμονία κακὰ, Δύστανος ἀμαχανίας, συνοικεῖν Ὠδίνων τε καὶ Δυσφροσύνας. Ita locus difficillimus legi fortasse debet. "Cum muliere ægre sua mala ferenti improbum et infelix remedii consortium doloris tam corporis quam mentis habitare solet." Vulgo δυστρόπῳ: sed MS. et Lasc. δυστρόφῳ: mox ἀρμονίᾳ reddit M. *temperamento:* quo jure nescio: dein ἀμαχανία: denique δυσφροσύνας cum Schol. vice ἀφροσύνας.

V. 161 et sqq. Haud scio an hæc satis intellexerint Editores. Immo spectat Chorus ad verba, quæ procul audiverat, Satellitum Hippolyti Dianam celebrantium v. 57 et sqq. necnon ad verba ipsius Hippolyti ad finem orationis in v. 86. Lege igitur

Δυσφροσύνας· δι' ἐμᾶς ἦξεν ποτε
νηδύος ἆδ' αὔρα· τὰν εὔλοχον
οὐρανίαν τόξων μεδέουσαν ἀ-
υτεῖν Ἄρτεμιν· καί μοι πολυζήλ-
ωτος αἰὼν σὺν θεοῖσι φοιτᾷν.

In his vulgatur ἀΰτευν, et ἀεὶ et φοιτᾶ: sed Doricam istam terminationem Tragici non admittunt: mox αἰὼν dedi vice *ἀεί.* Noster habet ζήλωτος αἰὼν in Med. 243. et Sophocles in Antig. 1175.

Hæc pro specimine sufficiant: alio tempore telam, quam orsi sumus, persequemur.

Solution of Professor Porson's *Algebraical Problem, in No.* iv. *of this Journal, p.* 736.

To the Editor of the Classical Journal.

Sir, By comparing each of the first three equations with the fourth equation, we shall find,

$xy=12$, $xz=36$, & $xu=48$: hence $\sqrt[3]{xyzu}$ $(=xy\times xz\times xu)$ $=20736$ $(=12\times36\times48)$: and $\frac{xyzu}{\sqrt[3]{xyzu}}=\frac{20736}{5184}$; and $x^2=4$: and thus $x=2$, $y=6$, $z=18$, and $u=24$.

W. S.

CLASSICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, A Speech of thirty-three lines occurs in the Troades of Euripides, beginning with v. 1123. of the edition of Barnes, which is commonly attributed to Talthybius. An attentive examination of it will convince the reader, that the real speaker is some person belonging to Neoptolemus, who has been requested by Andromache to bury her child Astyanax, before he sails from Troy in the last ship of Neoptolemus's fleet. The same examination will convince the reader, that in v. 1133. instead of καί σφ' ἠτήσατο with the old editions, or καί σ' ἠτήσατο, with Barnes and Mr. Burges, we ought to read, κἄμ' ἠτήσατο. I take the liberty of advising the future editors of the Troades to insert ΑΓΓΕΛΟΣ among the persons of the Drama, and to restore this speech to him. In the 37th Number of the Edinburgh Review, (p. 70.) v. 1126. is noticed, on account of the licentious anapest which it contains:

> Αὐτὸς δ' ἀνῆκται Νεοπτόλεμος, καινάς τινας
> Πηλέως ἀκούσας ξυμφοράς.

I have very little doubt that Νεοπτόλεμος is a mere gloss for δεσπότης. In the following page the Reviewer has mentioned the restitution by Porson of δεσποίνης for Μηδείας, in v. 58. of the Medea. Neoptolemus is called δεσπότης in another verse (1145.) of the speech now before us: where, however, the expression may be interpreted *her master*, as well as *my master*. In the Andromache, the ΑΓΓΕΛΟΣ, who brings from Delphi the intelligence of the murder of Neoptolemus, commences his recital in the following manner:

V. 1070. Ἰώ μοι. ————————
οἵας ὁ τλήμων ἀγγελῶν ἥκω τύχας,
σοί τ', ὦ γεραιὲ, καὶ φίλοισι δεσπότου.

Of the six other passages produced in the same paragraph of the Review, three appear to be satisfactorily corrected or explained: Æsch. Prom. 839. Eurip. Iph. Taur. 825. El. 4. The three which remain, if they are corrupt, require the aid of a more skilful hand than has yet been applied to them; Eurip. Or. 1655. Iph. Taur. 1456. Ion, 268.

1812. I am, &c. P. E.

PERSIAN ODE.

To the Editor of the Classical Journal.

Sir, Inclosed is the copy of one of the most beautiful of the Odes of Jami; it was published some years since in the Oriental Collections, but I have added from a copy in my own possession two distichs, which it would appear were wanting in the MS. made use of by Sir William Ouseley, the learned Editor.

S.

دوش چشم من بخواب و بخت من بیدار بود
شب همه شب مونس جانم خیال یار بود

دیدمش در خواب چون بیدار شد بخت اندکی
این قدر زین بخت خواب آلوده همبار بود

لعل او در خنده هر باری که شکر بار گشت
در برابر چشم من از گریه گوهر بار بود

لذت شیرینی گفتار او در جان بماند
الله الله ان چه لبهای شکر گفتار بود

وی که رفت از خاطرم در خواب یامن هرچه گفت
گریه کار من همه شب تا سحر تکرار بود

روز در چشمم شب تیره‌ست بی رخسار او
ای خوش آنروزی که چشم من بران رخسار بود

خواب خوش بادت حلال ای دیده چون جامی بخواب
دیده امشب آنچه عمری بهر آن بیدار بود

GULIELMI CANTERI

De Ratione Emendandi Græcos Auctores, Syntagma recens auctum.

Ad Christophorum Plantinum Typographum Clarissimum, Præfatio.

Quo primum tempore Aristidem oratorem Latinum a nobis non sine maximis vigiliis factum edidimus, quoniam in eo scriptore

permulta loca partim conjectura sagaci, partim veterum librorum collatione emendaveramus, tanquam ἐπίμετρον huic operi rationem ex ingenio scriptores Græcos emendandi, eaque loca, quæ non prorsus Chironia sint ulcera, feliciter apteque restituendi, non incommode, ut nobis tum videbatur, subjunximus: cum præsertim hoc etiam huc esset accessurum, quod simul et emendationum in Aristide factarum redderetur ratio, et eædem vicissim ad similia in aliis auctoribus castiganda loca viam patefacerent. Nam quæ in rebus omnibus, et sacris et profanis, vim haberet maximam similitudo, posteaquam per mentis imbecillitatem veras omnium rerum rationes explicare non possemus: eandem in hoc quoque negotio illud effecturam, ut ad unius emendationis alicujus exemplum aliæ plures alibi non inepte quasi succrescerent. Quod igitur tum unius Græci scriptoris auxilio suscipere sustinuimus, ut ex eo fere solo Græcorum omnium librorum emendationem tradere nos profiteremur; id nunc quasi resumtis viribus post aliud opus absolutum, loco multo commodiore, paulo pluribus ac majoribus fulti subsidiis, plenius et uberius docebimus. Ac primo quidem loco de Aristide nostro correctionum exempla sumemus, quæ in eo sunt propemodum innumera. Nam præter nostras conjecturas, et collationem orationum duarum ab Aldo editarum, atque etiam codicem ab A. Arlenio cum vetere quodam collatum, tribus manuscriptis post Aristidem jam editum usi nos sumus: quorum duos Venetiis bibliothecæ duæ, altera S. Antonii, altera SS. Joannis et Pauli, tertium ex Augustanæ reip. bibliotheca H. Wolfius nobis utendum dedit. Quin etiam M. Sophiani codicem partim ab ipso correctum, partim cum veteribus collatum I. V. Pinellus Patavii nobiscum communicavit. Secundo vero loco Heliodori historiam adducemus, ex duobus antiquis codicibus mirum in modum a nobis emendatam. Etenim primum cum Vaticano codice collatum hoc opus a quodam fuit: deinde ex alio in Italia scripto libro G. Falkenburgius idem emendavit. Ex utriusque porro libri notis in unum collectis Heliodorum nos correximus, nostris etiam alicubi conjecturis interjectis. Tertio loco volumen oratorum ab Aldo simul excusorum, Lysiæ, Dinarchi, Andocidis, &c. proferemus: quod quidem solo nos ingenio juvante locis plurimis repurgavimus. Quarto succedent Synesii aliquot opuscula, Græce et Latine primum a nobis edita: quæ nobis I. Oporinus, et I. V. Pinellus e suis bibliothecis, H. Wolfius ex Augustana, suppeditarunt. Itaque partim e scriptorum inter se collatione, partim nostra sagacia freti, non difficulter eadem restituimus. Et quoniam hæc numero pauca sunt, ex aliis quoque scriptoribus, ut Polybio, Thucydide, Justino, Clemente, et reliquis emendationes aliquot conglutinabimus. Postremo libros octo novarum lectionum tanquam triarium advocabimus: in quibus nostra multa, quædam etiam veterum librorum sunt. Atque hæc fere sunt nostræ hujus dis-

ciplinæ sive fundamenta, sive subsidia: quibus nisi, rursum hoc opus majoribus viribus et animis aggredimur. Quod enim ad ordinem tradendi attinet, in eo nihil mutabimus. Etenim quæ literæ in quas corrumpi ac degenerare soleant, singillatim primum ostendemus. Deinde quæ literæ vel addi, vel omitti temere soleant, docebimus: atque etiam ad syllabas, et verba plura tum superflua, tum desiderata veniemus. Hinc ad conjunctionem vocabulorum disjungendorum, et vicissim disjunctionem conjungendorum progrediemur: et alia quædam denique ad hoc negotium quæ pertinent, breviter addemus. Quibus in omnibus etiam idem, quod olim observaveramus, usu veniet, ut quæcunque codicum ope scripturæ emendatæ proponentur, nota parentheseos desinentis insigniantur, et a reliquis, quæ lectoris submittuntur judicio, discernantur. Hunc porro laborem nostrum, qui re vera major fuit quam videri cuiquam poterit, C. Plantine, tibi dicatum volumus, cum quia singulari quadam benevolentia me meosque conatus hactenus prosecutus es, quod ego felicitatis in parte non exigua pono: tum quia sic de literis omnibus meritus es, ac mereris indies, dum summa industria, maximis sumtibus, ineffabili elegantia libros optimos publici juris facis; nemo ut sit, qui studiosorum in cohorte censeri velit, quin multis nominibus tibi se devinctum fateri cogatur. Gratum igitur hunc animum nostrum, et publicis et privatis de causis hoc pacto nobis testatum, nunc quidem relinquere visum fuit: id quod tu, qua es humanitate, nisi optime non poteris interpretari. Vale.

QUÆ LITERÆ IN QUAS CORRUMPANTUR.

CAP. I.

A *corrumpitur in* ε.

Hæc mutatio sæpissime contingit, nec difficulter animadverti potest. Scribendum igitur ἀφιστὼς] pro ἐφιστὼς Aristi. Platon. 2. πῶς γὰρ ἄντις μᾶλλον ἔδειξε παντὸς ἐφιστὼς δίους. ἀποδέδεικται] pro ἐπιδέδεικται orat. de Paraphtheg. οὕτω δή σοι διὰ πάντων ἐπιδέδεικται. et in ead. ἄγραφον] pro ἔγγραφον (et Alcid. εἰς τοὺς σοφ.) siquidem paulo post dicit, ἀπὸ στόματος μόνον. Nam literas quidem geminari, vel geminatas reddi singulas, non raro videmus. hinc μέλειν pro μέλλειν in Miner. et contra, ac similia. Jam ἀφ' pro ἐφ' duobus locis ponendum, initio De non agend. comœd. Ὅσα μὲν τῶν πραγμάτων αὐτὰ ἐφ' ἑαυτῶν παρακαλεῖ σπουδάζειν. et Platon. 2. εἰ μὲν αὐτὸν ἐφ' ἑαυτοῦ δεῖ σκοπεῖν.

α *in* ι, *et contra.* — Scribendum igitur ἅπασα pro ἅπασι Aristid. Contra prodit. ὡς ἐφ' ἓν τοῦτο ἅπασι ἡ τῆς λογικῆς δυνάμεως ἕξις ὥρμηται. ἀνδρικὰς, pro ἀνδρικὰς lib. iii. cap. 25. e Plutarch. contra ἅπασιν pro ἅπασιν Aristid. Contra crimin. τὸ δὲ πλεῖστον ἅπασαν ἀπάντων ὀλιγωρίαν ἐμποιοῦσα.

α *in* ο.—Scribendum igitur ἂν] pro ὃν Aristid. sub finem Platon. 2.

τὰ δ' ἄλλα ἄλλος ὃν εἰδείη τίς· ἀπολογίας] pro ἀμελογίας in Panath. πολεμοῦντας pro πολιμοῦντος 1. de Societ. ὃ τοῦ πολεμοῦντος ἁμαρτεῖν ἐστι πέρας. Etiam contra fieri, infra docebimus.

α in υ, et contra. — Scribendum igitur ἀνάπτουσιν pro ἀνύπτουσιν Aristid. Sicula 2. οὐ γὰρ ἀνθρώπων γε ἔδοις οἵος ἀντισχεῖν τοῖς τόθ' ὑμᾶς ἀνύπτουσιν. ἀπίπαμπον] pro ὑπίπαμπον Heliod. fine 3. contra φυγόντες pro φαγόντες Aristid. 1. de Societ. διὰ δὲ τὴν ἡμετέραν ἀρετὴν οἱ διαφαγόντες ἀθήνησι σώζονται. ὑπ' pro ἀπ' Leuctr. 4. ἀδ' ἵνα ταῦθ', ἃ νῦν, πάθωσιν ἀπ' αὐτῶν.

α in ω.—Scribendum igitur διάξουσι pro διώξουσι Aristid. in Rhodias. εἰ μὴ ἐν τοσαύτῃ καὶ τοιαύτῃ διώξουσι τῇ πατρίδι, οἵᾳ πρέσθυν. ἀς pro ὡς Hel. 4. ἀλλ' ὡς εἰκὸς ἦν ἐκείνην, ἃ μήτε ἐπῆνει, μήτε ἐβούλετο, πάντα παγκάκως πράττειν. ἅσπερ pro ὥσπερ Gorg. ὑπὸς πολαμῷδ. contrariam rationem infra trademus.

αι in ε, et contra.—Hoc primum heic animadvertendum, literas quæ eodem proferuntur modo, inter se commutari facillime. Sic αι et ε, ο et ω, η et ι, et υ et ει et οι, τ et θ sæpissime inter se mutuo corrumpuntur, atque id nos aliquando exemplis docebimus, aliquando ut non necessarium omittemus. Scribendum igitur ἀνταίρειν pro ἀντερεῖν Aristid. Leuctr. 4. ἀλλὰ πρῶτος ἀναστὰς κελεύσω τοῖς θηβαίοις ἀντερῶν. Neque decet in his vel similibus quenquam accentum movere, de quo dicemus infra. contra ἐσθῆσι pro αἰσθήσει Novar. Lect. lib. v. cap. 15. ex Plat.

ω in η.—Scribendum igitur πλαίσιον pro πλησίον Aristid. in Monod. καὶ ἀφῶν ὀδοὶ καθ' ἕκαστον πλησίον ἀπ' ἀγορᾶς ἅπασαι. αὐταῖς pro αὐτῆς in Rhod. εἰ καὶ μέρος πως' αὐτῆς ἦν τό. Neque hoc fieri quisquam mirabitur, qui αι eundem nunc, quem olim ε, sonum habere memimerit.

αι in ει, et contra, et in οι.—Scribendum igitur ἐπαινίσαι] pro ἐπαισίου Aristid. in Panath. τοῦτον ὡς διὰ πάντων τῶν ἐν τῇ γῇ φυτῶν ἄριστον ἐπαινίσαι. contra βλάψει pro βλάψαι Lesbonact. προτρέπτ. Scribendum quoque αὐταῖς pro αὐτοῖς Aristid. in Ægypt. ὥστ' ἐλάττοσιν αὐτοῖς προσῆκειν εἶναι τὸ πλέον τοῦ χρόνου, ἢ συνεχῶς μείζοσιν.

αυ in η, et contra.—Scribendum igitur φλαῦρον pro λῆρον Aristid. 1. de Concord. ἆρα μικρόν τι καὶ λῆρον τὸ διάφορον τῆς στάσιως ὑμῖν παρὰ τὴν ἐμόνοιαν φαίνεται; quanquam hoc certe affirmare nolim. Contra tamen ἢ pro ἄν Aristid. initio Sicul. 1. εἴτις αὖ τότε ἐξαρχῆς ἐπήκειτο.

β corrumpitur in θ, et contra. – Scribendum igitur βουβὼν] pro βουθὼν Aristid. Sermon. 1. ὅτι βουθὼν μιστὸς ἦν, καὶ πάντα ἐξάδει. contra λαβεῖν pro λαβεῖν Lys. ἀριστοκρατ. τὴν δὲ μοῖραν, ἣν οὐχ' οἷόντ' ἦν λαβεῖν ἐξορίζαντα, ὡς ἀφανίζων νυνὶ κρίνομαι.

β in λ.—Scribendum igitur λαβεῖν] pro λαλεῖν Arist. in Panath. bis, et 1. de Pac. εἰ δ' αὖ πατρίζειν ἐγχειροῖεν, οὐκ εἶναι κρεῖττον κατ' αὐτῶν λαλεῖν. ubi λαβεῖν dicit absolute, ut vocant, quemadmodum alibi, λαβεῖν ὑπὲρ Θιμιστοκλέους.

β in π. — Scribendum igitur βρέχουσα pro παρέχουσα Aristid. in Ægypt. id quod sensus aperte docet.

β in χ.—Scribendum igitur ἔλαβεν] pro ἔλαχεν Aristid. in Panath. οὐ γὰρ ἦν, ὅτι ἀνταπέλαχεν.

β in στ.—Scribendum igitur βάσεις pro στάσεις Aristid. in Monod. καὶ μέτρα καὶ στάσεις ὥσπερ ἁρμονίας μιᾶς. nam et eodem vocabulo de eadem urbe 1. de Concord. utitur.

γ corrumpitur in μ, et contra.—Scribendum igitur δυσγίνιαν pro

δυσρέπειαν Lesbonact. πρωτρέπτ. contra μονὰς pro γονὰς Aristid. in Hymn. τάστι οἰκείους γονὰς, οἰκήσιστι καὶ λήξεις τοῖς γιννηθεῖσιν ἀποδιδές.

γ in π, et contra.—Scribendum igitur γρέμματα pro πρᾶγματα Aristid. Serm. 4. ἢ δ' ἡμέρα δέξασθαι τὰ πρᾶγματα ἤμελλε. (quanquam hoc videtur inde potius ortum, quod πραγμάτων sæpius præcesserat. de qua mendorum origine dicam iatius postea.) γὰρ pro παρ' Hel. 2. ἀγιστείας] pro ἀπιστείας Hel. 3. τῆς ἀπιστείας ἵνικα ταυτοίους ἑαυτὴν χαρίζουσα. contra λόγῳ pro λοιπῷ lib. v. cap. 11. ex Eurip.

γ in χ, et contra.—Scribendum igitur ἦγι pro ἦχι Aristid. duobus in locis, Leuctr. 4. λακεδαιμονίους μὲν ἡ συμφορὰ δεῦρ' ἦγε, καὶ ὁ καιρός. et Platon. 2. semel pro ἦρχε. Leuctr. 1. καὶ αὐτοὺς ἐκείνους εἰς τὰς νῦν ἦρχε συμφοράς. sicut ἦγετο] pro ἦρχετο Hel. 5. contra ἄρχων pro ἄγων Aristid. in Hercul. ἐπημείνος τῷ νάτῳ τὸ ῥόπαλον, ὡς κύριος ὤν, καὶ τὸν ἱερωνὸν, ὡς συμμετρίας ἄγων.

δ corrumpitur in γ.—Scribendum igitur γορδίου pro γοργίου Aristid. initio Platon. 2. τὸ δ' αὐτὸ τοῦτο καὶ τοῖς ὕστερον, οἶμαι, ἀδρέστῳ τῷ γοργίου φασὶ συμβῆναι. δυσκρίσοδον] pro δυσκρίσογον in Reg. στάσιον καὶ δυσκρίσογον παρέχων ἑαυτόν.

δ in λλ, et contra, et in τ.—Scribendum igitur ἀδήλων] pro ἀλλήλων Aristid. Platon. 1. καὶ τὸν αὐτὸν τρόπον τοῖς αἰνίγμασι δῆλα ἐξ ἀλλήλων γεγονότα. οὐδ' pro ἀλλ'. Contra prodit. οὐκ ἐν λυδοῖς, ἀλλ' ὑσπάκαξ, οὐδὲ σκάπτοντας. (et Lys. κατὰ θεομνής.) οὐδὲ pro ἀλλὰ Platon. 1. οὐδὲ τοὺς ὦ τῇ πᾷ σκοπεῖν εἶναι δεῖν, ἀλλὰ τὸ σχῆμα προσεξετάζειν τοῦ πράγματος. et Diodor. lib. xiii. Contra ἀλλὰ pro οὐδὲ lib. viii. cap. 18. ex Clem. de δ in τ dicemus.

ε corrumpitur in α.—Hæc mutatio, sicut et contraria, valde frequens est. Scribendum igitur ἐπῆλθον] pro ἀπῆλθον Aristid. in Panath. πάντα δὲ ὥσπερ ἄγις καθαίροντες ἀσῆλθον. et mox ἐπήσιον] pro ἀπήσαν. ἐπῆν pro ἀπῆν Platon. 2. ἀλλ' ὥσπερ ἐπὶ χαλκοῦ ζεύγους ὑστήκει μένων, ὅσα μὴν ἀπῆν τό γε ἀτρεμεῖν. ἐπακτοῦ pro ἀπακτοῦ 1. de Concord. ἐφίστηκεν pro ἀφίστηκεν. Contra crimin. ἐπειδὴ τοιαῦτ' ἀφίστηκεν. ἐφ' pro ἀφ' in Panath. ὁ μὲν λακεδαιμονίων ναύαρχος τῶν ἀφ' ἑκάστων ἀρχόντων ἦρχε. De παρὰ et παρ' dicemus infra.

ε in η, et contra.—Scribendum igitur δὲ] pro δὴ Aristid. duobus locis, in Palinod. et Sermon. 1. Contra δὴ] pro δὲ Aristid. Platon. 2. εἰ δέ τι καὶ παρὰ γνώμην ἐκ τούτων ἀπήντησε. (et Hel. 6.) ἦξεν] pro ἧξεν Leuctr. 1. ὑποστέρους ἂν προσῆσθε ἐπὶ τούτους τὴν ῥοπὴν ἧξεν.

ε in ι, et contra.—Scribendum igitur μισουντῶν pro μεισουντῶν Aristid. in Ægypt. ἀλλ' ὄγε πῖλος οὐ μισούντων, οὐδ' ἡνίκ' ἂν ὦσι πρὸς τῷ λήγειν, τότε πληροῦνται. ὅτι pro ὅτε duobus locis, Leuctr. 1. et Serm. 2. et Andoc. περὶ τῶν μυστ. Contra μίση] pro μέση Aristid. in Rom. μίση καὶ ἐπιβουλαὶ ἐκ τῶν οὕτω διατιθεμένων. ἵστη] pro ἵστη Platon. 2. et hinc ἐπίστη pro ἐπέστη in Ægypt. καὶ ὅλως ἐπίστη τὸ τοῦ πίλου πρᾶγμα, ὅτι κινδυνεύει μόνος ποταμῶν ἐδέποτε αὐτὸς εἶναι.

ε in ο, et contra.—Scribendum igitur παρέντες pro παρόντες Aristid. Platon. 3. οὐδὲ αὐτὰ ταῦτα παρόντες, πρὸς μέρος τί τῶν ἐκεῖνα συνῆλθον. (et Polyb. 15.) ἵτι pro ὅτι tribus locis, in Ægypt. Platon. 2. et Platon. 3. quorum postremus etiam librorum testimonio nititur, et Lesbonact. πρωτρέπτ. et Polyb. 3. et Clem. Strom. 1. Contra ὅτι pro ἵτι Aristid. in fine Ægypt. μᾶλλον δ' ἵτι τούτου πρότερον διὰ τῆς ἄμμου τῶν ἴχνη διεξῆλθεν. (et Dinarch. κατὰ ἀρίστογ. et Polyb. 3.) ἐκόντων] pro ἑκόντων Platon.

2. ἐκέλευον τοὺς ὑπερέχοντας, μισθιστάντις ἔπι δίκα. ὀργῆς pro ἔργοις Lesbon. πεστρέπτ.

ε *in* ν, *et contra, et in* αι.—Scribendum igitur ἐπίχουσαι] pro ὑπέχουσαι Aristid. in Panath. ὅσον μήκιστόν ἐστιν αὐύσαι, τοσοῦτον ὑπίχουσαι. ἰφιστῶτας pro ὑφιστῶτας Platon. 1. τοὺς δ' ὑφιστῶτας μισοῦσι, καὶ φεύγουσιν. ἰφ' pro ὑφ' duobus locis, Sicul. 1. et Serm. 4. Contra totidem ὑπ' pro ἐπ' in Reg. et Platon. 3. quorum hic etiam librorum habet testimonium. De ε in αι diximus.

ει *in* η, *et contra.*—Scribendum igitur δεῖ pro δὴ Aristid. sæpius (et semel pro αἰεὶ in fine Ægypt. καὶ οὐκ εἰκάσαι γε ἡμᾶς, ὅτι ὕστεραι αἰεί. et Polyb. 4. quemadmodum et λειψύδριον] pro λιβυάριον in Athenæi fragm.) εἶξαν] pro ἦξαν Platon. 2. ὥστ' ἦξαν τὴς ἡγεμονίας ἐκόντις λακεδαιμονίους, πρείχοντες πλεῖστον ὅσον αὐτῶν. κατιδείσαμεν pro κατιδήσαμεν 1. de Societ. λειφθεντῶν pro ληφθεντῶν 2. de Societ. ἢ μόνον ἰμῶν ληφθεντων, καὶ μηδὲν ὄντος ἰφ' ἡμῶν φόβου τῷ τι νωτιεῖν ἐπιχειροῦντι. ει pro η Platon. 1. pro ᾗ duobus locis, Platon. 1. et 2. Contra ᾗ pro ει Arist. 1. de Socie. ᾖκοντις pro εἶκοντις in Panat. μηδίσασι pro μειδίσασι 2. de Pac. καὶ τοῖς μὲν τότε μειδίσασι γενέσθαι παρ' ὑμῶν συγγνώμην. ᾗς pro εἰς duobus locis, Sicu. 2. et Platon. 1. ἐπήρεισαν pro ἐπείρησαν lib. viii. c. 8 ex Athen.

ει *in* ι, *et contra.*—Scribendum igitur φήσει pro φῆσι Aristid. ter. Leuctr. 1. et 5. et Platon. 1. (et Lys. κατ' ἀνδοκίδ. et Din. κατὰ δημοσθ.) ἐπεὶ pro ἐπὶ Sicul. 1. ἐπ' τούτοις γε, ὦ ἀθηναῖοι, τοῖς λόγοις οὐκ ἴσθ' ἥτις ἦν πώποτε ἀρχὴ μεγάλη συνίστη. Contra ἐκτίνειν] pro ἐκτίνειν Aristid. Platon. 2. τίνει pro τίνει lib. v. cap. 25. ex Eurip. et Sophocl.

ει *in* ε.—Scribendum igitur ἔδειξα pro ἔδοξα Aristid. Serm. 1. μετὰ δὲ τοῦτο λίμνην τινὰ ἴδοξα. (et Lys. κατὰ ἐρατοσθ.) εἴτις pro ὅτις l. de Concord. ὡς τ' οὐδ' ὅτις ἂν μόνον εἴπει τὴν αὐθαδειαν ὑποκορίζόμενος ἀνδρίαν, δέξειεν ἂν τοιοῦτος εἶναι. contrariam rationem nondum reperi.

ει *in* οι, *et contra.*—Scribendum igitur εἰ pro οἱ Aristid. bis, Sicul. 1. et Platon. 2. εἶκη] pro οἶκη in Panath. ὥσπερ ἐν ἄθλοις, ὅταν πᾶς τις εἶκη. εἴχειτ pro οἴχειτ Leuctr. 2. Contra οἱ pro εἰ Aristid. Platon. 2. ὥσπερ εἰ τοὺς νῦν ἀδυνάτους ἀνέχοντες ταῖς ἑαυτῶν χερσίν. οἰσόμεθα pro εἰσόμεθα 1. de Pac. τοῦ πολέμου δ' ἐχόμενοι, τριῶν τῶν χειρίστων δόξαν εἰσόμεθα.

ει *in* υ, *et in* ω.—Scribendum igitur νεῖν pro νῦν Aristid. duobus locis, altero 1. altero 2. Platon. quorum illum etiam libri sic legendum docent. De ει in ω dicetur.

ευ *in* α, *et contra.*—Scribendum igitur εὐπρασίας] pro ἀκαιρίας Aristid. in Panath. ὁ τιλευταῖος ὅρος τῆς περὶ γῆν ἀκαιρίας. εὐσεβὶς] pro ἀσεβὶς ibidem, (ut et apud Lys. κατὰ ἐρατοσθ.) εὐπορήσαντις] pro ἀπορήσαντις Leuctr. 2. ἔπιτα πάσης τῆς ἑλλάδος ἦρξαν, δυνάμεως καταμικρὸν ἀπορήσαντες. ἐπιπλεύσωσιν pro ἐπιπλάσωσιν in fin. Sicul. 2. Contra ἄπιστα pro εὔπιστα Hel. 8. ᾗ πείσων ἴσως, ᾗ οὐ πάντως εὔπιστα λέξων.

ζ *corrumpitur in* ξ, *et contra.*—Hæc mutatio, sicut et contraria, non est infrequens, nec exemplum requirit ullum.

η *corrumpitur in* α, *et contra, et in* ε.—Scribendum igitur ἀπάσης] pro ἀπάσας Aristid. in fin. in Rom. ἀναπετάσαντις ἀπάσας τῆς οἰκουμένης τὰς πύλας. Contra τὰς pro τῆς Aristid. De non agend. καὶν ἐπὶ τὰς ἐχμαλὶς ὄντες, ᾗ οὗ τύχωμεν. De η in ε dictum est.

η *in* ι.—Scribendum igitur ᾖδιον pro ἴδιον Aristid. duobus locis, in Nept. et Serm. 1. πάλην pro πάλιν Platon. 2. ἀλλὰ πῶς ἔπραξε περὶ τὴν πάλιν; et lib. i. cap. 1. ex Isac. et Plut.

η *in* ο, *et contra, et in* υ, *et* ω, *et* ευ, *et* ει.—Scribendum igitur ἁπάντα] pro ἅπαντα Aristid. Serm. 4. καὶ ἡ τροφὸς εὐθὺς ἀπιστήσει, καὶ ἀπάντα, καὶ ἤρετο. ὅσην pro ὅσον Platon. 1. Contra τροφὸν] pro τροφὴν Aristid. Serm. 1. ἔδοξε εἶναι μὲν ὅπου δὴ, ἀναστὰς δὲ ζητεῖν τὸν τροφέα. ὁμόρους pro ὁμήρους Platon. 2. καὶ τούτους ὁμήρους καὶ πρεσβεύοντας. De η in υ, et in ω dicemus infra. de η in ευ, et in ει diximus.

η *in* οι, *et contra.*—Scribendum igitur ἡ pro οἱ Aristid. ter, in Panath. in Asclep. et 2 de Concord. ᾗ pro οἷ Sicul. 1. ᾗς pro οἷς ad Regg. τῆς γε ἀγαθῆς τυχῆς ὑμῖν γίγνοι δούσης ἀφορμὴν, ᾗ' οἷς κάλλιστα δὴ καὶ φαιδρότατα τῇ φύσει χρήσισθε. ᾖκον] pro εἶκον Platon. 2. Contra πρεσβεικοῦσι pro πρεσβεικοῦσι Aristid. in Smyrn. τὸ δὲ πίλαγος ἐν ὀφθαλμῷ, τοῖς ἐπὶ θάτερα ἐσχάτοις οὐκ ἧττον σύνοπτον, ᾗ τοῖς πρεσβεικοῦσι. ἀθρόισας pro ἀθρήσας bis lib. v. cap. 29. ex Eurip.

η *in* ου.—Scribendum igitur ἄσκησιν] pro ἄσκουσιν Aristid. initio Genethliac.

Ϟ *corrumpitur in* δ.—Scribendum igitur κύθνου pro κύδνου Aristid. initio in Rom. εἰ ἐκ νάξου ἢ κύθνου ἀθήναζε δεῦ κατᾶραι, τῶν ἐκεῖ τὶ φέροντας. nam Cydnus insula nusquam est. Literarum quoque similitudo facile mutationi locum dat; præterea mutæ, tenues, ac liquidæ tres inter se non difficulter commutantur.

Ϟ *in* λ.—Scribendum igitur ἄθλους] pro ἄλλους Aristid. in Smyrn. πολλοὺς δ' ἅπτις αὐτῆς ἴχοι λίγειν ἀγῶνας καὶ ἄλλους. (et ἄθλων pro ἄλλων lib. ii. cap. 27. e Dion. et Epiphan.) quod nisi me scriptus codex docuisset, nunquam profecto, sicut alia multa, venisset in mentem suspicari.

Ϟ *in* ν, *et in* ο, *et in* τ.—Scribendum igitur ἴθηα] pro ἰνία Aristid. de Paraph. De Ϟ in ο, et in τ infra dicemus.

θ *in* ω.—Scribendum igitur πρίσθαν] pro πρίσων Aristid. Serm. 1. καὶ ἅμα ταῦτα αὐτοῦ λίγοντος, ἐκ τοῦ πρίσων δύο σκιυθῆες ὤφθησαν. διατριφθέντες pro διατειφῶντες de Paraph. Sed majoris est corruptelæ, quod in fine Platon. 2. legitur μίαν, cum sit μιᾷ' scribendum ex Demosth. quanquam hoc mutationis genus e brevi scriptura, qua multum utuntur Græci, potius ortum credo: cujus exempla plura post adferemus.

ι *corrumpitur in* η, *et in* α, *et in* ε.—Scribendum igitur ἴν'] pro ἦν Aristid. initio Panath. τὰ μὲν ἦν οὐτωσὶ τις ἂν εἴποι φιλανθρωπίαν ἐπιδεικνύμενος τῇ τῶν τρόπων ἡμερότητι. οἰκίσαι pro οἰκῆσαι bis, in Palinod. et in Ægypt. χρίματα pro χρήματα. Contra prodit. καὶ τραγήματα, καὶ γάλα, καὶ χρέματα, καὶ ὕδαρ, καὶ ξύλα, καὶ λίθους. οὐδενὶ τῶν] pro οὐδὲν ἧττον initio Sicul. 1. ὡς οὐδὲν ἧττον παρ' ἡμῶν οὕτω τάκεῖ διάκειται. quod ita esse nemo, qui rem totam perspexerit, negabit. nam de componendis et separandis vocibus postea latius agemus. De ι in α, et in ε diximus.

ι *in* υ, *et contra, et in* ει.—Scribendum igitur κίστην] pro κύστην Aristid. Platon. 3. εἰ μὴ προσκυνοῦμεν ὅσπιε οἱ κύστιν ἀπόῤῥητα κρύπτουσαν. πυθοίμην pro πυθοίμην Sicul. 2. Contra φύλλου pro φίλου Aristid. Serm. 3. καὶ ἑτέρου μύρου τῶν πολυτιλῶν ἔστι δ', οἶμαι, τοῦ φίλου ἐπώνυμον. φῦλον pro φίλον in Rom. ἄφυατον pro ἄφικτον ter, Sicul. 1. Contra prodit. et in Hymn. De ι in ει diximus.

ι *in* οι, *et contra.*—Scribendum igitur λιμῷ pro λοιμῷ Aristid. initio Panath. ἐκσῆναι τῶν θυγατέρων καὶ οὗτος ἐν τῷ λοιμῷ. ἰδ'] pro οἰδ' lib. v. cap. 27. e Pind. Contra λοιμὸς] pro λιμὸς Aristid. contra crimin. ἡνίχ'

ὁ λιμὸς ἥκμαζε. sequitur enim, ἐν αὐτοῖς τοῖς σφαλερωτάτοις καιροῖς. nec ignotum est, quid de oraculo quodam referat Thucydides.

κ corrumpitur in λ, et contra.—Scribendum igitur κακῶς] pro καλῶς Aristid. duobus locis, Leuctr. 5. et Platon. 1. Contra λογισμοὺς pro κογισμοὺς Aristid. 1. de Concord. ἀληθὴς] pro ἀκηδὴς Platon. 2. ὑπ' οὐδὲν ἴχων τοῦτον αἰτιάσασθαι, πάντας ὁμοίως ἐλεγε κακῶς, οὐδ' οὕτως ἀκριβὴς ὁ λόγος. καλῶς pro κακῶς Hel. 7. καλοὶ pro κακοὶ Lys. κατὰ ἱερατοσθ. καλὸν οὐ καλῇ pro κακὸν οὐ κακῇ lib. iii. cap. 29. e Nazanz. Mutationis causam ex vicinitate literarum pendere arbitror. quod cur dicam, intelligunt rei typographicæ periti.

κ in μ, et contra.—Scribendum igitur κάλλιστα] pro μάλιστα Aristid. in Panath. μάλιστα δὴ τῶν ὑφ' ἡλίῳ μάρτυρι καὶ τολμήσαντες καὶ τελεσάμενοι ναυκρατεῖν pro ναυμαχεῖν initio Rhodiac. ὡς δ' εἰπεῖν, ἓν ἀπῆν τῶν ἀρχαίων, τὸ ναυμαχεῖν. quod etiam ἡγεμονίας vocabulo mox illato confirmatur. Contra ἱμπίπτον] pro ἐκπίπτον Aristid. Serm. 1. ὁρμους] pro ὅρμους Hel. 5. et 8. πολύμητιν pro πολύκητιν Antisth. ὀδυσσ.

κ in ν, et contra, et in χ.—Scribendum igitur δοκεῖ] pro δονεῖ Hel. 3. ἐκ pro ἐν Dinarch. κατὰ δημοσθ. διότι παῖδα ἐλεύθερον ἐν πιλλάτῃς ἔσχεν ἐν τῷ μύλωνι. ἄκαστος pro ἄνακτος lib. v. cap. 5. ex Orph. Contra ἐν pro ἐκ Hel. 1. et 5. De κ in χ dicetur. Huc pertinet vocula καὶ, quæ quoniam compendio fere scribitur, in varia sæpe degenerat vocabula, nec sub certum potest canonem cadere. Scribendum igitur καὶ pro ἢ Aristid. ter, in Panath. Contra prodit. et in Æg. pro οὐ in Rom. οὐ γὰρ ἐξ εὐπατριδῶν ἴσισθαι τὸν ἀεὶ πρῶτον δυνάμενον, καὶ δεύτερον τὸν δεύτερον. pro μὴ in Ægypt. ἔπειθ' ὅτι μὴ ἀμήχανον, οὗ μὴ ἔστι ῥεῖν τῷ ποταμῷ κατὰ συνήθειαν, ἐνταῦθα ἄνω φέρεσθαι τὸ ἥμισυ τοῦ ῥεύματος. pro ἐν Serm. 3. teste antiq. cod. pro τῆς Sicul. 2. pro μὲν Hel. initio 2. (Contra μὲν pro καὶ Andocid. περὶ τῆς πρὸς Λακεδ.) pro τὸ Hel. 2. pro δὲ Lys. ὑπὲρ τοῦ ἱερατοσθ. Jam τὸ pro καὶ Aristid. bis, Platon. 1. et 2. (ac heic quidem antiqui libri fide) et Hel. 10. ac τοῦ pro καὶ Hel. 9. sic εἰ pro τὸ Aristid. sub fin. Platon. 2. τὸ δ' ἱεραστὴς ἐστι, τὴν ὀρθὴν μουσικὴν μετιχνεύειν. pro καὶ ibid. καθ' quoque pro καὶ Leuctr. 5. καὶ γὰρ οὗτοι καὶ αὐτοὺς ἑκάτεροι τοῖς ἑτέροις συστρατεύειν κωλύουσιν. pro εἰ Platon. 1. quo loco ter usurpatur, corrupte semel. De similibus pluribus infra.

λ *corrumpitur in α.*—Scribendum igitur μίλπω pro μάπω lib. iv. cap. 5. ex Athen. ὅπλητις pro ὁ πάντις lib. v. c. 19. ex Eurip. ac similiter δ in α corrumpi, præsertim apice aliquo insigni, supra patuit.

λ *in δ, et in κ.*—Scribendum igitur κατιλυσάμην pro κατιδυσάμην Aristid. Serm. 4. καὶ οὕτω δὴ κατιδυσάμην. γιλίοντας pro γιδίοντας. lib. v. cap. 19. ex Plat. Atque heic literarum similitudo, ut et alibi, mutationi est obnoxia. De λ in κ dixi.

λ *in ν, et in ϱ, et in χ.*—Scribendum igitur συνέπλεον] pro συνέπιον Aristid. Serm. 2. συνέπιον γὰρ δὴ καὶ τῶν ἐπιτηδείων τινές. ἐμέλετο pro ἐγένετο 2. de Concord. ἀλλ' οἶμαι περὶ τῆς σωτηρίας ἂν αὐτοῖς περίτρεψ ἐγένετο. ubi cum quis ἐγίλετο reperisset, ut suspicor, fecit ἐγένετο. De λ in ϱ, et in χ dicemus.

μ corrumpitur in λ, et contra, et in γ, et in κ.—Scribendum igitur νομίσαντας] pro νολίσαντας Aristid. in Rhodiac. quod ipsum quoque vicinitati imputo. Contra ἅλλα pro ἅμα Aristid. Serm. 2. καὶ ἅμα ἅπασι σύμβολα τῆς ἀληθείας. De μ in γ, et in κ diximus.

μ in π.—Scribendum igitur *κάμνειν*] pro *κάπνειν* Aristid. sub initium Platon. 2. *ὅστις οὐδὲ κάπνειν αὐτοῖς ἐπέτρεπεν. δῆμον* pro *δῆπον* Andoc. *περὶ τῆς πρὸς λακιδ. τὴν μὲν εἰρήνην σωτηρίαν εἶναι τῷ δήμῳ καὶ δύναμιν, τὸν δὲ πόλεμον δήπου καταλύσειν γ νισθαι.*

μ in σ. et contra.—Scribendum igitur *τίθημι*] pro *τίθησι* Aristid. Platon. 1. *φημι* pro *φησι* 2. de Pac. *φησὶ κἀγώ.* Contra *φησὶ* pro *φημὶ* Aristid. Platon. 2. *οὔκουν ἴγωγέ, φημι, φεύγων ἐχόμην τὴς ἰταλίας. ἐπέρησε*] pro *ἐπέρημε* Serm. 4.,

μ in τ, et contra.—Scribendum igitur *μάλε*] pro *τἄλλα* Aristid. in Panath. *καὶ τἄλλα μέντοι τῆς πόλεως. μὴ* pro *τὶ* Platon. 2. Contra *τὴν* pro *μὴ* Aristid. 2. de Concord. *καὶ μὴ φιλοτιμίαν ἀρχαίαν ἀποβάλητε.* nisi quis hæc ad curtam scribendi rationem, de qua modo, referre malit. sic enim *μὴ* quoque pro *μὲν* ponendum, lib. vii. cap. 1. ex Anton. et contra *μὲν* pro *μὴ* Lys. *κατὰ θεομνής.* et Poll. 9.

ν corrumpitur in π.— Scribendum igitur *νίσειν* pro *πίσειν* Aristid. in fin. in Rom. *καὶ μὴ παύσασθαι, πρὶν ἂν μύδροι τὶ ὑπὲρ θαλάσσης πίσουσιν, καὶ δένδρα ἄχρι θάλλοντα παύ. ηται.* alludit enim ad Phocaensium historiam, de qua Herodotus et Horatius. Itaque cum *νίσουσιν* quidem scriptum legissent, *πίσουσιν* fecerunt.

ν in ρ.—Scribendum igitur *πυνόην*] pro *πυρόην* Aristid. Serm. 1. *ὅτι οὔτε δειψώην, οὔτε πυρώην. γναφῆς* pro *γραφῆς* Platon. 1. *τοὺς σκυτοδέψας, καὶ σκυτοτόμους, καὶ γραφῆς, καὶ πυροράφους. ἠνμένοι* pro *ἠρμένοι* Hel. 2. Contrariam rationem infra trademus.

ν in υ, et contra, et in χ.— Scribendum igitur *σύμβολον*] pro *συμβόλου* Aristid. initio Panath. *σπίνδομεν* pro *σπένδομεν* initio Platon. 3. *οὐκ ἐχθρὸς ὁ στεφανούμενος, ἀλλ' ᾧ σύτε κἀγὼ συσπένδομαι. ἴντος* pro *οὕτως* Platon. 1. et Antiph. *τετρακλ. α.* et Clem. Strom. 1. Contra *τυράννου*] pro *τύραννον* Aristid. in Rom. *τὸν τὴν τελευτάτην ἴσχοντα μοναρχίαν, τυράννοις πασῶν ἄρσεσι, καὶ βασιλίως σεμνότητος μείζονα. χρένου*] pro *χρένον* in Panath. *ἀθυμεῖσθαι* pro *ἐνθυμεῖσθαι* Sermon. 4. *ἅμα μὲν γὰρ ἦν ἐνθυμεῖσθαι, χαίρειν, ἐν τοῖς ἐπόλοις εἶναι καὶ τῆς ψυχῆς καὶ τοῦ σώματος.* Neque heic est obscura literarum similitudo. De *ν* in *χ* dicemus.

ξ corrumpitur in σ, et in ζ.—Scribendum igitur *ξυνίζειν* pro *συνοίσειν* Aristid. 2. de Concord. *μέχρι μὲν γὰρ διειστήκει τὰ τῶν ἑλλήνων, οἷός ἦν συνοίσειν, καὶ τοὺς μὲν ταῦτα, τοὺς δὲ ἑαῦτα ὑμῶν αἱρεῖσθαι.* ξ enim et σ eodem fere proferuntur a nonnullis modo. nam de reliquis quidem mutationibus alibi agitur. Nec raro fit, ut in eadem voce plures mutandæ veniant literæ. id quod heic semel dictum, ubique locum habere volo. De ξ in ζ diximus.

ο corrumpitur in α, et in ε, et in η.—Scribendum igitur *πορείαν* pro *παρείαν* Aristid. in Panath. *ὅστις εἰκάζειν θεῶν τινος εἶναι παρείαν μετὰ τῶν λοιπῶν ἀνθρώπων ἐπὶ τὴν ἑλλάδα ἐλαύνοντος. ἀρχῆ* pro *ἀρχὴ* in Athen. frag. *πάντος* pro *πάντας* lib. v. cap. 17. e Sibyll.

ο in ϑ, et contra.—Scribendum igitur *εἴ σοι*] pro *εἴ ϑοι* Aristid. initio Platon. 2. *οὐσίας* pro *θυσίας* Just. *πρὸς τοὺς ἑρθοδίξ.* Contra *ἴϑι*] pro *ἴσι* Aristi. Platon. 2. *θυσίαν*] pro *οὐσίαν* Hel. 5. *ἀλλ' ἴγοῦν, καὶ ἐκφέρεσθε τὰ πρὸς τὴν οὐσίαν.* et Andoc. *κατὰ ἀλκιβ. ἀνθρῶν* pro *ἀνοήτων* lib. iv. cap. 5. ex Athen.

ο in ι.—Scribendum igitur *ἴρος* pro *ἴρις* in Athen. fragm. in versu Sapphonis. ac ponitur *ἴρος* pro *ἴριν.* dicit enim, *ἴρος ἀελίου,* quod Athenæus exponens, *ἡ τοῦ ζῆν ἐπιθυμία.*

ε in ω.—Scribendum igitur *τετραγωνίαν*] pro *τετραγωνίων* Aristid. in Asclep. *τετραγωνίαν γὰρ τοιάνδε οὐδεὶς πω ἰλλύων ἤκουσεν, οὐδὲ δυνήσεται.* (sicut alibi *τριγωνίαν* dixit) *ὅσπις* pro *ὅστις* de Paraph. *παρασχὼν* pro *παρασχὰν* lib. iii. cap. 27. e Dionys. Halicar. et Plat. Cur haec, et contraria mutatio, crebra sit, initio docuimus.

π corrumpitur in δ, et in γ.—Scribendum igitur *ὑπῶν*] pro *ὑδῶν* Aristid. in Panath. *οὐδενὸς ἧττον τούτων ἄξιον ἰδεῖν καὶ θαυμάσαι.* quemadmodum dicit post, *ἰφάμιλλα καὶ ὑπῶν καὶ θαυμάσαι.* de *π* in *γ* dixi.

π in κ.—Scribendum igitur *δίκας* pro *δίπας* in Athen. fragm. nec heic est in literis magna dissimilitudo. nam *π* ad latus inversa, fit *κ*.

π in τ.—Scribendum igitur *ἐπεὶ*] pro *ἔτι* Aristid. Platon. 1. *ἔτι γυμναστικὴ οὐ καλὸν σοι δοκεῖ εἶναι. ἐτὶ* quoque pro *ἔτι* in Genethl. *τὴν ἐπὶ παίδων νομισμένην τιμὴν ἀποδοῦναί σοι πατρόθεν.* (et Polyb. 3.) *πρόξεις* pro *τάξεις* Platon. 2. *οὕπω* pro *οὔτω* Clem. Strom. 7. *αἷμα πρὸς* pro *αἵματος* lib. i. cap. 17. ex Eurip. Huc pertinent *παρὰ* et *περὶ*, quae inter se commutantur saepissime, quoniam raro suis literis pinguntur. *περὸς* quoque pro *παρὰ* scribendum Aristid. duobus locis: quorum alter, Leuct. 2. etiam similis loci, initio Leuct. 5. collatione confirmari potest, alterum scriptus codex in fine Panegyr. sic habet.

ρ corrumpitur in λ, et contra.—Scribendum igitur *πρὶν* pro *πλὴν* Aristi. initio. Contra prodit. *μηδὲ φθάσαι τὴν τοῦ φαύλος εἶναι πίστιν παρ' ἑαυτοῦ λαβεῖν, πλὴν τὴν τοῦ σπουδαίος παρὰ τοῖς ἄλλοις βεβαιώσασθαι.* (et Lys. *ὑπὲρ τῶν ἀριστοφάν.* et Synes. or. 4.) *χαίρων* pro *καλῶν* de Paraph. Contra *μίλους*] pro *μίρους* Aristid. in Hercu. *οὗτός σοι, ὦ φίλε ἀφάλων, ὁ παρ' ἡμῶν λόγος, ἀντ' ἄλλου μίρους ἱσχύνος.* (et Hel. 3.) *ἀχλὴν* pro *ἀρχὴν* extrem. Platon. 2. quo etiam Metathesis accessit, de qua postea. *πλὴν* pro *πρὶν* Lys. *κατ' ἀνδοκίδ.*

ρ in ν, et contra.—Scribendum igitur *ἐπηρείας*] pro *ἐπηνείας* Aristid. in Rhod. *ἐπαυθῆ δὲ οὐδὲ τάφος μεμένηκεν ἀθῶος τῆς ἐπηνείας. ἐρείδει* pro *ἐνίδει* in Geneth. *χαίρων* pro *χαίνων* Serm. 1. *ὥστε ἐξήειν ὑπὲρ χαίνων. κατεφέρετο*] pro *κατεφαίνετο* Hel. 1. Contrarium tradidimus.

σ corrumpitur in α.—Scribendum igitur *ἀρίσβην* pro *ἀρείβην* lib. i. cap. 1. ex Isac. Quid heic originem errato dederit, est perspicuum.

σ in κ, et in μ.—Scribendum igitur *ἐκτήσωντο*] pro *ἐκτήσαντο* Aristid. in Rhodiac. *ἐπεὶ καὶ αὐτὰ τὰ τύχη, καὶ τοὺς ἄλλους πίσμους τοὺς μετὰ τούτων, φρόνιμοι ἄνδρες ἴσχοντες ἐκτήσωντο. ἐκήσιον* pro *ἐκάσιον* Platon. 2. *ἥρεσθε*] pro *ἥρκει* Leuct. 5. *ἐνὸς μὲν, τοῦ μὴ κακῶς πεπεῖν, οὐδὲ ἥρκει. ἄπαστος* pro *ἄπακτος* sup. De *σ* in *μ* diximus.

σ in ν, et in τ.—Scribendum igitur *πάντως*] pro *πάντων* Aristid. Sicul. 1. *εἰ τὰ μάλιστα τωῦθ' οὕτως ἴχει, πάντων αὐτὸς ἴστ' αἴτιος. πρῶτος*] pro *πρῶτον* Serm. 2. Contrarium quoque reperitur, quanquam fere in postremis literis: quae mutatio, quod dicemus, tanti momenti non est. De *σ* in *τ* agemus.

σ in ψ.—Scribendum igitur *καταλύσειν* pro *καταλείψειν* Aristid. Serm. 4. *οὐ μικρᾷ πρόσθεν ἅφην στήσας καταλείψειν τὸν λόγον.* modo enim dixerat, *καὶ τωῦτ' ἐγκώμιον εἶπὼν, καταλῦσαι τὸν περὶ τουτῶν λόγον.* Jam *σὸν*] pro *ἰν* scribendum Aristid. sub initium Panath. *τοὺς ὑ ὑφουθῆ πολουστονίους μεθ' ὅσου τοῦ κρύστονος ἰμίνατο.* et *συνεργήσαντες*] pro *ἐνεργήσαντες* Hel. 9. Contra *ὦ τιθιμένη τὸ παρὸν*] pro *συντιθεμένη* Aristi. in fin. Platon.

1. *ἐσηγουμένη, περισβένουσα, ἀεὶ τὸ παρὸν συντιθμένη.* ac similiter in eadem dixit, *οἷς ὧν τίθεται τὸ παρόν.*

τ corrumpitur in δ, et contra.—Scribendum igitur *τρώσει* pro *δρόσει* lib. v. cap. 29. ex Eurip. Contra *δρόσης* pro *τρώσης* ibid. ex eod.

τ in θ, et contra, et in μ.—Scribendum igitur *μιτῆν* pro *μαθῆν* Aristid. extrema Platon. 2. *ἐπὶ φιλοσοφίᾳ γά μοι καὶ αἰσχρὸν, καὶ μαθῆν ὥσπερ ἂν ἄλλῳ τῷ τοιούτῳ. καταίρει* pro *καθαίρει* lib. iv. cap. 13. ex Apollod. Contra *αὔθις* pro *αὐτῆς* Din. *κατὰ δημοσθ.* et Polyb. 4. *αὐθῶν* pro *αὐτῶν* in Athen. fragm. Mutationis hujus originem supra paucis indicavi: quæ quidem etiam in priore locum potest habere. De *τ* in *μ* dixi.

τ in σ, et contra.—Scribendum igitur *τῷ*] pro *σῷ* Aristid. initio Serm. 1. *εἰ καὶ σῷ ὄντι τοῦτ' ἐπεπόνθειν. ὑπεργιτῶν* pro *ὑπεργησιῶν* de Paraph. Contra *ἠσίτησα*] pro *ἠσίτητα* Aristid. Serm. 1. *ὑθύς ἴσχον ὑ νῷ, ὡς διατιλίσων ἄσιτος τὴν ἡμέραν ἠσίτητα δή. σώσειν* pro *τώσειν* Dinarch. *κατὰ δημοσθ.* Heic etiam forte vicinitas, velut in *κ* et *λ*, mendo causam dedit.

υ corrumpitur in η, et contra, et in α, et ι, et ν.—Scribendum igitur *θύσω* pro *θήσειν* Aristid. Serm. 4. *ὅτι μέλλοιεν θήσειν ὑπὲρ ἐμοῦ δημοσία. ὕσθημεν* pro *ἤσθημεν* Serm. 2. *ὖν* pro *ᾗ* de Societ. 2. *ὡς τὰ τῆς ἀττικῆς βοσκήματα εἰς τὴν βοιωτίαν ᾗ ἄξει. ἰστυκύτις* pro *ἰστηκότις* lib. v. cap. 3. ex Aristoph. Contra *πίφυσιν*] pro *πίφυκεν* Aristid. Platon. 1. *αἱ μὲν πίφυκεν, ὥστε ὑβριστὰς καὶ κόλακας ποιεῖν.* (et Herod. *περὶ πολιτ.*) et mox pro *πίφυσιν*. Jam *ὑμῖν* et *ἡμῖν*, *ὑμέτερα* et *ἡμέτερα* millies inter se commutantur. De *υ* in *α*, et in *ι* diximus: nec non de *υ* in *ι*, et in *ν*.

υι in ω.—Scribendum igitur *συνθὶς*] pro *σωθὶς* Aristid. initio Palinod. *ἵνα ἔλαθον λόγους τινὰς σωθὶς ὑπὸ τοῦ πάθους.* Pertinent huc *ὑπὶς* et *ὑπὸ*, sæpe locum non suum, sæpe suum non occupantia.

φ corrumpitur in γ.—Scribendum igitur *λόφου* pro *λόγου* Arist. extremo Serm. 3. *ἐν κορυφῇ τοῦ λόγου τοῦ ἄπυος.*

φ in υ, et in π.—Scribendum igitur *ἀφιῦσιν*] pro *ἀπῦσιν* Aristid. Platon. 2. *τὸ μὲν ταὐτὰ τοῖς πρωτίροις ἀγγέλοις πυθῦν διὰ τὸ σχῆμα τῆς πρεξσίας ἀπῦσιν.* scribendum quoque *φόνους*] pro *πόνους* Hel. 1. *χρὴ δὲ πρὸς ἕτερα τραύματα καὶ πόνους ἴσους εἶναι παρεσκευασμένους.*

χ corrumpitur in κ, et contra, et in γ.—Scribendum igitur *χαίρειν* pro *καλεῖν* Aristid. de Paraph. *καλεῖν καλεύων τοὺς προσαγορεύοντας. ἐπιχωρήσαντας*] pro *ἐπικουρήσαντες* in fin. Platon. 2. *ἀλλ' ἐπικουρήσαντες τῷ θεῷ τὴν κρίσιν. χρὲ* pro *κίαις* lib. vi. cap. 13. ex Eurip. Contra *κύπρις* pro *χάρις* lib. eod. cap. 19. ex eod. et cap. 23. *ἐκόντες* pro *ἔχοντες* ex eod. et Polyb. 17. De *χ* in *γ* dixi.

χ in λ, et contra.—Scribendum igitur *σκηπτούχων*] pro *σκηπτούλων* Aristid. extrema Plat. 2. *ἀλλ' οἷς τοῦτο προσήκει τῶν σκηπτούλων, καὶ οὕτινες ἂν γνωρίζωσι τὰ λεγόμενα. χαβρίας* pro *λαβρίας* Din. *κατὰ δημοσθ.* Contra *καπήλοις* pro *καπήχοις* Alcidam. *κατὰ παλαμήδ. μίτρα γὰρ καὶ στεφάνη ἐξεῖσι καπήχοις καὶ ἀγοραίοις ἀνθρώποις.*

χ in ν, et contra.—Scribendum igitur *εἶχι*] pro *εἶναι* Aristid. in Panath. *ἃ καὶ ἐνίοτε γνωρίσει φιλοτιμίαν εἶναι.* Contra *κινησίαν* pro *κιχησίαν* Aristid. bis, Platon. 2.

ψ corrumpitur in ξ.—Scribendum igitur *ἐπιῤῥίψαις* pro *ἐπιῤῥήξαις* Aristi. in Put. Æscul. *εἰ ἐπιῤῥήξαις αὐτῷ ὕδωρ ἕτερον, ἀντάπεισιν εἰς τὸ ἄνω. ὑπαλείψας* pro *ὑποδήξας* lib. 5. cap. 27. e Plut.

ω corrumpitur in ω.—Scribendum igitur τὼ] pro τὼ Aristid. in Panegyr. πόρρω pro παρὰ Platon. 1. καὶ ὁ τότ' ἦν παρὰ τῶν ὀφθαλμῶν, τοῦτ' εἰκάσαι τῷ λογισμῷ. λαβώμενοι pro λαβόμενοι lib. i. cap. 9. ex Eurip.

ω in η, et contra.—Scribendum igitur σταφίδων] pro σταφίδην Aristid. Sermon. 2. Contra ποιουμένην] pro ποιουμένων Aristid. Platon. 1. ζήτησιν τοῦ μάλλοντος διότι ἐργάθων ποιουμένων, καὶ τῶν ἄλλων σημείων. διηρημένης pro διηρημένως in Panat.

ω in ει, et contra.—Scribendum igitur παρακολουθῶν] pro παρακολουθῆν Aristid. de Paraph. ἀλλὰ καίπως παρακολουθῆν αὐτῷ, ὥσπερ δὲ καὶ ἀπολογούμενος ὑπὲρ αὐτοῦ ὅμηρος. παραλιπων] pro παραλιπῆν in Panath. ἐγχωρεῖν] pro ἐγχωρῆν Leuctr. 5. Contra ἐνδοκιμεῖν] pro ἐνδοκιμῶν Aristid. initio Platon. 2. ἀλλὰ καὶ κατ' αὐτὸ τοῦτο μειζόνως ἐνδοκιμῶν αὐτῷ προσήκει.

ω in ου, et contra.—Scribendum igitur λέγωσιν] pro λέγουσιν Aristid. Initio. Contra prodit. ἂν δὲ φωράσῃ τις, ἔχωσιν ἀναχώρησιν, καὶ λέγωσιν. ὁμοίως pro ὁμοίους 1. de Concord. Contra δήπου] pro δήπω Aristid. in Rom. οὐ δήπω πλουσίῳ μὲν μᾶλλον, πένητι δὲ ἧττον χαριζόμενον. Atque hæc hactenus.

ILLUSTRATIONS OF HOMER.

NO. II.

To the Editor of the Classical Journal.

Sir, In a late Number I presumed very respectfully to show, that Heyne and Professor Porson were mistaken in their construction of Il. i. 282. On this attempt one of your learned correspondents thus animadverts: "Your correspondent," says he, "appears to us to be a man of more learning than judgment. His remarks are such as find fault merely to contradict, and censure only to differ from men of eminent talents and acquirements. His lucubrations display such a propensity to oppose standard authority, that we are almost induced to apply to him the character drawn by an eloquent historian, Nulla ingenia tam prona ad invidiam sunt, quam eorum qui genus ac fortunam suam animis non æquant: quia virtutem et bonum alienum oderunt." A little after, speaking of Porson's note, he adds, "This exquisite note of the Professor, we should have thought, might have served as a scourge to grovelling critics, and have swept them from the view as the Dunciad cleared the garrets of Grub-street."

I have received the same rude treatment from a man who calls himself a Professor of Greek in Edinburgh. I here quote a part of his language: "The great names of Stephen, Brunck, and Heyne deserve somewhat more respect, and are intitled to more authority, than the Illustrator of Homer seems disposed to allow them. But when he next attempts to set up his own opinion against theirs, he must rest more upon fact than vague notions, if he expect to obtain any credit. Of late, indeed, particularly since Porson's death, a swarm of critics have arisen, destitute of his sagacity, memory, and judgment, who whenever

they find a passage somewhat obscure, fasten on it with avidity, and new model it according to their own crude notions. In the present state of criticism, conjecture is too often substituted for certainty, and rash opinions for cautious suggestions: to the discredit of the art itself, and the manifest injury of those ancient monuments of wisdom and genius, too sacred and valuable to be patched up by every pretender to literature."

I wish my readers to notice this abuse, and call it to mind when I come to the close of my argument; they will then, I trust, see reason to conclude, that it recoils on its authors: and this conclusion is the only revenge which is worthy of me to seek. I shall again beg to quote the lines in question:

> Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος, αὐτὰρ ἔγωγε
> Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον. Il. i. 282.

Now my position is, that the sense in which Porson, Heyne, Brunck, and I may add Wolf, understand this passage, is not the true one: that on the other hand, the true, is the previously received, sense. My reasons for the assertion, that Porson is mistaken, are the following:

1. The Greek and Latin writers seldom use the *possessive* pronouns, their place being supplied by the context. On the other hand, they necessarily use those pronouns, when any opposition is intended. Nestor here addressing Atrides does not say μένος, but τεὸν μένος, THY *anger;* and therefore he intends to contrast the anger of Agamemnon with χόλον Ἀχιλλῆϊ in the ensuing clause. But according to Porson's interpretation, both words describe the same idea, namely, the wrath of Atrides.

2. It was obvious from the circumstances of the case, that the object of Agamemnon's anger was Achilles. If, therefore, the Professor be right, the term Ἀχιλλῆϊ in the last clause was unnecessary, and it would have been sufficient for Nestor to say λίσσομαι χόλον μεθέμεν, Achilles being obviously understood to be the person whom that anger regarded.

3. Porson's construction supposes that μένος and χόλον mean the same or nearly the same thing, as being descriptive only of the resentment of Agamemnon. But the supposition is erroneous, and is unworthy of the acuteness and learning of that great critic. The former of these terms is often taken in a good sense, as denoting *courage* or *strength of mind;* and here it designates that species of deliberate and more dignified resentment, which was consistent with the commander-in-chief: on the other hand χόλος means that *rage* or *fury*, which was characteristic of Achilles. Homer has preserved the two characters throughout very distinct. Agamemnon, though not just and wise, is ever sedate and decorous: while we see the son of Peleus transported with ungoverned rage and disgraced with foul language. Our poet therefore usually applies χόλος, as peculiarly suited to Achilles; nor is the word at all used in regard to Atrides, except when used by an *enemy*, and used in order to aggravate or distort his passion. See Il. i. 81, 381. Il. iv. 178. Can we then suppose that Nestor, when now addressing Agamemnon, should use the word to his face? Could he be

so impolite or imprudent as to endeavor to allay the feelings of the king by a term, which was rather calculated to irritate them?

4. According to Professor Dunbar, αὐτὰρ means *transition* and seldom *opposition*, and he renders it *in addition*; while my Cambridge Adversary has discovered that it means *then*, or *in the next place*. Let us then insert this acceptation in the disputed passage. "Do thou restrain thy anger, THEN or *in the next place* I supplicate thee to dismiss thy rage towards Achilles." So Nestor first commands Agamemnon to restrain his anger; and when that is done, he supplicates him to do it. This meaning may be very worthy of such writers as my adversaries; but I am sure it is unworthy of Porson and of every other man of sense.

Now I propose to show that αὐτὰρ has no such meaning as *then* or *in addition*; that in every instance where it occurs, and it occurs frequently, it implies *opposition*—opposition between two ideas expressed, or between one idea expressed and another not expressed, but predominant in the mind of the writer. The merits of this dispute turn considerably on the use of this word; and if my assertion be true, the hypothesis of Mr. Dunbar, and of your Correspondent, falls to the ground. On this subject they both assume lofty and magisterial airs, and betray the usual effect of mistaken confidence.

Ἀχαιοὶ——νεμέσσηθέν τ' ἐνὶ θυμῷ,
Αὐτὰρ ὁ μαχρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ. Il. ii. 222.

In this instance the opposition marked by αὐτὰρ is clearly expressed in words. The Greeks were indignant at Agamemnon; but they had the good sense and decency to confine their indignation to their own bosom: *but* Thersites reproached him *aloud*, and *in words*. In line 405. of the same book, Agamemnon invites the chiefs to his feast:

Νέστορα μὲν, πρώτιστα, καὶ Ἰδομενῆα ἄνακτα,
ΑΤΤΑΡ ἔπειτ' Αἴαντε δύω, καὶ Τυδέος υἱόν.

Now, if either of my adversaries were asked what is the meaning of αὐτὰρ in this place, they would confidently answer, it implies *transition*, not opposition—and should be rendered by *and* or *in addition*, *after that*. On the other hand, I maintain that, as in the former it means opposition, it has the same meaning in this, with this difference, that one of the ideas opposed or contrasted is not expressed, but nevertheless predominant in the mind of the poet, and which he knew would suggest itself to every reader properly acquainted with the subject. Ajax and Diomedes, on account of their superior prowess, were intitled to precede Idomeneus at the feast. The reader, therefore, might expect them to be invited *before him*. Of this expectation the poet was aware; he therefore precludes it, by saying that Agamemnon invited the two Ajaxes and Tydides not before Idomeneus, BUT after him. This chief however excelled them in regal dignity, and Homer has annexed ἄνακτα to suggest the grounds of Agamemnon's preference. The ideas contrasted or opposed by αὐτὰρ are, as I have said, often expressed, but most commonly one of them is implied; and it must be sought in

the context, in the views and feelings of the poet, in order to be brought to light. This is the true key to unfold the meaning of αὐτὰρ on every occasion. In the course of the Iliad and Odyssey, it occurs, I should suppose, many hundred times; and it bears invariably the same determinate sense.

I will however not dismiss this part of the subject, without corroborating my assertion by a few more examples. When Paris advanced in front of the Trojans, and approached the Grecian chiefs, the poet says of him Ἀλέξανδρος δὲ θεοειδὴς κεκορυθμένα χαλκῷ Πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους. Il. iii. 18. Here the reader might expect that this effeminate warrior, on seeing the Grecian heroes advancing against him, should have shrunk back, appalled with terror and guilt. This expectation the poet meets, and says "BUT he, brandishing his spears, challenged all the chiefs." As though he had said—"No, Paris did not start back at the sight of them, BUT challenged them all, and started back with alarm only when he saw Menelaus."

Prœtus sent Bellerophon to the king of Lycia with letters requesting that the bearer should be destroyed. Ὄφρ' ἀπόλοιτο. But the poet adds, Ἀλλὰ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ. Il. vi. 171. The ideas of the poet drawn out in full are the following, "Bellerophon did go to Lycia, *but* was not destroyed, being aided by the gods who accompanied him."

I allow, indeed, that αὐτὰρ has sometimes the sense of δὲ; but never unless this last expresses opposition. It also occasionally supplies the use of ἀλλὰ, when it serves to contrast the clause succeeding it with a negative idea implied in the preceding. Thus Telemachus says, Od. xv. 159. that, if on his return he should find his father, he would tell him, ὡς παρὰ σεῖο τυχὼν φιλότητος ἀπάσης, Ἔρχομαι Ἀλλὰ ἄγω πειμήλια, that is, ἔρχομαι οὐ μόνον τυχὼν φιλότητος, ἀλλὰ ἄγω πειμήλια.—"*I come having received not only every kind attention from Nestor, while in his house,* BUT *I also bring rich presents.*" This last is the sense, which αὐτὰρ bears in Od. vii. 121. Ὄγχνη ἐπὶ ὄγχνῃ γηράσκει—αὐτὰρ ἐπὶ σταφυλῇ σταφυλὴ—"Not only pears grow old upon pears, BUT also grapes upon grapes." Heyne, who says that αὐτὰρ has in the disputed verse merely the force of a copulative, refers to these two last instances as meaning *vero, et prœterea.* But in these references he is plainly mistaken; and equally mistaken is he as to the signification of αὐτὰρ in the controverted line.

My Cambridge adversary has quoted Il. i. 457, &c. where the word occurs four times, to show that it means *then, after that.* I shall examine only the first: αὐτὰρ ἐπεὶ ῥ' εὔξαντο—ἔρυσαν, &c.—"They turned the victims upward, BUT after they had prayed:" in other words, "They turned the victims upward, not before, *but* after they had prayed." How then could our critic infer, that it here means *then*? If the negative idea to which αὐτὰρ refers be overlooked, it becomes then a useless word, and might well be omitted in a version otherwise not unfaithful. Thus, "When they prayed they turned the victims upward." Or if a translator wished to be emphatic, he might say, "When they prayed, *then* they turned the victims upward." But here is a double departure from the original: first, the antithesis

or opposition suggested by *αὐτὰρ* is overlooked; and secondly, another word is introduced to mark more emphatically the succession, in regard to time, of the second to the first action.

Now observe, reader, my sagacious opponent, perceiving that *then* might be admitted in an English version, has concluded that it is the meaning of *αὐτὰρ*, the sense of which he overlooks; and gives it the sense of another word not in the original; and thus he gives a double proof of his own want of judgment, at the moment he arraigns mine. If farther evidence be wanting of this two-fold confusion, it is supplied by the consideration, that Homer *very frequently* uses *επειτα* in the same sense, and for the same purpose, for which an Englishman would use *then*, or *after that*. I will give one example, and dismiss this part of the subject:

Αὐτὰρ ἐπεὶ τάδε γ' ὧδε θεοὶ κακὰ τεκμήραντο
Ἀνδρὸς ΕΠΕΙΤ' ὤφελλον ἀμείνονος εἶναι ἄκοιτις. Il. vi. 350.

In this and similar places my opponent must yield his *then*, or *after that*, to the appropriate original *ἔπειτα*; and look out for some other sense for *αὐτάρ*. And here I cannot but observe, that commentators and critics afford an unquestionable proof, that they do not comprehend the exact import of a term, when in different places they assign it such different senses: on the other hand, we give a sure evidence of the true signification of a word, when in every connexion we affix to it *one sense*, or a sense obviously analogous.

Finally, in other passages of Homer we meet with the phrase *αὐτὰρ ἔγωγε*, and it always marks the opposition, for which I am contending in the disputed verse. *Μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι· ΑΥΤΑΡ ΕΓΩΓΕ οὐκ οἶδα*, Od. i. 215.—"*My mother says that I am his son,* BUT *I do not know this.*" Mentor having given Orestes his advice, adds, that he had to depend on his own efforts in expelling the suitors; and that he could give him no personal assistance, as then going to depart—*καὶ ΣΥ, φίλος, ἄλκιμος ἔσσο——ΑΥΤΑΡ ΕΓΩΝ ἐπὶ νῆα—κατελεύσομαι*, Od. i. 301.

5. The amended construction of Professor Porson cannot be just; because the emphasis and opposition between *τὺ* and *ἔγωγε* is thus destroyed. But, says Mr. Dunbar, *ἔγωγε does* mark a particular emphasis. Nestor calls upon Agamemnon *of himself* to repress his anger, "and *in addition* to this I intreat you," &c. Here the writer betrays a want of acquaintance with the first and most obvious principles of the Greek language, as he ascribes to *σὺ* the meaning of *αὐτός*. If Homer intended to convey such meaning as the above, he would have written to this effect—*Αὐτὸς δὲ παῦε τεὸν μένος, ἔγωγε λίσσομαί σε παύειν μένος*. The confusion with which Mr. Dunbar stands chargeable is really puerile; and little accords with his character as a professor of Greek. Laying aside this confusion, the sense, being no more than the following, is unworthy of Homer—"Do thou, who art a king, restrain thy anger, and I, who am Nestor, request thee to do it."

6. In my first criticism on this verse, No. vi. p. 376. I said, "I allow that *μεθέμεν χόλον* may be rendered; *to dismiss thy anger*;

but when a noun in the dative or accusative is connected with this verb to denote the object or end of the motion, implied in it, μεθέμεν does not mean *to dismiss*, but *to send, to throw, to transfer:* and the sense of the phrase Ἀχιλλῆϊ μεθέμεν χόλον would be, to hurl thy anger at Achilles, a signification the very reverse of that which these critics put upon the words." I know not whether my meaning here may fairly be mistaken; certainly Mr. Dunbar has mistaken it, or at least he has affected to do so. "The advocate of the old translation," says he, "does not appear to be much conversant with the language of Homer, otherwise he would not have asserted that μεθέμεν with a noun in the dative or accusative does not mean *to dismiss*, but *to send, to throw, to transfer.*" Here my language is garbled. I said, a noun in the dative or accusative, *to denote the end of the motion implied in the verb.* But this clause, which was necessary to explain my meaning, is entirely suppressed, and having suppressed it, he triumphs in my ignorance of the language of Homer; and he quotes a verse to prove what I expressly have allowed, namely, that μεθέμεν means *to dismiss.* My assertion, however, is perfectly correct, and the charge of want of acquaintance with Homer, or of wilful misrepresentation, must rebound on my adversary. When μεθίημι has an accusative noun, and another noun in the dative, or in the accusative, with a preposition, to denote the object, in which the motion of the verb terminates, it always has the senses above given. The first sense given to this verb by *Sturzius*, in his Lexicon of Xenophon, is *jaculari, to dart, to hurl;* but I shall draw my examples from Homer himself.

When Hector slew Patroclus, the Grecian chiefs exhorted one another to recover his body; and said, that it were better the earth should swallow them, than give up his body to the Trojans—ἢ τοῦτον Τρώεσσι μεθήσομεν. Il. xvii. 418. Here the meaning of the verb is certainly *to yield,* or *give up;* and if for τοῦτον Homer had occasion to write ἴον or πέλτον, his meaning then would have been *to hurl at the Trojans.* A similar construction occurs in Il. xiv. 364. μεθέμεν Ἕκτορι νίκην, *to give up the victory to Hector.* The dative case expressing the object of the motion is sometimes *implied.* Thus Od. xviii. 401. οὔτι τόσον κήλαδον μεθέηκεν, i. e. ἡμῖν, or εἰς ἡμᾶς, *he would not have hurled the firebrand of such contention among us.* Damm has with great exactness expressed this passage, non tantum tumultum excitâsset nobis, ubi κήλαδος velut sagitta aliqua pingitur per hoc verbum. In Od. v. 460. we meet with the accusative after εἰς expressing the object of the motion denoted by this verb, κρήδεμνον εἰς πόταμον μέθηκεν. And thus it appears that μεθίημι, with a noun in the accusative, in connexion with another in the dative or accusative after a preposition, uniformly means *to give up, yield, hurl, throw, transfer:* nor is there a single exception to this, either in Homer, or, I believe, in any Greek writer whatever. The question then comes to an easy termination; *Professor Porson and his advocates give to the clause* κεθέμεν Ἀχιλλῆϊ χόλον, *a signification, which not only is not warranted by any similar passage in Homer, but is diametrically opposite to the sense which similarly constructed passages bear in that admired author.*

It remains now to show briefly, that the old acceptation of the verse is the true one. And I observe that the dative case after λίσσομαι is not an insurmountable objection. For it is authorised *by analogy*. This is the case which verbs of *praying* and *supplicating* usually govern; and the phrase λίσσομαι Ἀχιλλῆϊ differs from λίσσομαι Ἀχιλλῆϊ as, "I supplicate Achilles," does from "I present my supplication to Achilles." The address of Nestor is artful and delicate. He takes the most effectual means to appease the anger of Achilles by telling Agamemnon in his hearing, that he would supplicate him to dismiss his resentment, and at the same time soothes his offended pride, by impressing on Atrides a sense of his high importance to the success and the security of the Greeks. Achilles was the hero, who was to preserve the ships from destruction: and I cannot help thinking that Nestor gave to λίσσομαι the government of εὔχομαι or ἀράομαι, in order to insinuate that the same humble supplication should be offered to appease the wrath of Achilles, as the wrath of an offended deity.

But let us examine the sense of the passage a little more closely: "Do thou restrain thy resentment; but I will supplicate Achilles to dismiss his rage." In the presence of Nestor, Agamemnon had said to Achilles, οὔδε σ' ἔγωγε λίσσομαι, εἵνεκ' ἐμεῖο μένειν. v. 173. And to this assertion he alludes, when he says, αὐτὰρ ἔγωγε λίσσομαι Ἀχιλλῆϊ μεθέμεν χόλον, *but I will supplicate Achilles to dismiss his rage:* that is, "Do thou, Atrides, suppress thy own anger: and as thou hast declared that thou wilt not petition Achilles to stay here, I will take this upon myself, and supplicate him to dismiss his rage. His continuance here is indispensable for our success, and even for the protection of our ships." In this view the construction of the passage is natural, and its meaning forcible: τεὸν μένος are opposed to Ἀχιλλῆϊ χόλον; and while the former comports with the sedate and more dignified behavior of Agamemnon, the latter is in unison with the fury of Achilles. Moreover αὐτὰρ has its appropriate signification, while σὺ and ἔγωγε have their usual emphasis as opposed to each other. The reference to line 173. is, I think, very obvious; and I am persuaded that if Mr. Porson had been alive, he would have readily acknowledged it. Candor was one of his great virtues. I wish I could say that my adversaries were equally candid. Neither of them has taken any notice of this reference, though I have laid upon it no inconsiderable stress. They doubtless felt its force; and they declined to notice an argument which they were unable, satisfactorily, to answer.

Nor is this all. The poet appears to me to have a farther allusion to this line, in a verse which he presently puts in the mouth of Thersites. The verse is strikingly similar, and I shall therefore quote it.

Ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων. Il. ii. 241.

The meaning of this is, Ἀχιλλῆϊ οὐκ ἐστὶ χόλος, ἀλλὰ μέθηκε χόλον. "*Achilles no longer retains, but has dismissed his rage.*" By this Thersites glances at the intercession of Nestor; and insinuates that his supplication had been too effectual in disarming Pelides of his wrath.

Great Coram street, 1812. *JOHN JONES.*

NECROLOGY.

We sincerely sympathise with the learned and affectionate author of the following Inscription. From early friendship and similarity of studies, we had entertained a sanguine hope that Mr. Littlehales would have been raised to a situation adequate to his merit and to his talents, in which he could have promoted the best interests of Religion. That hope was partly, and was likely soon to be fully, realised. But the Great Disposer of events judged him worthy of celestial happiness at an early age: ὃν γὰρ φιλεῖ τὸ Θεῖον, ἀποθνήσκει νέος.

It is remarkable that another friend, deeply lamented by him and by us, who approached as near perfection as the state of human nature could permit, Mr. Benwell, died in the same manner, and from the same cause,—a pious and unremitted attention to his poor neighbours, who were laboring under an infectious disorder. Of each it may be truly said: *nullius unquam periculi terroribus ab officio, aut ab humanitate discessit.*

H. S. M.

Jacent reliquiæ
STORER CAROLI LITTLEHALES, A. M.
Hujusce[1] Parochiæ in Sacris
Ministri verè Christiani.
Quo, et ingenio mansuetissimo
Et felici morum comitate,
Nemo unquam fuit
Aut per vitam, suis carior,
Aut post mortem, magis desideratus.

Natus est Maii XVII. A. S. MDCCLXXV.
Obiit Maii XII. A. S. MDCCCXI.

Vale,
Frater dilectissime,
Et nostrûm usque sis memor.
At nobis olim largiatur
Deus
Ut tecum inter cœlestes choros,
Christo auctore et duce,
Digni simus
Qui tuo dulcissimo alloquio
In æternum fruamur.

V. P. L.

[1] Kill, in Com. Kildare, in Hiberniâ.

A SOLUTION of the ALGEBRAICAL PROBLEM found in the Pocket-Book of the late Mr. PROFESSOR PORSON.—*See Classical Journal, No. IV. p. 736.*

Given $\left\{\begin{array}{ll} 1 & xy + zu = 444 = 2a \\ 2 & xz + yu = 180 = 2b \\ 3 & xu + yz = 156 = 2c \\ 4 & xyzu = 5184 = d \end{array}\right\}$ to determine the values of x, y, z, and u.

From 1 and 4 5 $\quad zu = \frac{d}{xy} = 2a - xy$

Hence by comp. □ 6 $\quad x^2y^2 - 2axy + a^2 = a^2 - d$

And extract. root 7 $\quad xy - a = \pm\sqrt{a^2 - d}$

Transposing 6 8 $\quad x^2y^2 - 2axy = -d$

Hence, 5 $\left\{\begin{array}{ll} 9 & xy = a \pm \sqrt{a^2 - d} \\ 10 & zu = a \mp \sqrt{a^2 - d} \end{array}\right\}$

In the same way from 4 and 2 $\left\{\begin{array}{ll} 11 & xz = b \pm \sqrt{b^2 - d} \\ 12 & yu = b \mp \sqrt{b^2 - d} \end{array}\right\}$

And from 4 and 3 $\left\{\begin{array}{ll} 13 & xu = c \pm \sqrt{c^2 - d} \\ 14 & yz = c \mp \sqrt{c^2 - d} \end{array}\right\}$

From 8 and 12 15 $\quad y = \frac{a \pm \sqrt{a^2 - d}}{x} = \frac{b \mp \sqrt{b^2 - d}}{u}$

15 & 13 16 $\quad u = \frac{b \mp \sqrt{b^2 - d}}{a \pm \sqrt{a^2 - d}} \times x = \frac{c \mp \sqrt{c^2 - d}}{x}$

Hence 17 $\quad x = \sqrt{\frac{(c \pm \sqrt{c^2 - a}) \times (a \pm \sqrt{a^2 - d})}{b \mp \sqrt{b^2 - d}}}$

= 36 or 2, using the numbers in the question.

9 and 17 18 $\quad y = 12$ or 6

11 and 17 19 $\quad z = 4$ or 18

13 and 17 20 $\quad u = 3$ or 24

the question, when the proposed numbers are employed, admits positive answers, according as the upper or lower signs are used. ier expressions for the values of x, besides that in the 17th equa- might have been found by a similar process from other of the equations, thus from the 10th, 11th, and 13th,

$$x=\sqrt{\frac{(b\pm\sqrt{b^2-d})\times(c\pm\sqrt{c^2-d})}{a\pm\sqrt{a^2-d}}}$$

om the 9th, 11th, and 14th,

$$x=\sqrt{\frac{(a\pm\sqrt{a^2-d})\times(b\pm\sqrt{b^2-d})}{c\pm\sqrt{c^2-d}}}$$

rom these expressions for the values of x, the following general or the other quantities are easily deduced:

$$y=\sqrt{\frac{(a\pm\sqrt{a^2-d})\times(b\pm\sqrt{b^2-d})}{c\pm\sqrt{c^2-d}}}=$$

$$\sqrt{\frac{(a\pm\sqrt{a^2-d})\times(c\pm\sqrt{c^2-d})}{b\pm\sqrt{b^2-d}}}=$$

$$\sqrt{\frac{(b\pm\sqrt{b^2-d})\times(c\pm\sqrt{c^2-d})}{a\pm\sqrt{a^2-d}}}$$

$$z=\sqrt{\frac{(a\pm\sqrt{a^2-d})\times(b\pm\sqrt{b^2-d})}{c\pm\sqrt{c^2-d}}}=$$

$$\sqrt{\frac{(b\pm\sqrt{b^2-d})\times(c\pm\sqrt{c^2-d})}{a\pm\sqrt{a^2-d}}}=$$

$$\sqrt{\frac{(a\pm\sqrt{a^2-d})\times(c\pm\sqrt{c^2-d})}{b\pm\sqrt{b^2-d}}}$$

$$u=\sqrt{\frac{(c\pm\sqrt{c^2-d})\times(b\pm\sqrt{b^2-d})}{a\pm\sqrt{a^2-d}}}=$$

$$\sqrt{\frac{(a\pm\sqrt{a^2-d})\times(c\pm\sqrt{c^2-d})}{b\pm\sqrt{b^2-d}}}=$$

$$\sqrt{\frac{(a+\sqrt{a^2-d})\times(b+\sqrt{b^2-d})}{c+\sqrt{c^2-d}}}$$

From these different expressions for the values of the four quantities, x, y, z, and u, several others may be easily obtained almost equally simple: thus, if the terms of the fraction first used for x be multiplied by $c+\sqrt{c^2-d}$, we shall have

$$x=\sqrt{\frac{a\times(a+\sqrt{a^2-d})}{(c+\sqrt{c^2-d})\times(b+\sqrt{b^2-d})}}, \text{ and so}$$

of the rest. From the above general solution it appears, that d must be less than the square of a, b, or c, that is, less than the square of half the given sum of each pair of products, as stated in the question.

T. E.

EPHEMERIDIS CLASSICÆ EDITORI S.

Cum nihil habeam, quo te magis nunc temporis oblectem, versiculos quosdam tibi mitto, nescio cujus poetæ, qui nuper in manus meas inciderunt, et qui, ut mihi videtur, in suo genere sunt elegantissimi.

Norwich, Jan. 22, 1812.

AD VESPERAM.

Vespera casta, veni, fusco circum undique amictu,
Seriùs æstivum, vespera, conde diem.
Diva, veni, et tecum libeat per devia sylvæ
Cunctantem occulto tramite ferre pedem.
Et modò, quæ lento humectant sinuamine ripam
Sub valle egelidi quærere fontis aquas;
Et modò, culta inter, solis adrepere dumis,
Mœsta iterat dulcem quà Philomela sonum.
Sin præsaga imbris venias, atque obsita nimbis,
Dum primo venti murmure sylva tremit,
Sit mihi [1] stramineis tutò succedere tectis,
Exiguo tenuis quà crepat igne focus;
Unde queam colles extremo sole rubentes,
Et raras dubiâ luce videre casas;
Unde queam ex alto muscosæ culmine turris
Campanæ lentos dinumerare sonos.
Purpureæ valeant Auroræ gaudia; nostra est,
Vespera, deliciis mens magis apta tuis.

[1] The substitution of *ut* would prevent a position avoided by the best Latin Poets. Ed.

LATIN POEM.

TEMPLUM VACUNÆ.

PROH dolor! egressum Baiis me excepit Etonæ
Triste nemus, cujus veteres ego sæpe per umbras
Aoniam petii votis precibusque cohortem
Irritus; haud Thamesis saliens, haud lenta Favoni
Murmura, non turres sacræ, geniusve locorum
Suppeditant numeros; posthac ea prata relinquam,
Et faciles pueros, non Musas, voce precabor.

Hos quoniam invisos mihi deseruisse Penates
Non datur; ad ludos, lecticas, balnea, cœnas,
Ad choreas, currus, nugas, et inania luxûs
Otia mente feror, nequeo dum corpore: sedem,
Quam linquo, Venus ipsa colit, Charitesque solutis
Pervolitant Zonis; festa inter pocla Lyæum
Luxuriare illic, Momum levitate jocari
Perpetuâ, atque illic solium posuisse Vacunam
Dicitur:—hanc sedem Flacco quoque contigit olim
Visere, nam (memini) quæ pandit amœna celebrat:
" Nullus in orbe locus Baiis prælucet amœnis."——

Cur tamen hæc?— Hilares fuimus, fuit otium, et ingens
Copia ludorum!—vox in sua mœnia Etonæ
Imperiosa trahit; studiis incumbere, noctu
Evoluisse sophos, manibus versare poetas
Præcipit assiduis, nimioque labore cerebrum
Angit et exurit; versus (Dî credite!) poscit,
Cogor et invitus socii transcribere carmen;
Quid mihi cum Phœbo? luctantia verba modorum
Stringere si possem compagibus, horrida limæ
Eriperent sensus mihi tædia: culmina Pindi
Et juga Parnassi timeo lustrare; sodales
Non generis nostri videam illic, atque profanum
Aufugio (vatum mala scilicet agmina) vulgus.—

Vos igitur, Lucane, Maro, Juvenalis, Horati,
Atque alii centum, quos non mihi dicere promtum,
In pluteis servate locum, indulgete quieti.
Haud equidem indignor, bonus ut " dormitat Homerus,"
Dormiat æternum, lectori claudere ocellos
Scit melius nemo.—Tamen has evadere pestes,
Et procul à studiis, utinam, Musisque liceret,
Non " veterum libris," *sed* " somno et inertibus horis,
" Ducere sollicitæ jucunda oblivia vitæ."

January, 1803. *H. H. JOY.*

LITERARY INTELLIGENCE.

MISCELLANEOUS.

A MS. Latin Translation of the lost Optics of Ptolemy has been lately found in the Imperial library at Paris. It was made by one Ammiratus Siculus.

It is said that, in the convent of Mount Athos, a Greek manuscript has been found, which contains the text of about eighty Comedies, supposed to be works of Menander and of Philemon. Doubtless, Asia Minor and Turkey abound in these curiosities, as well as the religious houses in Russia.

PREPARING FOR THE PRESS.

CLASSICAL.

In One Volume, Octavo, by JOHN MITFORD, A. B. the *Achilleis of Statius*; with the collations of several MSS. and some editions whose readings have not been given before, particularly two very scarce ones belonging to Lord Spencer. This work is intended to be followed by the *Thebais*.

In November will be published, by subscription, in Two Volumes, Quarto, (by express permission,) under the immediate auspices of His Royal Highness George Augustus Frederic, Prince Regent of the United Kingdom, and to be dedicated to the Right Honorable Lord Grenville, Chancellor of the University of Oxford; a new Translation (in Rhyme) of "*The Nature of Things*," a Didactic Poem, in Six Books; by Titus Lucretius Carus, with Preface, Life of the Author, Dissertation on his genius, philosophy, and morals; and Notes Comparative, Illustrative, Historical, and Scientific. By Thomas Busby, Mus. Doc. Cantab.

The work to be printed on a beautiful wove royal quarto, hot-pressed, with an entire new type; to be embellished with the Head of Epicurus, Founder of the Poet's Philosophy; and presented to the Subscribers in a form resembling that of the original Edition of Pope's Homer. Price to Subscribers, Four Guineas, (to be paid on the delivery of the work): to Non-subscribers, Five Guineas. A few copies will be printed on rich imperial paper, price Six Guineas.—Noblemen and Gentlemen, intending to honor this work with their patronage, are requested to favor the Translator with their names as early as convenient, mentioning which paper they prefer. —— No. 36, Queen-Anne Street West, Cavendish Square, London.

C. BADHAM, M. D. Physician to His Royal Highness the Duke of Sussex, is preparing a new Translation of *Juvenal* into English Verse, with brief Annotations. A specimen of the first Satire, and a few detached passages, may be had on application to Mr. Parker, Oxford, or Mr. Hatchard, Piccadilly, London, price 1s.

ORIENTAL.

The Reverend Mr. FABER is preparing for the press a work intitled, *Origines Mythologicæ*. The object of it is to show *the fundamental identity* and *common origin* of the various mythological systems of Paganism; whether Greek, Etruscan, Egyptian, Persian, Iliensian, Phœnician, Chinese, Indian, Scythian, (that is, Gothic,) Celtic, or American, &c. The coincidences between them are such as to prove, that they must have been originally *one system*, though consisting of *two grand kindred branches*, sometimes distinct, and sometimes blending themselves together. Hence it will follow, that there must have been *some center*, whence the various allied systems were carried to every part of the globe.

1. The *first Book* of the work is devoted to the mixed antediluvian and diluvian origin of Mythology; *mixed*, because the pagan accounts of the creation and the deluge are almost always blended together, and because many other matters are similarly united. In this book, as well as in the succeeding ones, it is the plan of the work to view the different systems *comparatively*; which will be found effectually to explode the common idea, that the classical writers were wont to give the names of classical gods to the deities of other nations, not on

account of any *real* and *proper* identity of character, but purely from some accidental and partial resemblance. Thus he contends, that the Theutates of the Celts, and the Tuisto or Woden of the Goths, were each *really* the Mercury or Hermes of the classics, being the very same personage both in name and character as the Phœnician Taut, the Egyptian Thoth, and the Hindoo Tat or Datta, who is said to have established himself in Egypt.

2. The *second Book* treats of the astronomical, material, and diluvian, origin of Mythology. In this, among other matters, the characters of the gods and goddesses of the different pagan nations are examined; the descent of what may be called *romance*, whether ancient, modern, or ecclesiastical, is traced; the peculiar religious sentiments and notions, with which the heathen places of worship were constructed, are inquired into; and the poetical astronomy of the ancients is discussed.

3. The *third Book* is employed on the postdiluvian origin of Mythology. In this, the triads of deity, venerated in every part of the Gentile world, are examined, and it is shown, from their obvious general bearings, connection, and history, that they cannot, as some learned men have most unfortunately conjectured, have the least relation to the Catholic doctrine of the Holy Trinity, but that they have originated from two successive primeval triads of an altogether different description. In this book likewise the inquiry is carried up to that *common center*, whence the allied superstitions must have sprung: and it is attempted to be shown, that neither Scripture nor probability, (not to say, possibility) will warrant the opinion of a most able mythological inquirer, that the evident identity of pagan mythology was altogether the result of the conquests of a single warlike family. Here, the mode of the primitive dispersion and the character of the leaders of the dispersed, both sacerdotal and military, will be investigated; and certain subsequent migrations and conquests of a remarkable people, whose chief settlements have been from the earliest ages in Cashgar, Boutan, Thibet, and Bokhara, will be traced. These have been known, in various countries and different ages, under the names of Scuths, or Scythæ, Chasas, Cushas, Ethiopians, Asiatic and African, Palli, or Bhils, or Philistim, Getes, Goths, Germans, and Saxons. Their influence has been great and widely extended; and their grand religious peculiarity, as an *unmixed* race, has been a vehement devotion to the Budahic or Taautic theology, as contradistinguished from, though nearly allied to, the Bacchic, or (for want of a more appropriate name) the Brahmenical system. Both these systems are discussed at large in the course of the *second Book*.

4. The *fourth Book* traces the origin of that singular resemblance both in matter of form and of sentiment, which may be observed between the Pagan systems and the Levitical economy, and in some respects even Christianity itself. The opposite schemes of Maimonides, Spencer, and Warburton, on the one hand, and of Gale, Dickenson, and Huet, on the other, are examined, and rejected as untenable; and, what at least appears to the author, the *true* origin of that resemblance is traced and established.

It is trusted, that in the present day of infidelity, the preceding inquiries will not be wholly devoid of utility; because, by the bringing together of much curious, but scattered, matter, they decidedly prove the truth and authenticity of the first eleven chapters of Genesis; below which, that is to say, posterior to the dispersion from Babel, we have very few satisfactory vestiges of *the origin of Pagan Mythology*.

As a strong prejudice prevails against *etymology*, it is abandoned as a foundation. The present system rests upon *circumstantial evidence*, not upon *words*; and, wherever the author indulges in an etymological conjecture, it may be admitted or rejected at pleasure, without at all affecting the ground-work. Yet there *are* instances, in which it would be no better than a childish acquiescence in prejudice, to doubt the proper identity of *names*, when the *ground* of that identity may be satisfactorily traced. Thus *Goth*, *Scuth*, and *Chesa*, are undoubtedly variations of but *one* Gentile title: and thus *Taut*, *Thoth*, *Theutates*, *Tuisto*, *Twashta*, *Tat*, *Tatta*, and *Datta*, are certainly *one* name of *one* primeval character.

IN THE PRESS.

CLASSICAL.

Mr. E. H. BARKER, of Trin. Coll. Camb. the Editor of *Cicero de Senectute et de Amicitiâ*, has in the press an Octavo Volume, which will be neatly printed in a large type, and which will contain a great variety of Classical Criticism. The first part will consist of a Commentary, both critical and explanatory, on the Germany of Tacitus, with Remarks and Strictures on the Editions of Gronovius, Brotier, Oberlin, and the Bipont, as well as on Kappe's, Edition of the Germany: in the second part will be found a series of Critical and Explanatory Notes on the *Prometheus Desmotes*, with Strictures on Mr. Blomfield's edition. It may be necessary to observe, that though there is an occasional reference to the Remarks on this Play, which Mr. Barker has contributed to the 6th, 7th, and 8th Numbers of the CLASSICAL JOURNAL, yet by far the greater portion of them have never been published. The third part will contain some observations on the *Hippolytus* of Euripides, with occasional Strictures on Professor Monk's edition; and an Application of the Doctrine of the Association of Ideas, to the illustration of several passages in Euripides and Æschylus. The fourth part will consist of an Appendix to Mr. Patrick's Essay on the *Chlas of the Classics*, or *Ancient Serica*, printed in No. VI. of the Class. Jour. including, beside some Remarks on the *Byssus* and the *Serica* of the Ancients, on the *Indi colorati* of Virgil, and the *Oriental Ethiopia*, with some Communications from the very Rev. the Dean of Westminster, and John Barrow, Esq. Illustrations and Vindications of passages in Propertius, Æschylus, Tibullus, Claudian, Florus, Pliny, Hesychius, Suidas, the Etymologicum Magnum, with occasional Strictures on Soping, Kuster, H. Stephens, Constantine, Hoffmann, Pitiscus, Salmasius, &c.

Greek Testament, with Griesbach's Text. It will contain copious Notes from Hardy, Raphel, Kypke, Schleusner, Rosenmuller, &c. in familiar Latin; together with parallel passages from the Classics, and with references to Vigerus for Idioms, and Bos for Ellipses. 2 Vols. Octavo. A few copies on large paper. By the Rev. E. Valpy, of Trinity College, Cambridge.

A New Edition of Wood's ATHENÆ OXONIENSES, combining the Texts of the two former Editions, with very considerable Additions.

Glossaria duo, è Situ Vetustatis eruta: ad utricsque Linguæ Cognitionem et Locupletationem perutilia. Item, de Atticæ Linguæ seu Dialecti Idiomatis, Comment. Heu. Stephani. fol.

Novum Lexicon, Græco-Latinum, in Novum Testamentum, congessit et variis Observationibus Philologicis illustravit, Joh. Freider Schleusner. To form 2 thick volumes in 8vo. and to be printed from the third edition published at Leipsic in 1808. A specimen of the work may be seen at the Classical Library, and the names of such gentlemen as are disposed to encourage this undertaking will be received.

N. B. It will be superintended by an eminent Scholar.

"This work contains a treasure of knowledge, with which no student in theology can dispense: it unites the most valuable observations which Lightfoot, Schoettgen, and Meuschen, have made from the works of Hebrew and Rabbinical writers—those which Carpzov and Krebs have made from Philo and Josephus—those which Raphel, Bos, Alberti, Elsner, Kypke, Palairet, and Munthe have made from the Greek classics, together with an immense number which the author's own profound erudition supplied. The different senses of the words are investigated with the utmost philological precision: they are illustrated by the principal passages of the Greek Testament; and the whole is arranged in the most perspicuous manner."— Marsh's *Opinion in his Michaelis, vol.* III. *pt.* ii. *page* 5, *in notis.*

The reason for republishing an edition of the above work arises from the great difficulty of procuring books from Germany at this period, and the heavy expences

of importation; it will, besides, combine the advantage of superior paper, a thing of much importance in the opinion of scholars, who are accustomed to the dusky paper used in Germany.

Platonis Philosophi Opera quæ extant Græce, ad edit. *Henrici Stephani* accurate expressa, cum *Marsilii Ficini* interpretatione. Præmittitur Lib. III. Laertii de vita et dogm. Platonis, cum notitia literaria; accedit varietas lectionis. Studiis Societatis Bipontinæ. 12 vol. 8vo. *Biponti, ex Typographia Societatis*, 1781, *et seq.*

Mr. Lunn informs his friends that he has purchased the remaining copies of the above celebrated work of the Typographical Society; two of the volumes, to complete the set, are now reprinting at Strasburg. Its present scarcity, and high price, are well known to the admirers of Classical Literature.

Gentlemen who wish to possess this edition, which is expected shortly, will please to send their address to the Classical Library.

Herodotus, Gr. et Lat. with all the Notes of Wesseling, Gale and Gronovius, also a Collation from ancient MSS. to be edited by J. Schweighæuser, on the plan of the Bipont editions of the Greek Classics, to form 6 or 8 vols. 8vo.

A few Copies will be worked off on vellum paper.

W. H. Lunn has engaged as a Proprietor in this edition of *Herodotus*, for which he will be happy to receive the names of any Gentlemen who wish to possess it.

Schweighæuser's Prospectus of the above Edition, in the Latin Language, may be had on application; or may be found in No. 5. of the Classical Journal.

Mr. St. Quentin, the Author of the New English Grammar, has in the press the Second Edition of his French Grammar.

Just published, in 2 vols. royal 8vo. price two guineas, boards, and in royal 4to. on fine paper, price five guineas, boards, The Costume of the Ancients. By Thomas Hope. Printed for William Miller, Albemarle street.

This new edition of the above work is extended and made complete by 100 additional plates, and now consists of 300 engravings in outline with letter-press.

BIBLICAL.

The Rev. A. C. Campbell, A. M. Master of the King's Grammar School, Pontefract, has in the press a new Edition of Bishop Jewel's Apologia, to which he has added Historical Notes, and Smith's Greek Translation: in this excellent work, as it has always justly been called, the grounds of our separation from the Church of Rome are maintained in a manly and open manner, and the leading doctrines of the Church of England stated with elegance and precision; considerations which render it highly useful to the theological Student, and its eloquence may recommend it to the future candidate for Senatorian honors.

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CLASSICAL.

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A few copies are also worked off on royal 8vo. writing paper at 6*l.* 6*s.*

Mr. Lunn having expended a considerable Sum on this Undertaking, and the Work combining altogether great advantages, he is induced to hope it will merit approbation. In the present distracted state of Europe, it behoves the natives of this island to engage in such speculations as are the means of rendering us independent of having recourse to the Continent. In this point of view, it is hoped, that due encouragement will be given by the Patrons of Learning to every plan which embraces the cause of Literature, and adds to the Revenue of our Country. Something has already been recently done to counteract the necessity of importing the Classic Authors printed abroad; and much more, it is hoped, will be accomplished by the talents of our Scholars, aided by the exertions and enterprise of the Trader, when supported by the Liberality of the Public.

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"No man, since the restoration of Literature," says the Bibliotheca Critica, *Amst.* 1777, &c. vol. I. pt. I. "has contributed more towards the Illustration of Cicero than John Augustus Ernesti." Consult the same work, vols. 1, 2 and 3, where this edition is elaborately reviewed, and also the Classical Journal, No. vi.

Aristophanis Comœdiæ ex optimis Exemplaribus emendatæ; cum Versione Latina, variis Lectionibus, Notis, et Emendationibus: accedunt Deperditarum Comœdiarum Fragmenta, et Index Verborum, Nominum Propriorum, Phrasium, et præcipuarum Particularum, à Rich. Franc. Phil. Brunck.

Every endeavour has been made to render this edition as complete as possible; the various emendations mentioned by the editor in his notes, and several addenda, have been introduced into the text according to his directions. The notes which were very troublesome to refer to, from being scattered in different volumes, are printed at the bottom of the several pages.

M. Fabii Quintiliani de Institutione Oratoria Libri Duodecim, recisis quæ minus necessaria videbantur.—Editio nova studiosorum usibus accommodata, et in plurimis locis optimorum librorum fide emendata, curante Jacobo Ingram, S. T. P. Coll. Trin. Oxon. Soc. 8vo. 10*s.* 6*d.*

Aliud Exemplar, 8vo. Charta Maxima, 18*s.*

The foundation of this excellent edition is Rollin's.

Etymologicon Universale; or an Universal Etymological Dictionary, on a new Plan, with Illustrations drawn from various Languages. By the Rev. Walter Whiter, 2 vols. 4to. price in boards 4*l.* 4*s.*

We shall hope soon to take some notice of this Work.

Clavis Homerica: sive Lexicon Vocabulorum Omnium, Gr. et Lat. à S. Patrick, LL. D. Aucta, editio nova et emendata, 8vo. 8*s.*

The Typographical Antiquities of Great Britain. Begun by Joseph Ames; continued by William Herbert; and carried on with copious additions and

corrections, by the Rev. Thomas Frognall Dibdin, F. S. A.—This volume contains more matter than is in the first, and the extracts are printed in a smaller character. It is also embellished with several copper plates, including three Mezzotinto portraits; has about eighty curious wood-cuts; and comprehends the typographical labors of Wynkin de Worde, Richard Pynson, and Julian Notary.

Original Subscribers are requested to apply for their copies of this volume, both large and small paper.—N. B. A few copies of the first volume, price 3*l.* 8*s.* remain for sale. The second volume, price three guineas and a half in boards.

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Observations on the Tin trade of the Ancients in Cornwall, and on the *Ictis* of Diodorus Siculus, by Sir Christopher Hawkins, Bart. F. A. S. 8vo.

Much Classical reading and research are displayed in this little volume. It is by dwelling on a single object, and illustrating it with the result of all his observation and learning, that an author can best benefit the cause of general literature. We shall present the conclusion of the work to our readers.

"It appears from these observations that the Phœnicians, in the time of Abraham, employed trading vessels in the Mediterranean sea; and that these vessels very early extended their voyages to Tarshish, and procured from thence the precious metals.

"Melcartus, the Phœnician, is reported to have first brought tin from Britain; but it remains uncertain, whether this was the name of the real discoverer of Britain, or of the deity worshipped at Cadiz; all we know is, that the name of Melcarthus, or Midacritus, is mentioned one thousand years before the Christian Era; and that when Herodotus wrote, the Phœnicians had extended their voyages to the remotest parts of Europe.

"The Phœnicians, it is certain, enriched themselves by exchanging their manufactures, and the productions of the east, for the silver of Spain, and the tin of Britain. Spain was to them what America has been to us: and Britain was so invaluable to their trade, that they uniformly endeavored to throw a veil of mystery over its situation and its produce.

"The Phœnicians worked mines of copper in Cyprus, in Asia Minor, and in Greece; they worked the silver mines in Spain, and, as they brought tin from Britain, we may infer that they worked the mines there also; as we find from Diodorus, that the Britons were skilful in extracting the ore from the earth, and refining the tin.

"It has been much doubted whether the Phœnicians formed any commercial establishment or colony in Britain; but when it is considered, that they planted colonies at every station they visited, in the Mediterranean, and by means of those colonies, extended their commerce,[1] and as we know, from the authority of Strabo,[2] that they possessed 300 such colonies, round the coasts of the Mediterranean, it does not appear unreasonable to infer, that they established similar settlements in more distant countries; and particularly in Britain; where for such a length of time they possessed the monopoly of an article, which enriched them, and was so much required by other nations.

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[1] See Dr. Gillies's History of the World, from the reign of Alexander to that of Augustus.

[2] Strabo, lib. xvii. p. 826.

"After the destruction of Carthage, the Greek sof Marseilles, and the merchants of Cadiz, carried on the trade in tin, with Britain; and the better to conceal from Scipio Africanus the source, from which they acquired their wealth, these merchants declared that they were wholly unacquainted with the islands, from which the tin was brought.

"Cæsar observes, that the great naval power of the Veneti had not been of long continuance; and, after the destruction of this powerful state, we find two other passages were opened through Gaul, besides that of Vannes, to communicate with the opposite coast of Britain; by which means the merchants of Narbonne and Marseilles, the two great commercial cities of Gaul, carried on trade with Britain, and conveyed tin to the coasts of the Mediterranean.

"It would be contrary to the evidence of history, to suppose a religion, like that of the Phœnicians, calculated to excite the feelings, and to gratify the passions by sacrifices, and splendid shows of music, dancing, and festivity, should not attract the attention of an ignorant and barbarous people, like the ancient Britons.

"The Phœnicians also in all probability introduced a respect for equal and liberal laws, and for improvements in the arts of peace, among a people, who, in aftertimes, appeared civil, courteous, hospitable, and willing to adopt what was recommended, as useful and advantageous. Civilization of manners, therefore, long remained among the Britons, although the Phœnicians, in whom it originated, had ceased to visit their coasts.

"I shall feel much gratified, if my endeavors to ascertain the situation of the Ictis of Diodorus, shall induce others, better qualified, to investigate the connection of the Phœnician merchants with Britain, the settlements which they probably formed, and the civilization and improvements which they introduced."

Thomas Taylor has finished his translation of the entire works of Aristotle, viz. his Metaphysics; his treatise against the Dogmas of Xenophanes, Zeno, and Gorgias; his Mechanical Problems; his Fragment on Audibles; his Treatises on the World, addressed to Alexander the Great; and on the Virtues and Vices. Fifty copies only have been printed of the whole of this translation, which was undertaken and prosecuted with no other view than the dissemination of knowledge. The text is accompanied with copious Elucidations from the best Greek Commentators, viz. Alexander Aphrodisiensis, Syrianus, Ammonius Hermeas, Priscianus, Olympiodorus, Simplicius, &c.

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BIBLICAL.

The Ophion; Or the Theology of the Serpent:—and the Unity of God: comprehending the Customs of the most ancient people, who were instructed to apply the sagacity of the Serpent to the *Fall of Man;* with Critical Remarks on Dr. Adam Clarke's annotations on that subject in the Book of Genesis. In this work it is shown, from the Original Language, that, in every age of the Jewish and Christian Churches, a Monkey was never understood to be the Agent employed to bring about the Fall of Man. By John Bellamy. Price 4s. 6d. in boards.

Twelve Sermons on Various Subjects; and a Narrative of the First Appearances of our Lord, on the day of his Resurrection. By the late G. Stokes, D.D. formerly Fellow of Trin. Coll. Dublin. Price 10s. 6d.

The Dedication of the Biblia Polyglotta to King Charles the Second, by Brian Walton, folio, 7s. reprinted from a fine loyal copy which is very rare: It is just imported for sale, and is now in the possession of Mr. Lunn, together with the Castelli Lexicon Heptaglotton, Targum in Chronicorum and Introd. ad Lect. Ling. Orientalium, in all 10 vols. original binding, 65 guineas. *Lond. et Amst.* 1655, &c.

N. B. There is little doubt but any gentleman possessing a copy of the above celebrated Work, wanting the Dedication, which contains two leaves, beginning with *Augustissimo Potentissimoque Principi Domino Carolo* II. will apply for it early to *Lunn's Classical Library.* Very few of the Dedications are printed. See the *Bibliographical Dictionary, Dibdin's Introduction,* and *Butler's Horæ Biblicæ,* in which works its existence is even doubted.

Oliver's Scripture Lexicon, or a Dictionary of Four Thousand proper Names of Persons and Places in the Old and New Testament; new Edition, 8s. boards.

Critical Remarks on detached Passages of the New Testament, by the late French Laurence, LL. D. M. P. 6s.

Dissertation on the Logos of St. John, by R. Laurence, LL. D. price 3s.

Critical Reflections on the Unitarian Version of the New Testament, by R. Laurence, LL. D. price 5s.

ORIENTAL.

An interesting Essay on the *Chinese Language*, by J. P. Abel Rémusat, lately made its appearance in Paris, and has subsequently found its way into this Country.

NOTES TO CORRESPONDENTS.

We earnestly solicit all our literary friends to communicate to us any scarce and valuable tracts, connected with *Classical*, *Biblical*, and *Oriental* Literature, that they may think worthy to be preserved and made public.

By the favor of a learned Prelate, we shall be able to present to the Classical World, in our next No. the Progymnasmata of Hermogenes, from a copy in the King's Library in Paris, taken by Ἰωάννης Ἰωνᾶς ὁ Ἐλευθέριος, and sent by him to Dr. Mead; with collations of other copies by the celebrated Capperonnier, Greek Professor in the University of Paris. To this we shall prefix several letters in Greek, Latin, French, and English, from Jonas, Stoeber, Abbé Sallier, Capperonnier, Dr. Mead, Sir Richard Ellys, Mr. Rolleston, Dr. Pemberton, Professor Ward, and the present Bishop of St. Asaph. We shall add some Latin Notes by Professor Ward: and subjoin the substance of the work in Latin from Priscian.

ΦΙΛΟΜΟΥΣΟΣ is informed that a translation from the Greek Poet into Latin verse may be admitted, if the Poem is short, and the verses Virgilian.

By the kind communication from a *Humanist*, we rejoice to hear that the study of the *Literæ Humaniores* are so ardently and successfully cultivated in the Universities of Scotland. The "Heads of Lectures" on the Civil and Political Institutions, Military Customs, Domestic Manners, Religious Customs, Taste and Literature, of the Romans, open a subject of discussion, which we hope will be soon embodied into a National work, of which we shall hail the publication.

Mr. H. has a claim to our most grateful acknowledgments. His hints shall not be forgotten, and we shall hope to take an early opportunity of reprinting *Reiske's Notes on Sophocles*, now become very scarce, in our *Journal*.

No. 2. of Mr. Hewlett's observations *On the Hebrew Numerals, and different modes of Notation*, is unavoidably postponed.

S's communications are all received.

Quintus's *Classical Criticism* is necessarily postponed.

Mr. P. on *Hamilton's Ægyptiaca* in our next.

Mr. Charles Grant's English Prize Poem, *On the Restoration of Learning in the East*, will appear in our next No.

Al Mohalebbee is unavoidably postponed.

We are obliged to E. D. for the *Greek Ode*, which we shall insert in our next.

P. E's last favor came too late for No. IX.

Mr. Brent's on *Biblical Criticism* is received.

Our friend M. D. B's *Collation of Eutropius* came too late for our present No.

Sir W. Drummond's Remarks *On the Origin of the Phœaces* shall soon appear.

W's *Proposed Emendation of Juvenal* has been received.

No. 2. of the *Notice on Mr. Barker's Cicero* shall appear in No. X.

No. 3. of *Critical Remarks on Detached passages of Tacitus* shall also be noticed.

ΑΔΗΛΟΝ would be thought too severe. We should gladly hear from the learned author on another subject.

Mr. Winter's Verses have great merit; but we must repeat, that we insert no English Verses, unless they have been distinguished by Academical Prizes.

The Epigram on a *Dog*, sent by J. B. would be no novelty to our readers.

Mr. Seager's *Miscellaneous Observations on several Passages in ancient and modern Authors* will be soon noticed.

ΦΙΛΟ-ΣΟΦΟΚΛΗΣ in our next.

G. R's Remarks are received.

We are greatly obliged to F. R. S. for the *Greek Ode*. The *Epigram on the York tokens by Cattle* has been inserted in the *Gentleman's Magazine*.

We shall be obliged to our readers, if they will take every opportunity of requesting any of their friends, who have travelled for the sake of information, to transmit to us whatever researches or valuable discoveries they may think worth communicating to the public.

We shall be happy to receive from our friends any Literary Notice on subjects connected with *Classical*, *Biblical*, and *Oriental* Literature.

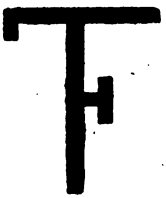
THE

CLASSICAL JOURNAL;

FOR

JUNE, 1812.

NO. X.



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1812.

CORRECTIONS.

No. IX.

Page 61. Line 13. For *thou strengthened me and prevailest*, read *thou hast strengthened me and hast prevailed.*

16. For *Lord*, read *word of Jehovah.*

No delay ought to occur in the delivery of this JOURNAL, *as every Number is regularly published on the First of April, July, October, and January; should any difficulty, however, be experienced in the due arrival of the Numbers, a Letter directed to the Printer shall remedy every inconvenience.*

The former Numbers may now be had of all the Booksellers. Price 6s. each.

Articles are requested to be sent one month at least before the day of publication, directed (post paid) to Mr. A. J. Valpy, Tooke's Court, Chancery Lane, London.

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THE

CLASSICAL JOURNAL.

No. X.

JUNE, 1812.

A Critique on the VIth and VIIth Volumes of the ASIATIC *RESEARCHES.*—London Edition.

SHOULD an intelligent Bhoodhoist, or Bramin, travel through modern Europe, Catholic, or Protestant, Turkish, Grecian, or Laponian, he would naturally fall into the same habits and modes of investigation, as our Society in Calcutta, so highly scientific. Like these celebrated Scholars, he would acquire the strange and uncouth languages of the setting sun; and like them, he would converse with the learned at their ancient colleges, and large cities, or with our astronomers at their observatories; like them, he would collect a large library in the tongues of the West, and translate the most credible of the *Franguis* historians and biographers. Though he were decidedly attached to his native oriental religion, he would *condescend* to remark all the distinctions of the followers of Christ. He would be astonished to find, that, as the Eastern Asia is divided into three principal religions, with some sects and heresies from each, the Bhoodoe, the Brahmin, and the Mahometan; the farthest West was in the *same* manner preoccupied by three—by the Greek, or oriental Christians, by the Catholic, and the Protestant, churches. His dear Eastern religion, though subdivided into the Bhoodoe, the Bramin, the Foe, the Shaman, the Sintoe, and the American Indian, he could satisfactorily resolve into one grand patriarchal religion, existent in the

Cali Yug, or the first age of the world: the three Western subdivisions he would, at a glance, discover to be the daughters of the Jewish, or Mosaic religion, which he would instantly recognise to be similar to the patriarchal tenets of his ancestors. The book of Genesis would be as highly satisfactory to *his* mind, as it appears to have been to Pythagoras, after he had conversed with the Magi of ancient Persia, and the Priests of ancient Egypt. He would flatter himself, that he was reading an epitome, neat and elegant, precise and accurate, of the Puranas in India, or of the Pali books in the Burmahn Empire. He would remark with pleasure, that the Genesis was a collection of poems recorded by tradition, and of the early events of the patriarchal world. He would read with delight the Mosaic Puranic narration of the general deluge, of the building of Babel, of the first *dialects* of human language. The local traditions in the northern India of a city built by Enoch, of the land of Cush, of Assur, or, in his pronunciation, *Hazarat*, would rise to his memory, full and strong. The animated descriptions of the land of Nila, or the Nile, would occur to him; and he would admire the exactness of the coincidence between the personal experience of a Moses, and the topographical narratives of his own traditions in the Puranas. Such a comparison, of our Western with his Eastern geographical descriptions, would be equally amusing to him, as to Mr. Wood, or Mr. Morrit, an excursion through the plain of Troy with the Iliad in their hands. So learned a priest may be supposed to extend his inquiries yet farther, and to trace, as the modern patient annalist of India, the Rev. Mr. Maurice, has done, the histories of the first Assyrian irruption into India, under the celebrated Queen Semiramis, or the yet earlier emigration into Indostan of the Pehlavi, or first Persian tribes. As a linguist and antiquary, he would be astonished to derive his Sanscrit words from Pehlavi roots, and to transport himself in idea to those ages so remote, when the speech of his ancestors began to deviate from the general language of the patriarchal tribes to the venerable Sanscrit. As a patriot, he would feel indignant at the irruptions into his parent country of the Persian barbarians prior to Cyrus, and even prior to his own ancient poem on the great war of Northern India. The Ramayan, or the poem on the wars of Rama, would be to him the Iliad of its age, and would darkly intimate the manners, the arms, the stratagems, the astrology, and the sacrifices of his ancestors.

With respect to the epocha of Sacya, and the expeditions of Sesostris from Egypt, he would be perplexed to reconcile biographers so discordant, or to arrange so poetical a personage in the regular line of mortal princes, or of any real dynasty. He would probably, however, admit these dark expeditions, and place them

in eras so remote, that they would remain solitary events, which it would require future researches to confirm; he would not reason on their consequences, or their political causes. At the expeditions of Alexander, or the reign of Poru; at the mention of Boodya, "a God of the Hindoos, resident on the banks of the Ganges," and a Maha-rajah, reigning in the island of Taprobana, or Ceylon; at the recital of a Rajah sending an ambassador to the court of Augustus; at the view of the Roman coins which have lately been dug in India; at the description in Strabo's geography of an Indoo voluntarily ascending his funeral pile in the sight of admiring Athens; at the celebrated criticisms of Dr. Vincent on the Voyages of Nearchus from India to the Persian Gulf, or of Arrian to Arabia and the Red Sea; at the more diffusive comparison of his own Sanscrit with the classical authors on the trade from Indostan to these two shores, in the elegant "Indian Antiquities" of the Rev. Mr. Maurice; at the full accounts of his casts and tribes, and his manners, and alphabets, and seas and rivers, so amply described in the geography of Strabo and Pliny, of Ptolemy and Pausanias, from the voyages of the captains of Alexander the Great, or the coasting voyages from India to Egypt of the Roman merchants; at the very sound of the *Cathæi*, the *Sinæ*, and the *Gangarides*, names so familiar to his lips, and nations so dear to his regrets, this stranger, in a strange land, would exult with patriotic enthusiasm, and would gratefully confess, that they who knew not the holy Vedas, except in very modern translations, nor worshipped at the temples of Bhoodae, were yet an intelligent race; and that from the authors of the Asiatic Researches, compared with the Portuguese, or Jesuit missionaries, a new light was diffusing over the history of man.

An unhappy difference in opinion seems to have taken place among the Eastern scholars. It relates to the just, or the false grounds, on which the Bramins build their pretensions to a civilisation, so vastly earlier than the European nations of the West.

The writers themselves, indeed, in the Asiatic Researches, since the death of Sir W. Jones, have divided into two parties. The attentive literati of Europe have also marshalled themselves under the same divisions.

Buchanan, in his Tour, has adopted the wiser plan of collecting all the Indian inscriptions. The field is not merely new to Europe, it is so vast and comprehensive, that it is interesting to the history of all nations. It is connected with the veracity of the Mosaic book of Genesis, and of his avowedly traditionary annals of the patriarchal tribes, and the primitive cities and aboriginal empires. If the *first* class of writers gain the victory, and establish on firm grounds the antiquity of the Vedas, and *some* of the Puranas, the literal, not the allegorical, meaning of Genesis will

be confirmed; Eden will continue to be a garden; the cherub will be admitted to existence; the tree of life will obtain as obvious a meaning as the expression *Amreeta, the water of life*, or *immortality*; the residence of Cain, Abel, Enoch, and Noah, in Upper Persia, will again be history; the existence of Giants in the early ages be again within the bounds of credibility; the murder of Abel by Cain be more than a poetic fiction; the universality of the deluge be supported, and the annals of Noah's family, or the curses on the line of Ham, be substantiated.

The second class of writers, who dispute the claim of the Puranas to a high antiquity, have founded their objections in the 6th volume of the Asiatic Researches, upon the basis of modern astronomy; but as the objections are only in their infancy, and are partly built on conjecture and vague intimations, we shall first refer the reader to them, and to their refutation in the Edinburgh Review, and in Playfair, and afterwards proceed to lay before any reflecting mind the *blaze* of evidence which rises in favor of Bramin authenticity. The subject, we repeat it, will be equally interesting to the historian, the divine, and the christian.

J. Bentley, in vol. VI. p. 577, &c. in my opinion, attempts *in vain* to prove, that the Surya Siddhanta, an astronomical work, is merely 739 years old. This Essay is curious, though unsatisfactory, and exhibits in strong colors the superior accuracy of the moderns to the ancient Indoos.

P.

To the Rev. T. Maurice, Author of the "INDIAN ANTIQUITIES," on Pagan Trinities.

LETTER IV.

SIR,

IN the passage of Herodotus cited in my third Letter, we saw the Creator placed between the other two hypostases, himself of superior magnitude: thus we are told by John Albert de Mandelsloe, whose *Travels through several Countries of the Indies* are inserted in the 1st vol. of the *Collection of Dr. Harris*, p. 757.: "The chief Temple of the Banjans [at Amedu] is one of the finest structures that ever I saw, it being but lately built, and stands in the centre of a vast court, surrounded with a very high wall of free-stone, about which are piazzas, divided into cells, in each of which stands a statue, either white, or black, representing a naked woman sitting with her legs under her, according to the Eastern fashion: *some of these cells have three statues, viz. a great one betwixt two little ones.* As soon as you enter the Temple, you see two elephants of black marble, done to the

life, and upon one of them the effigies of the Founder, a rich Banjan merchant, whose name is *Santides:* the Temple is vaulted, and the walls adorned with figures of men and other living creatures; there was not the least thing to be seen within this edifice, *except three chapels, which were very dark, and were divided only by wooden rails, wherein were placed statues of marble, like those in the cells, the middlemost having a lamp hanging before it:* we saw the Priest busy in receiving from such as were performing their devotions, and who presented him with flowers, oil, wheat, and salt: with the first he adorned the images, his mouth and nose being covered with a piece of callicoe, for fear of profaning the mystery by the impurity of his breath; the oil was intended for the lamps; and the wheat and the salt for the sacrifice; he muttered out certain prayers over the lamp, and ever and anon put his hands in the smoke of the flame, out of an opinion they have, that fire having a greater power of purifying than water, they may, after this cleansing, without offence, lift up their hands to God."

I now proceed to make my promised remarks upon the Sphinx. That the Sphinx was *androgynous* is evident from the circumstance that Herodotus calls the Sphinxes in the Propylæa of the Temple of Isis *andro-sphinxes*, as Winkelman, who is quoted by Mr. Beloe, observes: he also remarks, that it is female before, and male behind, and says, that the testicles appear behind. The Sphinx had also the body of a lion; you suppose, (with Maillet, and Mr. Browne, in his Travels in Africa, Egypt, and Syria, p. 162.) in vol. III. p. 519. that "it pointedly alluded to the power of the Sun in the signs Leo and Virgo;" and you consider it, (with Larcher,) "as the symbol of the most sacred and profound mysteries:" I must confess, that I incline to the opinion of M. Pauw, who says, that these Sphinxes are images of the Deity, whom they represent as an Hermaphrodite. I have already observed, that the Egyptians were continually inventing new symbols to represent their mystery of the Trinity, I might have added, as well as of the androgynous nature of the Deity: the Sphinx was admirably adapted to this purpose; when it stands alone, it alludes to the union of the two sexes in the Deity; when it is placed between two other colossal statues, it is intended to represent the Trinity: in either case it is the symbol of mystery. I shall now attempt to support this hypothesis by an appeal to facts. You have given in vol. III. p. 486. some extracts from M. Savary, on the Ruins of Egypt, from which I shall quote only the following passage: "Near Carnac we find the remains of one of the four Temples mentioned by Diodorus Siculus: there are eight entrances to it, *three of which have a Sphinx of gigantic size standing in front, with two colossal statues, on each side of the Sphinx, which are respectively cut from a single block of marble in the antique taste.*" I have already observed, that the Egyptians always decorated the portals and fronts of their Temples with a representation of the Trinity, which they designated by different symbols; and the knowledge of this fact will sufficiently explain the intention of these three figures.

The following passage, which is taken from Mallet's *North. Antiq.* V. I. p. 110. affords another testimony to the truth of my assertion: "The great Temple at Upsal seemed to be particularly consecrated

to the three superior Deities, and each of them was characterised by some particular symbol: Odin was represented holding a sword in his hand: Thor stood at the left hand of Odin, with a crown upon his head, a sceptre in one hand, and a club in the other; sometimes they painted him on a chariot, drawn by two he-goats of wood, with a silver bridle, and his head surrounded with stars: Frigga stood at the left hand of Thor; she was represented of both sexes, as an Hermaphrodite, and with divers other attributes, which characterised the Goddess of Pleasure." What, Sir, is this Frigga but the Sphinx of Egypt? This Scandinavian Sphinx at Upsal, was placed between Odin and Thor, just as the Egyptian Sphinx was placed between two colossal statues; but the representation at Upsal was an emblem of the Scandinavian Trinity; and therefore the Egyptian representation may fairly be presumed to be intended for a symbol of the Egyptian Trinity.

I have sometimes wondered that you were unable to discover in the *Mensa Isiaca* a representation of the Trinity, especially as that curious Table forms a grand epitome of the Egyptian theology: I think that I have discovered this representation. You observe, in your account of it: "Immediately under the arms of Isis two large wings are expanded, stretching on either side to the very extremities of the Table ———: *two black Sphinxes with white head-dresses are couchant under the wings of Isis.*" The wings and the Sphinxes represent the other two hypostases of the Trinity: you admit that these wings "have an immediate allusion to the primordial Cneph, or Spirit, whose expanded and genial wings, at the beginning of time, brooded over—the turbid waters of chaos;" and I think that you will not hesitate to admit that the Sphinxes have an immediate allusion to the third hypostasis of the Trinity, as well as to the union of the two sexes in the Deity: as in the Hieroglyphic of the Globe, the Wings, and the Serpent, there is one Serpent on each side of the Globe, so there are two Sphinxes couchant under the Wings of Isis. I have not sufficient leisure, at the present moment, to pursue this subject to a greater length, and must content myself with suggesting these hints to you.

I shall now proceed to compare this fragment of Firmicus with some remarks, which you have made in p. 609. 10. and 11. of the same vol. "Although the Deity was more generally represented under the form of an ox in Egypt, than in any other Eastern nations, so much more so that by degrees, from symbolising God under that similitude, they proceeded to the impiety of adoring the animal itself, and he, in time, became the public idol of their temples; yet was the sacred bull an object nearly of as high, and as peculiar veneration, both in Persia and India:—*in Persia*, according to a most curious account taken from the genuine Books of the Parsees, by M. Anquetil du Perron, and inserted in the third vol. of his *Zendavesta, the supreme being was originally symbolised, adored, and addressed, under the form of a Bull, and the reader may there peruse a translated prayer to the God-Bull:* it was upon this account, according to the same learned and ingenious author, that when men began to worship their deceased ancestors, and Noah, the great progenitor of the renovated world, came

to be numbered first among those deified mortals, he was represented and venerated under a figure compounded of half-man, half-bull, and denominated in their sacred writings, *l'homme taureau*: the Apis of Egypt had doubtless a similar origin: the Brahmins of India represented all the operations of nature, as well as those of the mind, under significant symbols: the Bull is the animal, which constantly accompanies Seeva, the God of Generation, and Fecundity, who only destroys to re-produce: *in the paintings of some of the Pagodas, this animal is pourtrayed standing near him; in others, he appears mounted upon his back.*" Now in the engraving, which you have given from Dr. Hyde, Mithra is actually pressing to the ground a struggling bull; and Firmicus ironically says of the Persians, that *they worship a God-thief of bulls.*[1] The quotation from Statius, which is put under the engraving, is very singular; and proves incontestibly, that it was taken from some sculptured representation in a Mithratic cavern, though here I hesitate to agree with you, that the Poet drew his description from the sculpture on the rock, from which the engraving was taken: Statius would, scarcely, have passed in silence, the other two personages, as well as the animals, which we see in the engraving. Mithra was, probably, often represented on many of these sculptured rocks alone in the act of seizing a bull: the passage is,

> ..... *Seu Persei sub rupibus antri*
> *Indignata sequi torquentem cornua Mithram.*

In vol. II. p. 54. you have given some curious illustrations of this subject.

We are told in this fragment of Firmicus, that the rites of Mithra were familiar to the Romans: you have inserted in the 5th vol. of your work, (p. 984.) a curious account of a small circular temple of Mithra, discovered between the Viminal, and the Quirinal Hills at Rome: you have also remarked in v. II. p. 211. that the Romans raised altars to Mithra with this inscription:

> *Deo Soli Mithræ,*
> Or, *Soli Deo Invicto Mithræ.*

In vol. III. p. 506. you resume the subject, and declare your opinion, that the Pantheon at Rome was a Temple of Mithra; in which opinion I have the pleasure of agreeing with you.

You remark in vol. v. p. 811. that 'the Caduceus of the Phœnician *Taut*, who was sirnamed *Trismegist*, or *Ter-Maximus*, from his belief in the Trinity, which is prefixed to this vol., is adorned with that old Egyptian symbol of Deity, the Globe, Wings, and Serpent; and what is still more remarkable, this Caduceus is described by the

---

[1] In vol. II. p. 202. you observe: "Mithra —— is said by Porphyry to have been *a stealer of oxen*, which he secreted in caverns; intimating, at once, that the Sun, like the ox, was the emblem of fertility, and that his prolific and generative heat produced that fertility by secret and invisible operations." Here I must take the liberty of differing from you: the real reason why both Porphyry, and Firmicus represent Mithra *as a stealer of oxen*, appears to me to be, *because he was sculptured in the act of seizing a bull;* and when Porphyry says that he secreted them in caverns, what more probable solution of that idea can be given, than to suppose that it was taken from a sculptured representation in a Mithratic cavern?

Ancients as producing *three leaves together*, a sacred trefoil, intimating the three-fold distinction of the Deity, for which he was so strenuous an advocate: thus Homer, in the Hymn to Mercury, calls it the golden *three-leaved* wand:[1] now it is a singular fact, that *trefoil* was considered by the Persians as an emblem of the Trinity, and was, therefore, both deemed *a sacred plant*, and much used in *sacrifices*: thus Herodotus says, Bk. 1. c. 132, ἐπεὰν δὲ διαμιστύλιξας κατὰ μέρεα τὸ ἱερήϊον, ἑψήσῃ τὰ κρέα, ὑποπάσας ποίην ὡς ἁπαλωτάτην, ΜΑΛΙΣΤΑ ΔΕ ΤΟ ΤΡΙΦΥΛΛΟΝ, ἐπὶ ταύτης ἔθηκε ἂν πάντα τὰ κρέα, διαθέντος δὲ αὐτοῦ, μάγος ἀνὴρ παρεστεὼς ΕΠΑΕΙΔΕΙ ΘΕΟΓΟΝΙΗΝ, οἵην δὴ ἐκεῖνοι λέγουσι εἶναι τὴν ἐπαοιδήν, when he is describing the Persian mode of sacrifice: "When they have cut the victim into small pieces, have roasted the flesh, and have placed the whole of it upon the softest grass, but particularly *trefoil*, one of the Magi, or Priests, stands by the oblation, and chants the Theogony in such a manner, as the Persians say that it ought to be done."

With respect to the circle, and the serpent, which were emblems of Deity among the Orientals, and the equilateral triangle, which was, as you have shown in vol. IV. p. 445. 671. 567 and 588. an emblem of the Trinity among the Egyptians and the Jews, there is a curious passage in Mallet's *North. Antiq.* vol. I. p. 316.: he there tells us that, 'the Scandinavians employed their Runic characters in various ways for superstitious purposes; and he adds, that all these various kinds differed only in the ceremonies observed in writing them, in the materials on which they were written, in the place where they were exposed, and in the manner in which the lines were drawn, whether in the form of a *circle*, of a *serpent*, or of a *triangle*:' now it is certainly a curious fact, that he should mention only these three modes of drawing these lines: this Scandinavian triangle was, probably, equilateral, and a symbolical representation of the Trinity; for I have before shown, that the Scandinavians had some notions of this mystery.

I shall conclude this Letter with the following curious extract from the *Travels of Tavernier*, in the *Collection of Dr. Harris*, (vol. I. p. 823.): "*The Tunquinese adore—the hearth of their chimneys made of three stones:*" these three stones represented their three *Dii Penates;* and this passage affords an unsuspicious proof that the *Dii Penates*, or *Cabirim* of the Romans, came from the East, agreeably to the whole tenor of Classical History.

I am, Reverend Sir,

With every Sentiment of Respect,

London, Aug. 4. 1811. *EDMUND HENRY BARKER.*

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[1] Ῥάβδον χρυσείην τριπέτηλον.

BIBLICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, I lately had the pleasure of reading the several pieces of Biblical Criticism in your learned Journal, and was not a little surprised at the contradictory notions of the Critics; but what most arrested my attention, was the tenacity with which Dr. A. Clarke contends for his conjectures upon the interpretation of the word נחש in Gen. iii. and the display of learning which he, and التنقتيش, have made, to so little purpose. There is a want of conclusiveness in their manner of treating the subject; they appear to be too desirous of showing how much they have been employed in Oriental literature, and lose sight of that precision, which is necessary to give weight to their opinions. I shall not take upon me to determine, how far Dr. C's opponent is chargeable with disingenuousness: it is seldom that men of different opinions do each other justice in their disputations; they far too frequently contend for victory, and not for the discovery of truth. That Dr. A. Clarke is both learned, and industrious, none, I believe, will deny; in these respects I admire him – but I do not admire his hypothesis concerning the נחש; and with your permission, I will make a few remarks on it, and hope the difference in our opinions will not make me forget to treat him with respect.

Dr. C. seems to lay considerable stress upon the detestation, in which animals of the oran-outang kind are held by women; but unless he can prove, that the threat in Gen. iii. 16. ואיבה אשית בינך ובין האשה signifies that the enmity should be only on the side of the woman, he leans upon the staff of a broken reed: for, how much soever women may hate the oran-outang, he is very far from holding them in the same detestation, if we may credit those who pretend to know most about him. I decline entering into particulars. Dr. Clarke cannot be a stranger to what is related of this kind of animals by Naturalists.

In order to give any thing like probability to his hypothesis, Dr. Clarke ought to show how the curse is fulfilled in the oran-outang, ארור אתה מכל–הבהמה ומכל חית השדה. How are animals of that tribe cursed above all cattle, and above every beast of the field? I shall be obliged to any person, that can inform me how much more grievously they labor under the curse, than the rest of the creation, which *groaneth and travaileth in pain together, until now?* Is the oran-outang a creature more odious in its appearance than the sloth? Is it condemned to greater hardships, and privations, than the wolf? Is there such enmity between it and the human race, as subsists between men and the ravenous animals? Does it suffer such miseries as some of the domestic animals do? Is not then his hypothesis void of probability in this respect, and must it not remain so, until he can show that the oran-outang is cursed above all cattle, and above every beast of the field?

Another, and insuperable objection to Dr. C's hypothesis, is that part of the curse על-גחנך תלך. Can he show, that this phrase signifies to walk upon four feet? It certainly might be read, "Upon thy *gachon* thou shalt walk;" but if גחון signify the belly, or breast, it would be a very awkward translation; and Dr. Clarke does not need me to remind him, that הלך does not exclusively signify, *to walk*, either upon two feet, or four, but is as properly rendered by *Ivit*, as by *Ambulavit*. Indeed, since Moses ranks among reptiles the weazel, the mouse, the tortoise, the ferret, the camelion, the lizard, and the mole, Lev. xi. 29. 30. I can see no reason to suppose, that, by the above phrase, he could design the motion of an oran-outang; on the contrary, it seems to me as clearly to point out the motion of a serpent, as if it had been written על בחנך תרמש. One thing is, however, certain, that Linné and Moses differ widely in their systems of nature; a circumstance entirely overlooked by Dr. C. in his reply to the Critiques on his Bible. His triumph over his opponents in this respect is therefore only imaginary, for he assumes the very point which should be proved, viz. That Moses classed the animals according to the system of the Swedish naturalist. Dr. C. ridicules the notion of the נחש, ὄφις, or serpent, having feet before the fall of man. But why? Because this would be to confound reptilia with serpentes. But Moses makes much greater confusion than this, for (if שרץ signifies repsit, reptavit,) he considers as reptilia, animals of Linné's first class, feræ, and glires, as well as of his third class, and first order. I also conceive, that Lev. xi. 42. contains the death-blow to his hypothesis, making a complete distinction between moving on the belly, and walking. The Jewish lawgiver, in this passage, describes three kinds of loco-motion.

כג הולך על-גחון וכל הולך על-ארבע עד כל מרבה רגלים, לכל-השרץ השרץ על השרץ

Here we have "all animals going upon the *gachon*, and all going upon four, as well as all those going upon many feet, of every creeper, moving upon the earth." From the enumeration of animals in the 29th and 30th verses, (if the translators be correct in rendering the Hebrew names,) it is evident, that Moses ranks with the *snail*, which certainly moves on its belly, every animal, whose legs are so short as to bring its belly near the ground, or in contact with it; and I hope I shall not be accounted immodest, or rash, if, in contradiction to so learned a man as Dr. C. I say, it is more than probable, that the motion of serpents, and other crawling animals, is here pointed out by הולך על גחון, and that the phrase cannot point out the motion of the oran-outang.

There is a certain degree of respect, which opinions of long standing acquire, and of which it is unjust to divest them, till we can prove them to be false. The word ὄφις, by which the LXX. translates נחש undeniably proves, that in the time of Ptolemy Philadelphus, before Christ about 277, the translator, or translators, understood it to be a serpent: may I not then be allowed to ask, what new light has been thrown upon the Hebrew language, that enables Dr. C. to discover

their error, and correct it by oran-outang? I believe he will not charge me with error, when I remind him, that one principal source of our knowledge of Hebrew is that ancient version. All the versions in the cognate Oriental languages are, I believe, with the exception of one Syriac version, made from the Septuagint. Whence did the notion of a serpent arise, if נחש should indeed signify an animal of the simia genus? And how does it come to pass, that the New Testament writers, in their allusions to the grand enemy of mankind, name him the serpent, but never the oran-outang?

There are allusions in scripture to the subtilty, prudence, or wisdom of serpents—one in particular, Matth. x. 16. "Be ye wise (prudent) as serpents." Now should I confess, that I am unable to point out any particular, whereby we may discover their prudence, or wisdom—does it thence follow, that he who knoweth all things, would assert their prudence if they were destitute of that quality? We cannot suppose him to be such an inconsistent Teacher, as to propose for an example of prudence, an animal no ways remarkable for it; and (notwithstanding all that Dr. Clarke may say in defence of a very lame hypothesis) depending upon the word of infinite wisdom and truth, I must contend that we have, in the above passage, the distinguishing characteristic of the נחש in Gen. iii. 1.

I do not think it at all incumbent on the person who would prove a serpent to be intended by Moses, to point out either the species, or genus: the order is all that can reasonably be expected, and to seek for more, would be only to indulge in idle speculation. I would also take the liberty of hinting to Dr. C. "*for his information*," that what he calls the common hypothesis, is misnamed by him, and for any thing he has shown to the contrary, may safely be called, not an hypothesis, but a revealed truth. He must be a very careless reader of the Bible, who does not perceive, that the sacred Historians write, not for the satisfaction of idle curiosity, either in infidels, or divines; but merely to give a brief and catenated history of the world, God's purpose of mercy towards it in the Messiah, and the manner in which he carried on his gracious design, until Jesus bowed his head, and said, "it is finished."

Dr. C. says, "I have proved, and so might any man, that no *serpent*, in the common sense of the term, can be intended in the third chapter of Genesis, that all the circumstances of the case as detailed by the inspired penman are in total hostility to the common mode of interpretation, and that some other method should be found out." If any one but Dr. C. thinks this to be the case, it must be because he thinks very incorrectly, and leaps upon difficulties that one would think do not lie in his way. Dr. C. talks of the difficulties of the common mode of interpretation, but I would be glad to know, which of them his hypothesis removes. He says, "It is as irreconcileable to the text, and context, as it is repugnant to common sense, and to every rational method of interpreting the oracles of God." If the former part of this sentence has any meaning, I suppose it must be, that the text in the version is not reconcileable with the text of the original; but if this be Dr. C's meaning, it is a mistake, himself being judge; נחש does mean a serpent. If by the context he means the event

brought about by the instrument, I cannot see the difficulty of reconciling the text, and context, for if we credit the word of God, the woman was deceived by the *Nachash*. Now what repugnance can common sense feel to the usual interpretation, that does not equally apply to the uncommon interpretation proposed by Dr. C.? Is there any thing more repugnant to common sense, in believing that Eve was deceived by a serpent, than there is in believing, that the lamentable event was accomplished by the tricks of a monkey, or oran-outang? Dr. C's observation on Voltaire, whom he calls a shrewd and dexterous infidel, is of no weight: none but that impious Buffoon would have made such use of the Scripture History. Does Dr. Clarke really think the received translation in the cases related — Gen. 3. Num. 22. and Dan. 4. gives any countenance to infidels, to write a burlesque romance on the word of the living God? Or can he suppose, if ORAN-OUTANG had stood in Gen. 3. instead of serpent, that the unhappy infidel would have treated the jackanapes with greater civility? Dr. C. may rest assured, that his interpretation will have no tendency to prevent the cavils of infidels: those, who search the Scriptures, with a sincere intention of embracing truth wherever it may be found, will soon be satisfied of the divine origin of the Bible: the great misfortune of infidels is, that they search not for truth, but for opportunities to cavil, and as they like not to retain God in all their thoughts, it may be, that divine wisdom has ordered difficulties to remain, that such men may be snared, and fall by their own inventions.

If neither Paul nor John referred to the *instrument* used in the seduction of Eve, why do they use the name by which the LXX. translate Nachash? Why did they not use Διάβολος instead of ὄφις, if there had not been an allusion to the instrument? But should we allow Paul's reference, 2 Cor. xi. 3. ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ (having the characteristic of Gen. 3.) and John's, in Rev. xx. 2. τὸν ὄφιν τὸν ἀρχαῖον [1] to have been made in conformity to the names, whereby Satan was usually called by their countrymen, (and he must allow this to be the most usual name,) whence did the grand enemy of mankind come by this name? Now Dr. C's objectors cannot, with equal propriety, contend for the literal signification of השור, הכלב, הדחזיר, חמור, שעיר, or ערב, because he is not called by any of them in the Scripture, which is their rule of faith: nor is there any propriety in Dr. C's application of רוח הטמאה, for our

[1] Rev. xii. 12---16. The Church is represented as a WOMAN persecuted by the Devil, who is called ὁ δράκων, ὁ διάβολος, and ὁ ὄφις; surely where the WOMAN and the Serpent are thus opposed, there must be an allusion to the instrument; and to deny an allusion, with any show of plausibility in Chap. xx. 2. appears to me to be impossible: "He laid hold on the Dragon." Here the grand enemy is called by the name under which he had been represented in chap. xii. and in other parts of this book—"The ancient Serpent" manifestly alluding to Gen. iii. the first name a prophetic symbol, the second a name given him from the form he used in the deception of Eve: "which is Diabolus and Satan." The calumniator and adversary, the latter a Hebrew name by which the Devil was very properly called, the former the Greek word by which the LXX. render שטן.

Lord might very properly command an unclean spirit to come out of a person, without asserting it to be a proper name of the great enemy of mankind; and yet the Jews might, without any injustice, call Διάβολος an unclean spirit. In fine, I hope I have shown Dr. Clarke's hypothesis to be destitute of probability; I have shown, that הולך על גחון is a mode of progression, differing from that of walking, either on four or many feet; that the oran-outang is not cursed above every beast; that the Greek versions of LXX. and the New Testament writers, are our authority for believing Nachash to signify a serpent: and I may add, that the lurking habits of serpents seem to declare, that they are sensible of the ennity between them and the sons of Eve. The double allusion to the head, and to the heel of the parties, though principally to be taken in the spiritual sense, has certainly a natural and striking reference to the serpent, but none at all to any animal of the simia genus. I have not pretended to say, whether the Nachash walked, or flew, in its primitive state; but there certainly is no absurdity in supposing either the one or the other; since from the nature of the curse pronounced upon it, there is reason to believe it was made to undergo a very great change of nature. However this may be, Linnæus can be no authority in the controversy: and I conclude by observing, that if a serpent is not intended by Moses, the knowledge of what it was is not of the least moment to us: we are sure the New Testament writers would not, in compliment to the mistake of their countrymen, have called the devil Ὄφις, in reference to the form under which he deceived Eve, if it had been of consequence to us to know, that he perpetrated the mischief under the form of an oran-outang.

But while I confess my surprise that Dr. C. should ever have entertained such an opinion, I am not less surprised at Mr. Bellamy's Critical Remarks upon Dr. A. Clarke's Bible; in which he attempts to prove, that אלהים is a noun in the singular. My limits will not permit me to say much on this subject; I shall therefore confine myself to his first instance, and observe, that there is a negligence in his manner, which is remarkable in such a Critic; there is not a passage in the Hebrew Bible, in which דָּאֵלֶּה signifies, "*after this manner.*" Gen. xxxix. 19. is not to his purpose, כדברים האלה, "*according to these words, or things,*" (dabar meaning indifferently either a word or a thing,) is equivalent to the English phrase, "after this manner;" but האלה is undeniably the demonstrative pronoun plural in this and innumerable other passages, and the very passage he takes to prove his point, I use to show that האלהים האדירים האלה is properly translated, "THESE mighty Gods." Mr. B. would not have any objection to translate haadirim in the plural, if it was predicated of men; and had he considered, that they were Phenicians (Philistines) who uttered the exclamation, the impropriety of speaking in the plural vanishes; they had not his views of the *divine unity.* The next clause of the verse is, if possible, more pointedly in opposition to his opinion, אלה הם האלהים המכים ו"כ. — This is not in the manner of Gen. i. 1. Ha-elohim is construed with the participle plural, and (if there was not another proof in the Hebrew Bible) is at least

sufficient to show, that Mr. B. has overlooked one passage, in which Elohim is used as a plural noun. When Elohim is used as one of the names of the self-existent and true God, by his servants, all translators render it, with reference to his unity, in the singular—and whether the divine wisdom intended by the plural form of this his name, to point out his triune existence, must be left to eternity to discover. That the noun is plural when predicated of the false gods of the heathen, might be shown from a multitude of passages.

לא תלכון אחרי אלהים אחרים אלהי העמים.

"Ye shall not go after other (or strange) Gods, the Gods of the people," Deut. vi. 14. see the same construction in Deut. xi. 28. and xxviii, 14. again in 1 Kings, xi. 10. Jer. vii. 6. & 9. and xiii. 10. אחרי אלהים אחרים לעבדם, after other Gods to serve THEM. Father Simon, in his Critical History, says, "On doit supposer comme une chose constante, que la plupart des mots Hebreux sont équivoques, et que leur signification est entièrement incertaine." We have a shrewd guess of what Father Simon meant by endeavoring to persuade us, that the signification of Hebrew words was uncertain; and I am sorry to say, Mr. Bellamy's Criticisms, and Father Simon's assertions, speak the same language. There are, without doubt, many grammatic anomalies in the Hebrew Bible, and considering its antiquity, how should it be otherwise? But it is beyond the power of either Mr. Bellamy, or any one else, to make the Hebrew words mean any thing, or nothing, just as imagination prompts them. I add one instance more, in which Elohim is construed with the participle plural, אלהים ראיתי עלים, Deos vidi ascendentes, 1 Sam. xxviii. 18. I am well aware, that Jonathan expounds the passage, "I have seen an angel of the Lord ascending," &c. and that Kimchi expounds Elohim by לום גדול, but I take neither of them as authority, since they do not give the literal reading, but what they conceived to be the intended meaning of the text. I have not room, in the limits I have prescribed to myself, to notice the other passages he has mentioned, but would ask him *en passant* what authority he adduces for rendering אליו, "*before him*," in Gen. xxxv. 7.? Supposing Elohim to come from איל, '*fortitudo, virtus,*' the disputed part of the passage might be read, "For there the mighty ones were revealed or made known unto him when he fled from the face of his brother." (for Elohim the Keri reads קדש.) He saw the angels of God in his dream, the mighty ones. I now turn back to Mr. B's Critical Remarks in former Numbers of your Journal. In No. III. p. 631. we have a specimen of Mr. B's modesty, in his charging Dr. Kennicott and De Rossi with ignorance of the Hebrew, and with adding to, or taking from, the Hebrew text, in the manner proposed by Dr. G. S. Clarke. But his ability to maintain and prove the ABSOLUTE INTEGRITY of the Hebrew text, is what, I thought, no sober scholar would at this day pretend to—one would naturally suppose, that some respect should be paid to the arguments of Joh. Morinus, Ludov. Capellus, and other learned men who have written on this subject. Dr. Marsh, in his Lectures on Divinity, lately published, states this subject with great perspicuity, Lect. XI. and though he admits the

integrity of the Hebrew text, from the time it was fixed by the Masora, yet in the conclusion he very properly observes, "our notions of integrity must not be carried to such a height, as to imply that no deviations from the sacred Autographs were retained in the Masoretic text, that there are no passages in our present Hebrew Bibles which betray marks of corruption, and still require critical aid." Now if we admit the Professor to be a competent judge, what must we think of Mr. Bellamy's ABSOLUTE integrity of the Hebrew text? Mr. B. complains of the different interpretations given of various passages, by people pretending to critical skill in Hebrew. Do not their various opinions seem to intimate that there is *some* truth in Father Simon's assertion, and that the language is but imperfectly known? And when we consider that it has ceased to be a living language for upwards of 2000 years, and that the sacred volume is the only book in pure Hebrew, that has come down to our times, how should it be otherwise? It is, not, however, so uncertain as some critics would make it, and at the hazard of having the honor of being ranked with such novices as Kennicott and De Rossi, I shall venture to make a few remarks on one of the fortuitous shoots of Mr. Bellamy's imagination. In his Notice of Sir W. Drummond's Essay on a Punic Inscription, he stumbles on the word אשל, the signification of which Sir W. thinks, must, in the places he mentions, be best determined by the Arabic. This leads Mr. B. to give a new translation of 1 Sam. xxii. 6. *for the sake of the Deists!* He would have us believe, that תחת is erroneously rendered "*under*," and refers us to Gen. l. 19. and Lev. xvi. 32. for the true sense of it in this place—surely nothing but inattention could lead any man in his senses to hazard his reputation as a critic, on such a reference, or to tell us that its signification is "IN THE PLACE OF." I would beg leave to ask this learned Hebraist, if he can possibly suppose either of these passages to his purpose? In the first, Joseph said to his brethren, "I am in the place of God." Does this censurer of Kennicott and De Rossi suppose, that Joseph occupied the Throne of God? His meaning was, that in a certain degree he represented God, or was under him for the good of his brethren; and that as God nourishes and supports all, extending his mercy to them, notwithstanding their ingratitude and rebellion, so he would imitate the Father of Mercies, in doing good to his brethren. Let me inform Mr. B. that when תחת signifies "*in the place of*," it always implies the absence of that, in the place of which it stands: this is perfectly clear from his second example, Lev. xvi. 32. "*instead of, or in the place of his Father.*" The passage cannot then be read as Mr. B. would have it, nor is it at all evident, that two towns are mentioned in the text; גבעה signifies a hill; and we know from 1 Sam. ix. 11. that Ramah was situated on a hill, and that there was in its neighborhood a high place, perhaps a grove; these things considered, without putting any strained or unnatural sense upon one Hebrew word in the text, it will read, "Now Saul abode in the hill, under the grove or tree in (or by) Ramah," &c. Had the writer meant to inform us that Saul abode in a situation between the two towns, he would have expressed himself thus:

ושאול ישב תחת האשל בין גבעה ובין רמה

Now Saul abode under the grove between Gibeah and Ramah.

I have been accustomed to read sober critics, Lowth, Leusden, &c. what they have to say, they advance with modesty, and proceed like men searching for truth; but this Gentleman, like the priestess of the Pythian Apollo, delivers ORACLES, and from his decisions there is no appeal.

I am, Sir, your's, &c.

Newcastle upon Tyne. *H.*

APPENDIX

to Mr. Patrick's Essay on the "China of the Classics," inserted in No. VI.

*** *This part includes, beside some Information on the Byssus, and the Serica of the Ancients, Illustrations of Passages in Propertius, Æschylus, Tibullus, and Claudian; Vindications of Passages in Florus, Hesychius, Suidas, the Etymologicon Magnum, and Pliny; Strictures on Schutz, Sopingius, Kuster, H. Stephens, Constantine, Hoffman, Pitiscus, Salmasius, and Antoninus Thylesius.*

THE very learned, and curious Essay on the *China of the Classics* has induced me to make a great variety of inquiries, of which some are remotely, and others are immediately, connected with the Essay itself, but which are all designed to illustrate some passage in the classical Writers, which has been involved in obscurity, or has been misunderstood by the commentators, from their not having taken a sufficiently wide and extensive view of the subject. I have diligently collected, and carefully collated both the passages themselves, which are scattered throughout the different writers of antiquity, and the opinions of commentators and critics upon them: I have neglected no sources of information, which were accessible to me; and the reader will find all my quotations exactly verified by the editions, which I have consulted. The new interpretations of different passages, which I have proposed, I am aware, may be deemed the chimerical effusions of a youthful fancy; for there are some Scholars, who are content to surrender their judgment to certain deified giants in literature, who condemn every attempt of innovation, which opposes the standard of, what they are pleased to term, established authority, as if the greatest men were not liable to error; and who often impute some malignant motive to those, who have the courage to vindicate the right of private opinion. I profess myself to be in the number of those, who must be convinced, before they can believe; and who weigh, with candor and impartiality, every opinion on the point of dispute from whatever quarter it may come. Though I have often already found occasion to differ from Scholars of established fame on various topics, yet I have always stated the grounds of my opposition to them, sensible as I am of my own fallibility; and have never sullied the pages of this respectable Journal, nor disgraced the

name of a Scholar, with personal abuse and illiberal reflections. I frankly confess that I may, in some cases, have unconsciously fallen into the discoveries of others; for, as Lambert Bos has well said in the Preface to his "*Observationes Criticæ*," *Quam difficile sit dicere quod non dictum sit priùs, et observare quod non observatum ab aliis sit in eâ eruditionis luce, in quâ hodie versamur, scriptorumque affluentiâ, experiuntur omnes, qui rei literariæ sese dedunt.*

The first passage, on which I intend to offer some remarks, is in Propertius Book III. *Eleg.* 3. v. 1.

"Arma Deus Cæsar dites meditatur ad Indos,
"Et freta gemmiferi findere classe maris:
"Magna viæ merces: parat ultima terra triumphos:
"Tigris et Euphrates sub sua jura fluent:
"Seres et Ausoniis venient provincia virgis;
"Assuescent Latio Partha tropæa Jovi."

"Cf. Claudian. Honor. V. v. 317.

Victura feretur
Gloria Trajani; non tam quod Tigride victo
Nostra triumphati fuerint provincia Parthi:

apparet hunc Nostri versum in mente habuisse nobilissimum Poetam—: unicè huc facit insignis Horatii locus L. i. *Od.* 12.

Ille seu Parthos Latio imminentes
Egerit justo domitos triumpho,
Sive subjectos Orientis oræ
Seras[1] *et Indos:*

et Flori L. iv. c. 12. *Seres etiam, habitantesque sub ipso sole Indi, cum gemmis et margaritis, elephantes quoque inter munera trahentes, nihil magis quàm longinquitatem viæ imputabant, quam quadriennio implevérant:* conjungunt hi cum Seribus Indos, itidem ut noster Poeta," Brœkhusius. The Poet says that 'Cæsar intends to penetrate to the extremity of India, and that the Tigris and the Euphrates will thus soon roll a free and independent flood:' the two subsequent lines specify some of the nations comprehended in the 4 precedent lines: "Yes," adds the Poet, "even the Seric nation shall fall beneath the Roman spear, and the fierce Parthian shall supply trophies to the Jupiter Feretrius of the Latins." If Claudian be allowed, as Brœkhusius supposes, to allude to these verses of Propertius, the interpretation, for which I contend, is at once proved; for he connects in his idea the Tigris with the *Partha tropæa*, just as I do: any other mode of interpretation seems to me to embarrass the sentence: the words—*parat ultima terra triumphos* seem to point to the *Seres*, or *Chinese*, as the

[1] Read here *Seres;* for the nominative is *Ser:* thus we have in C. S. Sidon. Apoll. *Carm.* V. v. 43. *Ser vellera, thura Sabæus:* thus Auson. *Eidyll.* 12. in *Monosyl. de Histor.* (cited in Facciolati's Lexicon),

Vellera depectit nemoralia vestifluus Ser:

thus Seneca in *Herc. Œt. Act.* 2. v. 665.

Nec Mæoniâ distinguit acu,
Quæ Phœbeis subditus Eurîs
Legit Eois Ser arboribus.

Beroaldus in his note on Sueton. *Calig.* c. 52. quotes the passage of Ausonius, and adds,—"Singulariter in recto casu dicitur *Ser.*"

object of the poet's attention; for the *Seres* were called *ultimi Seres*, an expression which seems to have passed into a proverb, because the Ancients planted them in the farther extremity of the Indian World: thus Seneca says in his *Hippolytus Ac.* 2. *Sc.* 1. *Quæ fila ramis ultimi Seres legunt:* Again in *Hercules Œtæus* v. 414. *Cujus triumphos ultimi Seres canunt:* thus Juvenal says in *Sat.* 6. v. 403.

Hæc eadem novit quid toto fiat in orbe,
Quid Seres, quid Thraces agant,

that is, "What is doing in the remotest parts of Asia, and of Europe."

Mr. Barrow, the sensible and intelligent traveller into China, to whom I have communicated my MSS. on this subject, says in a Letter addressed to me from the Admiralty Oct. 23rd, 1811: "Do you really think Florus, in speaking of the Embassy of the Seres to Augustus, intitled to any credit? Is there any corroboration whatever in any contemporary, or other writer of any such embassy having arrived at Rome? Surely, if such an event had actually taken place, would not some Roman writer, besides Florus, have mentioned it? Roman vanity in the age of Augustus was not at so low an ebb, but that an event of so extraordinary a nature would have become a theme for some poet, or a fact for some historian: I recollect no mention of it but by Florus." The passage of Florus has been quoted in the note of Brœkhusius: if I am not mistaken, Horace (quoted in the same note) has some allusion to this Embassy, when he says,

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And Suetonius says in Aug. c. 21. *Quæ virtutis moderationisque fama Indos etiam ac Scythas, auditu modo cognitos, pellexit ad amicitiam suam populique Romani ultro per legatos petendam.* Casaubon here presents us with the following note: "Indorum et Scytharum legatos simul venisse ad Augustum Tarraconem usque auctor est Orosius: ego observo duas legationes a Poro rege Indorum ad eundem Augustum: alteram, quæ ad eum venit in Hispaniis bellum gerentem, cujus Orosius meminit, et cum eo Eusebius in Chronico; qui id annotat ad annum Augusti, ut ipse numerat XVIII. qui annus incidit in tempus belli Cantabrici: hi legati petendæ pacis causâ venerunt: secuta est deinceps altera legatio, quæ ad Augustum A. U. 734. pervenit: quando ipse post Græciam Asiamque lustratam, Samum per hyemem venit: hi legati cum magnis multisque muneribus ad sanciendum fœdus, quod antè petierant, venerunt: de his Strab. L. 15. et Dio, L. 54. regem Indorum, à quo venerunt ad Augustum legati Eusebius Pandionem in Chronico appellat, non Porum: Πανδίων, ait, ὁ τῶν Ἰνδῶν βασιλεὺς φίλος Αὐγούστου καὶ σύμμαχος εἶναι παρεσκεύασται. venerunt postea et ad Trajanum legati Indici: Constantinopolitanorum sæpe memini legere venisse ad Imperatorum legatos, Indorum ut ad Constantinum, ad Theodosium, Heraclium, Justinianum, et alios."

In the 1501st verse of the Agamemnon occur the following lines: κεῖσαι δ' ἀφάχνης ἐν ὑφάσματι τῷ Δ' ἀσεβεῖ θανάτῳ βίον ἐκπνέων. these lines are repeated at v. 1525. Schutz says here—"A nefandâ muliere

sic veste captus, quemadmodum aranea bestiolam cassibus suis irretire solet." I must confess, though my readers may be startled at the novelty of the idea, that I am more inclined to suppose that the Poet is alluding to the dress of royal women, which was, as may be proved, made of cotton, or rather silk, which the ancients knew to be the production of a worm. Thus Antigone says in the *Seven at Thebes* v. 1045.

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where βυσσίνου πεπλώματος is rightly interpreted by the Schol. B. τοῦ βασιλικοῦ ἱματίου, and where Stanley says,—"Habitus mulierum: Eur. *Bacch.* v. 819.

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Plinius lino byssino secundam bonitatis palmam dat, mulierum maxime deliciis." In the *Orestes* v. 1434. (Ed. Porson) we have φάρεα πορφύρεα, Δῶρα Κλυταιμνήστρα. Lucian says, in the 2d Book of his *Imaginary History*, ἐσθῆτι δὲ χρῶνται, ἀραχνίοις λεπτοῖς, πορφύροις: here I would ask what Lucian can mean by ἀράχνια λεπτὰ but *silk*; and is not this the ὕφασμα ἀράχνης of Æschylus?[1] But Lucian says ἀράχνια πόρφυρα: thus in the passage of the *Orestes* we have φάρεα πορφύρεα, which corresponds to the βύσσινοι πέπλοι, and the βύσσινον πέπλωμα in the passages cited from the *Bacchæ*, and the *Seven at Thebes*. Hence we learn the fact, which will enable us to determine the meaning

[1] This is exactly the term, which the Classical writers give to silk: thus Servius says upon *Georg.* 2. v. 121. "Apud Æthiopiam, Indos, et Seras, sunt quidam in arboribus vermes, et *bombyces* appellantur, qui, *in aranearum modum, tenuissima fila* [the ἀράχνια λεπτὰ of Lucian] deducunt unde est *sericum*; nam lanam arboream non possumus accipere, quia ubique procreatur:" thus Martial, L. 8. *Ep.* 39.

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of several passages in the classical Writers, *that the Greeks dipped their silk, and cotton in purple:* Thus Horace says *Carm.* 4, 13, 9. *Nec Coæ referunt jam tibi purpuræ*, where an ancient commentator says—"Pretiosæ, a loco, nam in Co insula vestes tenuissimæ texuntur ad delicias muliebreis et luxum, optimaque purpura tinguntur:" and we have in Juvenal *Sat.* 8. 101. *Conchylia Coa*, where Ruperti observes: "Purpuræ Coæ, vestes Coæ conchyliatæ, h. e. purpuræ infectæ: eædem tingebantur etiam purpura, et inter insulas Ægei maris, Con et Nyssum sc. Porphyrin, magna muricum copia capiebatur: v. Jani ad Flor. *Od.* IV. 13, 13. et Harduin ad Plin. v. 31. §. 36." Hence Hesychius says, βύσσινον· πορφυροῦν: Soping. here says—"Quod tamen diversum a purpura: Lucas, ὁ πλούσιος ἐνεδιδύσκετο πορφύραν, καὶ βύσσον: neque coloris est, sed lini delicatissimi. Plin. l. 19. c. 1." H. Stephens in the Index to his *Greek Thesaurus* has fallen into the same mistake, as he quotes these very words. Constantine, himself unacquainted with the origin of the mistake, says, "Ex his constat Suidam et Hesych. ignorare quid βύσσος," and Hoffman in his *Lexicon Universale*, says, after citing this passage of St. Luke—"Unde colligitur a purpura vestem byssinam distinctam fuisse, quod notandum contra veteres grammaticos, qui *byssinum* colorem *purpureum* interpretati sunt." Hoffman also says: "Apud Plinium vero l. 19. c. 41. [c. 65. Ed. Bipont.] ubi de *byssini* tingendi ratione, sicut olim legebatur, *hysginum* reponit Dalechampius:" the words of Pliny are: "*Quin et terrena miscere, coccoque tinctum Tyrio tingere, ut fieret hysginum.*" From what has already been said, and what will be said below, it will, I think, appear highly probable that Pliny wrote *byssinum*.

Again Hesychius says, βύσσινα· πορφυρᾶ: hence Suidas says—βύσσινον, βύσσῳ βεβαμμένον: Kuster says here, as Soping. did above, "Hanc interpretationem non probo, quoniam βύσσος non est coloris, sed lini genus:" Again Suidas says—βύσσον, ὀξυτόνως, βαρυτόνως δὲ σημαίνει βαφὴν ἐκ πορφύρας. Kuster, under the same error, here says: "Imo aliud est *byssus*, et aliud *purpura* est, ut ex veteribus scriptoribus satis constat: male ergo ista Suidas hic confundit." Salmasius on Tertullian *de Pall.* p. 219. (quoted by Pitiscus in his *Lexicon Antiquitatum Rom.* under the article *Byssus*), as well as Pitiscus himself, has given an ingenious, but an erroneous reason for this interpretation of the word: the first says—"Byssus de colore purpureo etiam exponitur a quibusdam: Hesych. βύσσινον, πορφυροῦν, *a flore byssi, vel lini, qui purpurei coloris est:*" Pitiscus adds—"Vestes mollissimæ ac tenuissimæ ex illa lini specie pretiosissima conficiebantur, et hæ, quoniam pretiosissimæ, et, ut dixit Plin. xix. 1. mulierum deliciæ erant, ideo ferme purpura tegebantur; quæ res veteres grammaticos in errorem impulit, ut byssinum *colorem purpureum* interpretarentur:" hence the *Etymol. Mag.* says—βύσσος, εἶδος βοτάνης, ἐξ οὗ καὶ τὰ ἀπ' αὐτῆς ΒΑΠΤΟΜΕΝΑ ἱμάτια, βύσσινα λέγονται.

Since I wrote these remarks, I have met with the following passage in that microcosm of classical knowledge, the *Plinianæ Exercitationes in Caii Julii Solini Polyhistora* of Salmasius p. 272. "Cum inter purpureum et coccinum hic color sit, non mirum alios pro *cocco*, alios pro *purpurea*, *hysginum* usurpasse: Hesych. βύσσος χρῶμα ἀντὶ τῆς ὕσγης

παραλαμβανόμενον: idem βύσσινα interpretatur πορφυρᾶ:" It is however evident from the other passage of Salmasius, that he saw not the whole truth. Alberti says in his Hesychius on the first passage cited by Salmasius from Hesych, "In *Excerptis* ex Moschopulo MS. in Agapetum, apud cl. Fabric. *Bibl. Gr.* xii. p. 306. βύσσος, τὸ κόκκινον βάμμα, ὅπερ λέγουσι ἰδιωτικῶς ἀληθινὸν, καὶ λέγεται ἀπὸ τοῦ βύειν τοὺς ἴσσους, ἤγουν τοὺς ὀφθαλμούς· λέγεται δὲ καὶ τὸ κόκκινον ἔνδυμα, βύσσος. If I am not mistaken, Xenophon uses the word βυσσοβάφης.

THE dress worn by the Roman nobility was, as every scholar knows, *purple;* but Ammianus Marcellinus says, in his 23d book, that "the celebrated silk of the Seres anciently composed the dress of the Roman nobility, but was in his age the extravagant and indiscriminate clothing of the lower ranks:" here then we clearly see that the dress of the Roman nobility was often, if not always, *silk stained with purple.* The constitution of the Emperor Theodosius (cited in J. Rosinus's *Antiq. Rom. Corp. absolut.* Ed. Schrevelius, p. 359.) may be here cited—*Nec pallia quis tunicasque domi sericas contexat aut faciat, quæ tincta conchylio, nullius alterius permistione contexta sint, proferantur ex ædibus, tradanturque tunicæ aut pallia ex omni parte texturæ cruore infectæ conchylii, nulla stamina subtexantur tincta conchylio, nec ejusdem infectionis arguto pectine solidanda fila decurrant, &c. &c.:* hence, in the Glossarium Isidori, "Bombucinare, *purpuram facere;*" "bombycinatores, *purpuram facientes.*" The Coan vests were also fancifully interwoven with gold, as we learn from Tibullus 2, 6, 35.

Illa geret vestes tenues, quas femina Coa
Texuit, auratas disposuitque vias:

And from the Hippolytus of Seneca (cited in Rosinus), *Act.* 2. *Sc.* 1.

Removete famulæ purpura, atque auro illitas
Vestes, procul sit muricis Tyrii rubor;
Quæ fila ramis ultimi Seres legunt.

This is still the practice in the east, as the reader will learn from the following observations, which were communicated to me by that intelligent traveller, Mr. Barrow: "In India the muslins interwoven with gold, so closely indeed, as to exhibit almost a total plate of gold, are known as dresses of ceremony by the name of *Kinkaubs:* they look like the dresses of our tinselled kings and queens on the stage: in China, however, they confine their threads of gold and silver to silk, and never attempt to interweave them in their cotton cloths, whereas in India they interweave them solely in their cottons, a distinction not unworthy of notice." Thus Alcimus Avitus, L. 3. (cited by Vossius *de Origine et Progressu Idolol.* L. 4. c. 90.):

——— Fulgidus auro
Serica bis coctis mutabat tegmina blattis:

Thus Galen περὶ διαγνώσεως καὶ θεραπείας τῶν ἐν τῇ ἑκάστῃ ψύχῃ ἰδίων πάθων, c. 9. tom. 6. *Oper. Galen. et Hippocratis,* p. 513. (cited in Vicat's *Vocabularium utriusque Juris):* Τούτου τοῦ γένους ἐστὶ τὰ χρυσοϋφῆ τῶν ἱματίων, ἢ ὕλης δεόμεθα πόρρωθεν κομιζομένης, ὥσπερ τῶν σειρικῶν ὀνομαζομένων, which Vicat translates thus—'Hujus generis vestimenta auro contexta, aut supervacuum aliquod opus habentia,

aut quæ materiam ex longinquo adlatam desiderant, ut quæ vocant *serica.*" Hence we see the mistake of Antonius Thylesius (quoted in the passage of Pitiscus), who says that the Byssus was almost of a *golden* color. Pitiscus adds—" Sed errat; non est enim coloris, sed, ut ex his, qui pure locuti sunt, constat lini præstantissimi genus." We may here remark, that it was as obvious a mistake to say that the Byssus was of a *golden* color, as it was to say that it was of a *purple* color; for both was sometimes used, as we have seen, in the manufacture of the silk for dresses. As then the *Coan vests* are often distinguished from the *purple robes*, though they were often stained with purple; so the *Byssus*, or *Serica* is often distinguished from purple, though it was often stained with purple: thus Tibullus, 2, 4, 29. says,

Hic dat avaritiæ stimulos, hinc Coa puellis
Vestis, et a rubro lucida concha mari:

And Ovid *Art. Amor.* 2. 298. says,

Sive erit in Tyriis, Tyrios laudabis amictus,
Sive erit in Cois, Coa decere puta.

Pitiscus quotes the following curious passage from Tertullian *de Cultu Femin.* c. 13. *Vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiæ:* the Christian orator, it may here be remarked, quaintly says, 1. *serico probitatis*, because silk is transparent, and probity has nothing concealed; 2. *byssino sanctitatis*, because the *byssus*, or cotton, which is white, is an emblem of sanctity, (hence Eucher. *Instruct.* 1. in Pitiscus says—*Byssus castitatis, vel continentiæ candor)*; 3. *purpura pudicitiæ*, because modesty blushes like crimson, or purple. The ancients perpetually confounded silk with cotton, and it was a very natural mistake: the origin of both was indistinctly known; both came from a very remote country; silk is transparent in the shape of gauze, and cotton is also transparent in its finest state, as in the muslins of India: Eustathius on Dionysius (quoted in Dasqueius's *Silius Ital.* on Book 6. v. 1.) says—φασὶ δὲ σηρικὰ παρ' Ἰνδοῖς γίνεσθαι ἐκ τινῶν φλοιῶν ξαινομένης βύσσου: Eucher. ad Salon. c. 3. (quoted in Savaro's C. S. S. Apollinaris on Ep. vi. book 7.) says, " Byssus genus serici grossioris pariter, et fortioris:" to cite more instances would be superfluous: the context will generally enable the student to ascertain which of the two is meant in any particular passage.

As it is my intention, in the discussion of this recondite subject, to produce from the Classical writers every passage, which can be deemed important, I shall now produce the following citations from Claudian, of which three or four will confirm what has been already advanced, and to the remainder of which I may have some occasion to refer in a future Number of the Journal.

Jam parat auratas trabeas, cinctusque micantes
Stamine, quod molli tondent de stipite Seres
Frondea lanigeræ carpentes vellera sylvæ:
Et longum tenues tractus producit in aurum,
Filaque concreto cogit squalere metallo:
Qualis purpureas præbebat candida vestes
Numinibus Latona suis, cum sacra redirent
Ad loca nutricis jam non errantia Deli.
V. 178. *In Probini et Olybrii Fratr. Cons. Panegyr.*

Gesner says in the note: "Serici ratio adhuc ignota eo tempore, et cum xylino s. gossypio confusa: Justiniani demum ætate innotuit: filis lineis, vel laneis ita subtilia inducuntur fila metallica, ut concreta hæc illis, et velut innata videantur: illa jam fila lanea squalent auro, i. e. aureis velut squamis obducta et tecta sunt."

Vobis rubra dabunt pretiosas æquora conchas;
Indus ebur, ramos Panchaia, vellera Seres.
De Tertio Cons. Honorii, v. 210.

Gesner here says: "Quæ sunt apud antiquiores V. G. Pausaniam *El.* 2 extr. de natura serici, ab hodierna experientia abhorrentia, ea mercatoriæ vanitati videntur adscribenda, quorum interesset, veram rationem non vulgari."

Tu licet extremos late dominere per Indos,
Te Medus, te mollis Arabs, te Seres adorent.
De Quarto Consulatu Honor. v. 257.

——————— Asperat Indus
Velamenta lapis, pretiosaque fila smaragdis
Ducta virent: amethystus inest, et fulgor Iberus
Temperat arcanis hyacinthi cœrula flammis:
Nec rudis in tali suffecit gratia textu:
Auget acus meritum, picturatumque metallis
Vivit opus, multaque ornantur jaspide cultus,
Et variis spirat Nereia bacca figuris:
Quæ tantum potuit digitis mollire rigorem
Ambitiosa colus? vel cujus pectinis arte
Traxerunt solidæ gemmarum stamina telæ?
Invia quis calidi scrutatus stagna profundi
Tethyos invasit gremium? Quis divitis algæ
Germina flagrantes inter quæsivit arenas?
Quis junxit lapides ostro? quis miscuit igues
Sidonii rubrique maris? Tribuere colorem
Phœnices, Seres subtemina, pondus Hydaspes.[1]
De Quarto Consulatu Honorii, v. 585.

Pars infecta croco velamina lutea[2] Serum
Pandite, Sidoniasque solo prosternite vestes.
De Nuptiis Hon. et Mariæ, v. 211.

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[1] The curious reader may compare with this ample description of Claudian, the following passage from Tertullian *De Cultu Feminino*, L. 1. c. 10. "Age nunc si ab initio rerum et Milesii oves tonderent, et Seres arbores nerent, et Tyrii tinguerent, et Phryges insuerent, et Babylonii intexerent, et margaritæ canderent, et ceraunia coruscarent."

[2] I shall digress a little here to observe that the wedding garments of the ancients were white, as Professor Brunings observes in his admirable *Compendium Antiquitatum Græcarum e Profanis Sacrarum* Francofurti ad Mœnum, 1745, p. 93. 2d edition. "Vestes nuptiales in nuptiis Hebræorum summe necessariæ sunt habitæ jam Samsonis ævo *Judic.* XIV, 12. clarissimus est locus *Matth.* XXII. 11. ubi occurrit in convivio nuptiali homo οὐκ ἐνδεδυμένος ἔνδυμα γάμου, *non indutus nuptiali vestitu:* occurrunt ibidem tenebræ exteriores, extra cœnaculum lampadum splendore illustratum: albas fuisse vestes nuptiales puritatis et gaudii indices, probat ex Athenæo Dougtæus *Anal.* 1. p. 23.; hic color optime vestem spiritualem repræsentat, purissimam Christi justitiam et niveam sanctitatem per fidem et sanctimoniæ studium induendam; huc pertinet locus insignis *Apoc.* XIX. 7. 8. ubi vestis nuptialis allegatur et describitur: Aristophanes γαμικὰς χλαμίδας memorat; Homer. καλὰ ἕννυσθαι, *pulcrâ veste indui* ob nuptias jubet, *Odyss.* VI. v. 28." "The following extract," says Mr. Burder in his *Oriental Customs*, vol. 2. p. 307. 3d Ed. "will show the importance of having a suitable garment for a marriage-feast, and the offence taken against those who refuse it, when presented as a gift: 'The next day, Dec. 3, the king

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The *velumina lutea Serum* mentioned in this passage of Claudian, may be explained by the following passage in that monument of ingenuity, eloquence, and learning, Mr. Maurice's *Indian Antiquities*, vol. 7. p. 245.: he observes, that "the greatest part of the silk produced in Bengal, and other parts of India, is exported *raw*" [the σηρικὸν νῆμα of the classic writers], "and in its *original yellow color*."

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ANTIQUITIES.

The Class of Fine Arts of the French Institute have, for several years past, devoted a considerable degree of attention to the subject of ancient Architecture. But their inquiries have not been confined to these monuments of ancient grandeur which bespeak the remains of regular public edifices: the uncouth military monuments of antiquity, which have been denominated by some writers, *Cyclopean monuments*, have been the peculiar objects of their investigation.

Before giving a sketch of the proceedings of this department of the Institute for 1810. it may not be amiss to inform our readers, that so far back as the year 1804. the following set of Queries was printed, and copiously circulated among the learned of all nations, as pointing out the precise objects of the researches of the Class:

1.—In what parts of Greece and Italy do we find inclosures, or ancient walls, constructed of large blocks of stone, hewn into the form of parallelograms, and arranged in horizontal layers, without cement?

2.—In what parts of Greece and Italy do we find similar walls constructed of large blocks of stone hewn into irregular polyhedra, and what was the nature of the erections, which ancient authors, in speaking of the walls of Argos, Mycenæ, and Tyrinthia, have designated by the name of the works of the Cyclops?

3.—When we find these two kinds of structures united in ancient ruins, what is the order observed in their respective arrangements, i. e. by what means can we distinguish between the original construction, and the repairs which have been made at periods subsequent to their foundation?

Answers to the above questions have been received in the course of the year 1810. not only from Greece and Italy, but from Spain, Asia Minor, and Chersonesus Taurica. We shall now briefly notice the information which has been received, beginning with

Italy.—The ruins of Norba, situated on an eminence which overlooks the Pontine marshes, still exist in the state to which they were reduced on the day when the inhabitants put each other to death rather than fall under the power of Sylla, by whose forces they were besieged. The ramparts of Norba are of Cyclopean construction, in blocks of Appenine marble. Mr. Dodwell, a learned English architect, and Mr. Middleton, an American antiquarian, both at present in Italy, have transmitted elegant drawings of the above ruins to the Institute.

The same gentlemen have examined the walls of the cities of Alatri, Segni, and Ferentino. In several places of the walls of Alatri there are bas-reliefs, representing phallic subjects. One of these bas-reliefs is upon the architrave of the gate of the citadel. As the ramparts of the Etruscan and Roman cities do not present similar subjects, it has been conjectured, that they allude to the worship of the god Hermes, who was revered by this symbol in Elis; and it is well known that from that place the Pelasgian columns which have existed in Italy from the earliest times, have been derived. The rudeness of the more ancient

Greek sculpture has been recognised in two other bas-reliefs on the bastion of the same gate. It is supposed that they allude to the worship of Mars or Hermes.

The walls of Segni and Ferentino were generally supposed to have been of Cyclopean origin, but Mr. Dodwell, by discovering a Latin inscription on the walls of Ferentino, thinks he has proved them to be of Roman structure. In some places, however, the foundations seem to have been of Pelasgian origin.

Mr. Dodwell has also transmitted drawings of several Cyclopean erections discovered in that part of the country of the Sabines which adjoins Tivoli. These monuments are similar to those which have been discovered in other parts, which have been occupied by the Pelasgians or Aborigines.

M. Simelli, an architect, residing at Rome, and a Sabine by birth, has also transmitted to the Institute drawings and topographical descriptions of a similar nature. M. Simelli's inquiries were made in the neighbourhood of Torano, on the very spot where Dionysius of Halicarnassus places the ruins of Tiora, and a sacred inclosure, in which the ancient Aborigines interrogated their oracles, which were similar to those of Dodona. These monuments consist of extensive areas, raised upon walls of Cyclopean construction. In the centre of the largest are some large blocks of stone, which seem to have been part of an altar. To the eastward of Amitermum, two walls have been discovered which seem to have marked the boundaries between the countries of the Sabines and the Vestines, as a Roman inscription with the words *Fines Sabinorum* has been found on one of the stones.

Baron Degerando has transmitted from Rome, a drawing of part of the walls of Spoleto, in Ombria: their foundation is Cyclopean; but in the superstructure, which is Roman, an inscription has been found which contains the names of the magistrates, under whose inspection the walls were rebuilt.

Spain.—The question proposed by the Class, having been distributed among the officers of the French army of Spain, M. Brianchon, a lieutenant of artillery, has transmitted some observations on the walls of Toledo. The foundations seem to be Cyclopean; the superstructure is composed of square stones, and the whole is surmounted by brickwork. It is already well known that the walls of Tarragona are constructed in a similar manner; and it is remarkable, that Livy, when speaking of the walls of Saguntum, characterises by the word *cæmenta*, the irregular form of the construction of part of the walls which he supposes to be very ancient. The French antiquaries think it of the utmost importance that these inquiries should be prosecuted in Spain, because that country was known to the Pelasgians of Zacynthos two hundred years before the siege of Troy, although it was very little known to the Helleni in the days of Strabo.

Greece.—The learned are once more indebted to Mr. Dodwell for some valuable information on the subject of Grecian Antiquities. Accurate drawings of the walls of the cities of Argos, Tyrinthia, and above all, of Lycosuræ, the most ancient city of Arcadia, were much wanted. A particular degree of interest was attached to the ruins of

this city, as it was the metropolis of those Arcadian settlers, who constructed the most ancient towns of Italy, according to Dionysius of Halicarnassus. The drawings and details transmitted by Mr. Dodwell prove, that in the ramparts of the city of the Lycosuri, there are two kinds of Cyclopean architecture, the one more ancient than the other, and that there are other walls in the same place, which seem to have belonged to a period when the Cyclopean construction was no longer in use. The same learned traveller has taken the present occasion to add to the list of Cyclopean structures already known, the ramparts of the towns of Elatea, Ithaca, Amphissa, Leucados, and Stymphalos. Finally, by way of answer to the first question put by the Class, he has named the ruins of eighteen cities of the Peloponnesus, in the walls of which he has only observed the construction in parallelogram blocks of the second age of the Greek antiquities.

Islands of the Archipelago.—M. Fourcade, French commissary in the Archipelago, has observed some ruins in the Island of Candia, (formerly Crete) which he thinks are Cyclopean. They are on the top of a mountain, on which was situated the ancient citadel of Cydonia. History will render this fact extremely probable in the opinion of those, who know to how remote a period we may refer the settlement of the Telchines in Crete, and their subsequent return into Bœtia, where, according to Pausanias, they erected monuments. The Telchines and the Cyclops were one and the same people, according to the best critics.

M. Fourcade also observed the Cyclopean architecture in the walls of the ancient Cytherea, in the Island of Cerigo, and in the village adjoining the walls of the ancient temple of the Phœnician Venus: he saw that ruins of this kind were surmounted by other ruins in rectangular parallelogram stones, as elegant in composition as those which composed the tomb of Atreus, at Mycenæ. The same arrangement of the two kinds of building has been observed in the walls of Melos, by M. Jassaud, another French commissary, who has also transmitted drawings on the subject.

Western Shores of Asia Minor.—Dr. Chandler has noticed, under the appellation of *incertum*, the Cyclopean walls which confine the bed of the Caister, near Ephesus. M. Le Chevalier has also published some observations on the above two kinds of Cyclopean building in the walls of Prusa, in Bithynia. He has also given, in his Travels in Troas, the engraving of a Tumulus of the same construction. Monuments of the same kind have been discovered by M. Gropius, on one of the summits of Mount Sipyla, near Smyrna, in the ruins of two cities, and of several Tumuli; some of Cyclopean construction, and others of parallelogram blocks. The distant period to which we ought to ascribe the origin of these two cities, seems already confirmed by the parallel of Tumuli of a different construction, but corresponding respectively to the two different systems of the construction of the ramparts of these cities. One of these tombs was 300 feet in circumference, and its height is proportioned to this base.

M. Cousinery, commissary in the Levant, has communicated a letter of M. Tricon, a French antiquarian, settled at Smyrna. This gentleman, on pursuing the discoveries made by M. Gropius on Mount

Sipyla, found two other ruins of cities, the walls of which were of Cyclopean origin, and the buildings of parallelogram blocks. He thinks, therefore, that the walls were built at an earlier period than the houses; but the antiquity of the whole is unquestionable, for no fragments of regular columns, or any inscription, are to be found. M. Tricon is about to pursue this inquiry in Caria and Ionia, where he has hitherto only met with ruins of Ionian origin, the age of which does not go beyond the year 1130. A. C.

Northern Shores of Asia Minor.—The result of the researches of M. Fourcade, in the neighbourhood of his residence in Paphlagonia, proves, that the moles which jut out into the sea at Synopa and Amysus, are of Cyclopean origin. Several ancient Tumuli in the same district are of a similar construction. One of these tombs, when opened, contained some small pieces of gold with some characters inscribed on them. We know that Bithynia and Paphlagonia have been occupied from the earliest periods of Greek history, by those Thracian colonies, who divided with the Thessalonian colonies the shores of Asia Minor, where maritime works, and Tumuli of the same architecture, have been already discovered.

Chersonesus Taurica.—One half of the Peninsula of Kertsch, according to M. Fourcade, is crowded with gigantic Tumuli, composed of raised earth covered with huge irregular blocks of stone. On attentively examining a series of sixty-six tombs, he found all the various shades of architecture which distinguish the walls of the ancient cities of Greece. Drawings of two of these tombs have been transmitted; the largest is situated on Cape Myrmecium, and it occupies a space of one hundred and thirty feet. The other is formed of rocks, extremely rude in appearance, but carefully joined.—The above are supposed to be tombs of the Scythian Kings, which, according to Herodotus, were preserved with great care.

The members of the Class, in concluding their report, congratulate the lovers of antiquities upon the acquisitions which have been made through their exertions. One hundred and seventy-seven ancient cities, the walls of which are of Cyclopean architecture, have been described in the course of their reports, and they invite a continuation of the services of travellers in foreign countries to aid them in the further prosecution of their researches. They point out, as particularly worthy of the notice of the learned, the shores of Epirus, Thessaly, Macedonia, and Thrace, and the southern coast of Asia Minor, *i. e.* Lycia, Pamphilia, and Cilicia; the latter place in particular, as having been occupied by colonies from Argos, who extended themselves to the shores of the Tigris. Xenophon places on the banks of that river the walls of Larissa, a city once inhabited by the Medes, but which Cyrus found deserted. Strabo also speaks of the Argian colony of *Gordys*, as being settled in the same country, of which the *Kurdis* Tartars still retain the name.

ON THE AUTHENTICITY OF THE BIBLE.

THERE are few more satisfactory arguments of the authenticity of the holy scriptures, than that we find coincidences between them and profane authors. From Homer down to the writers of the Augustan age, numerous passages may be found giving their testimony to the truth of the Bible; passages, many of which would be unintelligible in the present day, were we not possessed of the Bible as their key. Although some of these are plainly and clearly expressed, the greater part, however, have been so mangled by tradition from generation to generation, that the features of their original are but faintly to be distinguished. Amongst the latter we may rank the fabled war of the Giants against Jupiter, as undoubtedly deriving its source from the rebellion of Satan and his angels against God. The ascension of Ganymede to be Jupiter's cup-bearer, may have been probably corrupted from the ascent of Elijah: and many similar stories have been traced to facts mentioned in holy writ. In proof of the former assertion, that some are clearly expressed, I will quote one passage from Homer, to which probably more might be added, where, speaking of the rain-bow, he says

> . . . . . ἃς τε Κρονίων
> Ἐν νέφεϊ στέριξε, τέρας μερόπων ἀνθρώπων. *Il.* 11. 27.

Can there be a better comment upon this than the 13th verse of the 9th chap. of Genesis? "I do set my bow in the cloud; and it shall be for a *token* of a covenant between me and the earth."

But what more particularly led me to these reflexions were some passages in the Greek historians respecting Cyrus. The first is from Herodotus, relating to his birth, the substance of which is most likely known to the greater part of your readers; the expression however is very remarkable, and shows, I think, that at the time of Herodotus, Cyrus was considered as under the immediate and peculiar protection of God. The historian first relates that Astyages the grand-father of Cyrus, having been alarmed by a dream in which he was told that he should be dispossessed of his kingdom by his grand-son, ordered Cyrus immediately on his birth to be exposed; but the courtier, to whom Astyages intrusted the business, being unwilling himself to imbrue his hands in the blood of the infant, sends for a shepherd and commits the murder of the child to him. This shepherd's wife, as the historian says, "ἐπίτεξ ἔουσα πᾶσαν ἡμέραν," during the absence of her husband, "τότε κατὰ δαίμονα τίκτει," and when he returned with the infant Cyrus in his arms, and had informed her of his commission, she

through compassion proposed that the dead child of which she had been just delivered, should be substituted for Cyrus. The shepherd assents, and takes his own dead child to expose on the mountains; and by this means the life of Cyrus is miraculously preserved.

I am aware that the veracity of this account of Herodotus is called in question, since no such fact is mentioned by Xenophon; we must, however, consider the remark of Cicero, "Cyrus ille a Xenophonte non ad historiæ fidem scriptus, sed ad effigiem justi imperii." Besides, there can be no doubt, that some such report as this, respecting Cyrus' birth, was rife in the days of Herodotus; supposing therefore the fact to be false, it shows that general opinion considered him peculiarly regarded by heaven.

The other passages I have remarked are from the Anabasis, which appear to me to refer to Cyrus. The Greeks on their retreat arrive at a city called Larissa, on the Tigris, respecting which, amongst other observations on its size, strength, &c. the historian relates the following remarkable circumstance. *Ταύτην* (viz. *Larissam*) *βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων ἐλάμβανον τὴν ἀρχὴν Πέρσαι, πολιορκῶν, οὐδενὶ τρόπῳ ἐδύνατο ἑλεῖν· ἥλιον δὲ νεφελὴ προκαλύψασα, ἠφάνισε, μέχρις οἱ ἄνθρωποι ἐξέλιπον, καὶ οὕτως ἑάλω. Γ.* p. 226. Hutch. oct.

And again, the next city they came to, Mespila, experienced something of the same sort and at about the same time, as Xenophon relates. *Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως φυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἑλεῖν, οὔτε βίᾳ· Ζεὺς δὲ ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας καὶ οὕτως ἑάλω.*

Whoever this king of the Persians was, these seem indisputable marks that God especially fought on his side. Now who he could be except Cyrus, I am at a loss to conjecture; since under him the empire of Media was annexed to the Persians, nor have we, I believe, any account of the Medes being subjected to the Persians, before that prince. If then we may conclude that it is Cyrus of whom Xenophon is here speaking, it appears to me to stamp additional credit on Herodotus' account of his life. For he relates him to have attacked and dethroned his grand-father Astyages, and thus to have gained possession of the Median empire. Whereas Xenophon makes him the lawful successor to the throne, after the death of his uncle Cambyses. Now it is evident that whoever this *ὁ Περσῶν βασιλεὺς* was, he had possessed himself of the empire of the Medes by conquest, not by hereditary succession, and consequently that if it was Cyrus, his history given by Herodotus is the true one. Here it may be objected, that Xenophon would be unlikely to contradict himself in this manner, by making Cyrus in some of his writings acquire Media by right of succession, and in others by that of conquest; but here again I must recur to

Cicero's remark, that under the name of Cyrus he was writing the character of a perfect prince, and he therefore might think himself at liberty to pass by his dethroning his grand-father as not to be imitated. Or what is still more probable, Xenophon had in these two accounts followed different reports; for even so early as Herodotus, the life of Cyrus seems to have been related in different ways, which indeed that historian expressly declares respecting his death, τὰ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν τῶν λεγομένων, ὅδε μοι ὁ πιθανώτατος εἴρηται. (Clio sub fin.) It is upon this principle that Rollin reconciles the differences between Herodotus and Xenophon. *I. O.*

CLASSICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, I believe that the 15th ch. of the 13th book of A. Gellius has frequently been the source of much controversy among scholars. Having lately had occasion to examine it, I was induced to consult the translation by Mr. Beloe, with which, although, upon the whole, of deserved and high repute, I cannot in the present instance totally coincide—The passage to which I more particularly allude runs thus.

"*Prætor*, etsi collega consulis est, neque prætorem, neque consulem jure rogare potest, ut quidem nos à superioribus accepimus, aut ante hæc tempora servatum est; et ut in commentario tertio decimo C. Tuditani patet, quia imperium minus prætor, majus habet consul: et à minore imperio majus aut major collega rogari jure non potest: prætores nos his temporibus prætore creante veterum auctoritatem sumus sequuti, neque iis comitiis in auspicio fuimus."

As in the course of the following observations some comments are made on the different readings, it may not be improper to remark, that the Edition now before me is that "*cum notis utriusque Gronovii, Lugd. Batav.* 1706." Having stated this, I shall proceed by adding the words of Mr. Beloe's translation.

"A prætor, although he be the colleague of the Consul, cannot by law cite either Prætor or Consul, as we learn from our forefathers, and which has been observed till now; it appears also in the thirteenth commentary of Caius Tuditanus; because the Prætor is invested with an inferior, the Consul with a superior authority. A superior magistrate cannot be cited by one of inferior authority. At this period, we who have been Prætors, followed ancient custom in everything which regards Prætors' elections, nor at these Comitia was it usual to take the auspices." P. 41. Vol III.

With all due deference I take the following to be the meaning of this perplexing chapter.

Messala says, that a Prætor cannot propose a Consul, because a Consulate is "majus Imperium," neither can a Prætor propose even a Prætor, because a Prætor when elected is the colleague of a Consul.

This, it may be justly inferred, is his meaning from a collateral passage in Cicero's Letters to Atticus, the ninth epistle in the ninth book.

"Non modò Consules à Prætore, sed ne Prætores quidem creari jus esse." *A Prætor not only cannot legally elect a Consul, but he cannot even make a Prætor,* because "ita rogentur ut Collegæ Consulum sint, quorum majus est imperium;" but observe that Cicero speaks of that form "quod in Libris habemus,"—and Messala in A. Gellius of that which, "à superioribus et accepit et ante hæc tempora servatum est." But the general practice in the time of Messala had been altered, and he in a spirit of *Antiquarian orthodoxy,* evidently disapproved the alteration, followed "auctoritatem veterum," and avoided "esse in auspicio" at those elections, when by the custom of his contemporaries the Prætor did elect a Prætor.

In A. Gellius we find that *Prætores* stands before *nos,* and this reading is taken from the Leyden Ed. of 1644, but the older reading according to Stephens and preceding editions, supported also by manuscripts, makes *Prætores* follow *temporibus:* The Regius Codex, and the major Leyden Codex give "*Prætores Prætore creante;* it makes very little difference whether *Prætores Prætore* or *Prætore Prætores,* provided that these two words follow each other, and *Prætore* does not precede "*nos his temporibus,*" the meaning is this:

"I, in these days, when the Prætor creates Prætor, follow the authority of the Ancients, when they did not create them; '*neque in Auspicio sum*' at those elections." For Messala was an Augur and would not attend the election of *Prætors,* when conducted with what might with propriety be called democratic innovation.

Indeed I cannot avoid being of opinion that the practice with respect to Prætors was altered in the time of Cicero. His argument only required him to prove that a Consul was not created by a Prætor, and in the course of doing this, he takes the opportunity of saying "that according to the Books," a Prætor not only could not create a Consul, but not even a Prætor—but upon this fact I would by no means undertake to decide.

A few lines further, another passage presents itself, of no less difficulty.

"**Minoribus creandis magistratibus tributis comitiis magistratus, sed justius curiata datur lege, majores centuriatis comitiis fiunt.**"

which Mr. Beloe has thus translated.

"**In electing the lesser magistrates, the office was conferred by the people voting in tribes, or more properly by the *lex curiata;* the higher magistrates were appointed at the *centuriata comitia.***"

Now I should prefer the reading of *Creatis,* and then govern the *magistratus* by *fiunt* understood; for the minor magistrates being created at the *tributa comitia,* "*sed jus illis curiata datur lege;*" that is, they nominally became magistrates, but did not possess full power till it was conveyed to them *Lege Curiatâ,* which was doubtless passed, *Comitiis Curiatis.* It may not here be improper to remark, that the TRIBUTA and CURIATA were inferior kinds of COMITIA,

and that consequently in the election of minor magistrates, a process at the CURIATA was to succeed what had been done at the TRIBUTA, whereas at the election by centuries, for the greater magistrates, no second process was necessary "ad jus conferendum." It was a more honorable mode of election, in which the Aristocracy bore sway —and I believe my opinion is justified, as the reading of "*creatis*" for "*creandis*" is supported by manuscripts, and that "*jus illis*" for "*justius*" is the conjectural reading of the elder Gronovius. This "LEX CURIATA," I find, was sometimes employed in the case of Prætors, to give them the *Imperium* or military power, which was not originally conveyed to them, when they were elected at the COMITIA CENTURIATA. I am further inclined to suppose that the minor magistrates were elected at the COMITIA TRIBUTA, but could exercise no judicial power till conveyed to them by a "*Lex Curiata.*"— The Comitia Curiata, though common in very early times, were afterwards but seldom used.—I shall conclude these desultory remarks by merely adding that Marcus Messala was consul with Piso, A. C. 693. a circumstance, which confirms my suspicion that even in the time of Cicero the practice of a Prætor not creating a Prætor had ceased.—Cicero 13 Epist. ad Attic. lib. 1. says, "*Messala vehementer adhuc agit severè,*" and concludes by bestowing great commendation on his conduct.

I am Your's, &c. *QUINTUS.*

INSCRIPTION FOUND AT ANCIENT SAGUNTUM.

WE have been favored with the following additional Inscription lately brought into this country, and hope to be able to give some explanation of it in a future number.

The following rules are collected from some of the most distinguished Spanish antiquaries.

1. The characters both of the Celtiberians, and of the Turdetani, are to be chiefly referred to the most ancient Greek and Etruscan.
2. There are several letters admitted to be doubtful.
3. There are double letters, which frequently recur.
4. The vowels are sometimes expressed, but often are to be supplied.
5. Words are seldom written at full length.

No. 7.

L·AN·I·ONIOL·FGAL
NVMIDAEPRAEFECT
FABRVMTRIBVNOMILIT
LEG·PRIMAEITALICAE
I.RVBRIVSPOLIBIVS.MICO

ON SORRENTO.

To the Editor of the Classical Journal.

Ἐνταῦθ' αἱ τριπόθητοι ἄφαϱ βϱομιώδεα πηλὸν
Φύϱησαν Βάκχῳ τϱιζύγεες Χάϱιτες. Anth.

Sir, *Sorrento (Surrentum)* is on the eastern side of the Bay of Naples. According to Bochart, it was founded by the descendants of the Taphians, those Teleboæ, who first occupied the Island Capri (Capreæ.) When that island became too small for the increasing population, some of these Taphians, or Teleboæ, established themselves in the territory of Sorrento. The Taphians were descendants of the Phœnicians. This fact seems to be strengthened by the name *Sirenusæ*, which three small islands, close to the *Sorrentini Colles*, were formerly called. Their etymology שור, *cantare*, while it explains the noted fable, declares their origin. These islands are now termed *de' Galli*, from *gallare*, 'to float.'

Ovid, by placing *Herculeam urbem* before *Stabias*, has, with his usual spirit and manner, added a topographical, to his other inaccuracies.

> "Inde legit Capreas, promontoriumque Minervæ,
> Et Surrentinos generoso palmite colles,
> Herculeamque urbem, et Stabias, et in otia natam
> Parthenopen."

Strabo says, that the territory of *Sorrento* is *Καμπάνων*, to whom Surrentum *cum* Promontorio is attributed by Pliny, and by Sil. Ital. Lib. viii. V. 445. without *Promontorio*. But Ptolemy places it in the territory of the Picentini.

Strabo also informs us, that the Campanian territory of Sorrento, from which the Promontory of Minerva projects itself, is bounded by the territory of Pompeii: so that, in his time, the Cape of Sorrento (Minervæ) and Massa Lubrensis (hod. Massa), which had its name from the multitude of farms, with the territory of Vico, and of Stabiæ, were included within the territory of Sorrento.

Statius in his

> "Quos vertice Surrentino
> Mittit Tyrrheni speculatrix Virgo profundi,"

has not ill expressed this Promontory. The spondee in the fifth foot, *Surren-*, describes the rocky firmness of the Cape, and *Tyrrheni, &c.* give its figure, and its situation.

Tacitus says, with his usual accuracy, Annal. Lib. 4. that Tiberius " Capreas se in insulam abdit, *trium milliariorum freto* ab extremis Surrentini Promontorii disjunctam."

Tiberius pronounced the wine of Sorrento to be " generosum acetum," and Caligula, to be " nobilem vappam." On account of this lightness in the wine, Horace says of Catius,

" Surrentina vafer qui miscet fæce Falerni,"

Although Statius asserts that in Sorrento

" ———Prælis non invidet uva Falernis."

The earthen ware of Sorrento seems to have been in the greatest request and estimation. We are told by Pliny, that " Maxima pars hominum terrenis utitur vasis. Samia etiam nunc in esculentis laudantur. Retinet hanc nobilitatem et Arretium in Italiâ, et calicum tantùm Surrentum." Thus Martial,

" Accipe non vili calices de pulvere natos,
" Sed Surrentinæ," &c.

And again,

" Surrentina bibis? nec numina picta nec aurum
Sume; dabunt calices hæc tibi vina suos."

In an Epigram of Macedonius, we read

Σουρέντου τρηχεῖα μυρίπνοε, χαῖρε, κονίη.
κ. τ. λ.

Among the celebrated fish of Sorrento, the glaucus (hod. Ricciola) was the most delicious. Ennius has in a fragment

" Surrenti fac emas glaucum, Cumas apud."

The Temple of Minerva at the Promontory, according to Strabo, had Ulysses for its founder and builder. Anastasius (Lib. 2. ch. 10.) relates concerning the remains of this temple that, when he lived, " In antiquis templi vestigiis ac ruderibus in fronte Promontorii Surrentini, quæ adhuc extant, videre est Epistylia columnarum cum noctuâ, quæ Minervæ Atheniensi sacra erat, insculpta . . . Sunt autem ea Epistylia Corinthiæ Architecturæ, qualem dicebant Minervam decere. Solum verò ex opere tessellato adhuc conspicitur. Tessella quidem in encausto."

The Temple of Juno Argiva was, where the Abbey Church of St. Peter ad Caprollam stands. There are some ancient pillars of the Ionic order with Ionic epistylia.

For the Temples of Neptune, and of Hercules, with a magnificent villa, all three founded by Pollius, an Epicurean, I must refer you to Statius. (Silv. Lib. 2. Surrentinum Pollii.)

The Temples of Ceres, and of Fortuna, that is, some few remains of them, may be observed between the greater, and lesser shore of Sorrento.

There were also, in this territory, a Pantheon and a Nympheum. The latter, sacred to the tutelar nymph and genius of the place, is supposed, with much probability, to have been in the grove, where the Donursi, Patricians of Naples and of Sorrento, have a villa.

The house of the Patrician, Guardati, rests on the foundation of a temple of Ceres.

The Site of the Monastery of the Theatines is proved to be the same with that of the Circus, by an inscribed Mosaic marble, which was excavated thence.

The inscription is,

" L. Comelio. L. F. Men.
N. Flamini Romæ.
T. C. Auguri. Æd. 11 viro.
Qu. Præf. 4. Fabr.
Bis Hoc Loco. Crustulum.
Et Mulsum.
Populo Ædilitate
Spectaculum 7 Gladiat.
Circens. edidit ob Honor.
Decurionibus
Magnam Cœnam
L. Quinquennelitate sua
Ludos huic Decuriones
Publice Locum
Funer. et Statuam."

A Circus was dedicated to many Gods. Thus Pliny (Panegyr.) relatively to the Circus of Nero restored by Trajan, says, " Hinc immensum Latus Templorum pulchritudinem provocat." Yet, Isidorus says, in his Etymologicon, that, at first, the Romans erected the Temple of Ceres *only* in their Circi. Circenses Lusus were denominated from Ceres.

Eighteen Piscinæ exist in the gardens, which belong to the Patrician family, Vespasiani. All these Piscinæ are paved with a tile of an oblong square form, under vaults of such solidity, that the roots of the most ancient oaks, firs, and cypress, which split marble and flint, have not affected *them*. The pavement itself has not lost the least particle of its original smoothness in the surface.

Besides many marble statues, which remain at Sorrento, there is a remarkable sphinx of Egyptian granite, near a Court called Dominovo.

Sorrento is an archbishopric, which governs the three suffragan bishoprics of Castella Mare (Stabiæ), Vico (Vicus Æquarus), and Massa (Massa Lubrensis). In the archiepiscopal palace there are anaglyptic marbles in relievo, with most distinguished workmanship, one of them, the Seven Wise Men of Greece, another, the Rape of the Sabines. Before the door of this palace, were excavated a marble shield with a dragon and scymitar, which were the arms of the Prætorian guards. In the garden of the same palace,

a bath of reticulated work has been discovered, together with the mouth of an aqueduct.

Surrentum was a most ancient republic. It continued so, that is, to enjoy its own laws and constitution under the Emperors.

Flavio. Furio. Fausto.
V. C. Tribuno.
Aborigini. Patrono.
Ob Merita. Laborum. Suorum.
Universus. Ordo.
Et. Populus. Surrentinorum.
Statuam. Nobilitati. ejus.
Faciendam curavimus.

Imperatori. Cæsari.....
Trajani. F....
Surrentina Respublica.

All Campania (Livy. Lib. 7.) submitted to the Romans, U. C. 411. M. Valerio Corvino. 3tio. A. Cornelio Cosso. Coss.

The Surrentines revolted (Livy. Lib. 28.) from the Romans to Hannibal. For this revolt they were fined in a part of their territory. Notwithstanding this amercement, however, their municipal rights were untouched even as late as 375 of the Christian æra, if we may believe the following inscription.

Flavio. Gratiano.
Semper Augusto.
Instauratori Orbis
Terrarum Perpetuo.
Ac Piissimo Imp. D. N.
Et Valesio
Constantino Maximo Pio
Felici. Semper Augusto.
Victori.
Respublica Surrentinorum.

Sorrento was not attacked, or injured by Alaric, who took Rome, A. D. 410. It was not less fortunate under Genseric, who began his reign, A. D. 429, and under Odoacer, &c. After Narses, the General of Justinian, had driven from Italy the last Gothic King, Teias, A. D. 552, and during his government of fifteen years, and after his introduction of Alboin, King of the Lombards, into Italy, and even after the reign of Alboin, there elapsed a long period, in which *civil* history has not made the least mention of Sorrento. But under the joint Emperors of the East, Basilius and Constantine, who commenced their reign, A. D. 975. Sergius 1st was chief magistrate of Surrentum. This chief magistrate, or consul, was called Fortior, from St. Matthew, ch. 20. by a quaint application (so common in that age) of a passage in the Old Latin Version, "Qui vult inter vos esse Fortior, sit vestrûm ultimus." But even at that time Sorrento is proved to have been a Republic, that is, to

have enjoyed its municipal rights, by a deed, which is preserved, and which I have seen, in the monastery of Cava. "Nos Sergius, et Sergius (that is, father and son), Dei Gratiâ Duces Surrentinæ Civitatis offerimus vobis Domino Manso Abbati, &c. omne Datium de omnibus *Puppis*, de navigiis." A third Sergius is mentioned, as present at the consecration of the Church of Casino, in company with Gisulphus, Prince of Salerno, A. D. 1071, when Michael Ducas was Emperor.

This Gisulphus, with the assistance of the Norman, Robert Guiscard, conquered Sorrento. The place was unprepared. In *military* history, indeed, we find, that Sorrento had been previously, and repeatedly, attacked. The motive assigned for those various attacks, is the hatred which the respective assailants entertained against the Greeks. This motive, thus assigned, is a competent ground for concluding, that Sorrento remained faithful to the Eastern Empire, as the continuation, and representative of the Roman, and was, therefore, regarded as Greek. The assailants, or besiegers, were Dukes of Benevento (Beneventum), Zothus, who began his reign, A.D. 589, Arechis, A.D. 598, Rodoald, A.D. 649, and then Sicard, under whom Sorrento endured a most severe siege, A.D. 839.

Very few archives in the archiepiscopal registry of Sorrento have survived the horrible invasion of the Saracens, under Pialy Bassano, A. D. 1558. They landed opposite the islands Sirenusæ (de Galli). They laid waste the city, and whole country of Massa, and besides every species of most destructive devastation, which they exercised upon the city and territory of Sorrento, they inflicted the irreparable injury of demolishing every record, even that invaluable one, preserved in the Convent of St. John and St. Paul, and written in Lombard characters.

From those very few archives which I have just mentioned, it appears, that Sorrento continued to enjoy its municipal rights, as a distinct Republic, in the year 1284. In this year, an ambassador, in the name of the Republic of Sorrento, was sent on board to Clurea, the admiral of Peter of Arragon, in order to implore his mercy. Charles, son of Charles the First of Anjou, King of Naples, had been defeated by this admiral in a recent and great naval engagement, off Capo d'Anzio (Antium), and was then his prisoner. When this Charles succeeded his father, the Republic of Sorrento ceased, and merged in the kingdom of Naples.

All that has been said about the great Tasso, either as born in, or connected with, Sorrento, through his parents, is so well known, that I must forbear to repeat it, either in whole, or in part.

I am, Sir,

Your very obedient humble servant,

Oxford, April, 1812. *JOHN HAYTER.*

LIFE OF DR. BENTLEY.

THIS most distinguished critic and learned divine was born at a small village in the West Riding of the county of York, named Oulton, in the parish of Rothwell. His ancestors were formerly of some consideration, and had been possessed of a valuable estate at Hepenstall, in the parish of Halifax. His grandfather, James Bentley, had a command in the royal army during the civil wars; and being involved in the fate of his party, had his house plundered, his lands confiscated, and was himself imprisoned in Pontefract Castle, in which place he died. Thomas Bentley, the son of James and father of Dr. Bentley, was a blacksmith of some reputation at Oulton, where he married the daughter of Richard Willis, who had formerly been a major in the service of Charles the First. This Lady, who was a woman of a very strong understanding, taught her son Richard the accidence. It was to her father that Dr. B. was principally indebted for his education. Through him he was placed at the Grammar School at Wakefield, where his extraordinary talents soon raised him above the level of his school-fellows. On the 24th of May, 1676, he was admitted a sizar of St. John's College, Cambridge, under the tuition of a Mr. Johnson, at the very early age of fourteen years and four months. He proceeded to take the degree of Bachelor of Arts, and on the 22nd of March, 1682, stood candidate for a fellowship, and was rejected on the score of his county being full! Soon after that, he became an assistant at the Free Grammar School at Spalding. That he did not, however, continue long in that occupation, appears from his having become private tutor to the son of Dr. Stillingfleet, Dean of St. Paul's, in 1683. As some compensation for the refusal of a fellowship, he had been recommended by his college to the learned Dean, who was so far sensible of the merit of the person he had to deal with, that he gave him the choice of carrying his pupil to Cambridge or Oxford. He determined upon the latter University, principally on account of the Bodleian library, the MSS. of which he examined with the most minute attention. This paved the way to his future greatness, and laid the foundation of that critical sagacity for which he was afterwards so eminently distinguished. Being now of age, he disposed of a small estate, which he had derived from his family, to his elder brother, and laid out the whole of the money he had received for it, in the purchase of a small but valuable library. In 1684, he took the degree of M. A. at St. John's College, Cambridge. In 1692, he was collated by Dr. Stillingfleet, who was now Bishop of Worcester, to a prebend in that church, and was made his patron's domestic chaplain. Soon after this, he was recommended by Dr. Stillingfleet and Dr. Lloyd, Bishop of Litchfield, as a fit person to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion. This gave the Doctor a fine opportunity of displaying his talents to the best advantage. He was well aware of this, and made a very powerful exertion. He studied deeply the whole of the Newtonic demon-

stration of the existence of a Deity, and took care that his sermons should benefit from it. His reputation as a preacher was consequently raised; in fact, his sermons at Boyle's lectures were universally admired.

In 1693, he was made library keeper at St. James's; and in the following year arose the famous dispute between him and the Hon. Charles Boyle, with respect to the Epistles of Phalaris. Mr. Boyle, it appears, had just published an edition of these Epistles, with a Latin version and notes. The Doctor asserted that these Epistles were spurious, that they were the production of some Sophist of a much later age, and altogether a contemptible and wretched performance. Some reasons for questioning their authenticity were printed by Dr. Bentley, at the end of the second edition of *Wotton's Reflections on Ancient and Modern Learning*. These remarks were warmly taken up by the partisans of Mr. Boyle, who immediately committed to the press an elaborate and impertinent reply, in which the Doctor was somewhat roughly handled. But this triumph was to endure but for a time: Dr. Bentley took up the matter seriously, examined the Epistles with still greater exactness, and after having taken a thorough view of the subject of discussion, gave to the world that inimitable and unrivalled piece of criticism, his *Dissertation on the Epistles of Phalaris*.

From the caprice or partiality of the age, it appears that Boyle was the general favorite, and that his side of the question was thought to be the true one. The principal scholars of that day, next to Bentley, were Kuster, Baxter, and Barnes; the two former of whom had the highest opinion of the talents and learning of the Doctor. Barnes, it appears, had been roughly handled by the Doctor on account of one or two absurdities which he had fallen into in his edition of Homer. But whatever errors Barnes may have committed, we cannot but confess ourselves very much indebted to his industry and exertion. His learning was certainly more considerable than the natural prowess of his understanding. But are we on that account to allow a man no credit for having made amends by application for the defects of nature? Classical learning, however, in the age of Bentley, was very confined; and the approbation of the few who were skilled in it, was far from being sufficient to defend this performance of the Doctor, from the burlesque and petty conceit of a Swift or even of a Garth. What we particularly allude to, is the ludicrous manner in which the Doctor was satirised in *the Tale of a Tub*, and the illiberality shown in Dr. Garth's Dispensary;

> "So di'monds take a lustre from their soil,
> And to a *Bentley* 'tis we owe a *Boyle*."

In a style like this was it, that those "children of dirt," the *punsters* at Cambridge, drew the picture of the Doctor in the hands of Phalaris's attendants, who were putting him into Phalaris's bull, while the Doctor was represented exclaiming, *I had rather be* ROASTED *than* BOILED. Thus it seems, that the sense and judgment of the great body of the literary world was blinded, as it were, and bewildered by the vague ideas of two of the leading wits of the age, as they are

pleased to be called. It were impossible for Dr. Bentley to have lived at a time, when the way in which he employed his talents could have met with less encouragement. One half of his contemporaries had not the means of descrying his merits, the other were unwilling to give themselves the trouble, being tight-bound and bigotted to the erroneous notions of a few. Mr. Walpole, speaking of Mr. Boyle's Phalaris, says; "This work occasioned the famous controversy with Doctor Bentley; who alone, and unworsted, sustained the attacks of the brightest geniuses in the learned world, and whose fame has not suffered by the wit to which it gave occasion." Mr. Towers, in his British Biography, expresses himself thus; "In the controversy between him (Dr. Bentley) and Mr. Boyle, the popular clamor, indeed, was in favor of the latter; but Bentley's is unquestionably a much more valuable performance than that of Boyle. The latter, considered as a mere English composition, has the advantage in point of style; and pleased the generality, by the personal satire which it contained against Dr. Bentley, who had many enemies. But Bentley had greatly the superiority with respect to just reasoning, critical sagacity, and extent of learning; and his vindication of himself also contained many shrewd and sarcastical strokes against Mr. Boyle and his performance. Much has been said in favor of Mr. Boyle, as a *genteel* and *polite* writer; and it must be confessed, that Dr. Bentley's manner was often too assuming, and that he was deficient in point of civility. But notwithstanding this, there was, perhaps, a much greater want of real candor and politeness, whatever affectation of them there might be, in the very contemptuous and unfair manner in which Dr. Bentley was treated throughout Mr. Boyle's book, than in any thing which Bentley had said against Boyle. Bentley, with all his foibles, was too respectable a character to be a proper subject of such treatment, though Swift, Garth, and Pope, have joined in countenancing the popular prejudices against him." Mr. Dodwell, a person in great repute at that time with the Christ-Church men, and who was, in conjunction with other friends of Mr. Boyle, concerned in compiling the answer to Dr. Bentley's Dissertation, was candid enough to declare, that in no volume of the same size, was he ever known to have discovered so much critical sagacity and sound learning, as in the Doctor's performance. In the eyes of literary men of the present age, the work is considered inestimable, and it is to be regretted that a volume so instructive and so indispensable in the acquirement of Greek literature, should actually be out of print. "Bentleius in immortali istâ de Phalaridis epistolis dissertatione," &c. says Professor Porson, having occasion to quote from this inexhaustible fund of classical information. Is it then possible to see the press of his own University looking upon this with a mere passive indifference? "O! pudor! O! magna *Carthago* probrosis Altior *Italiæ* ruinis."

In the year 1696, Mr. Bentley was created Doctor of Divinity by the University of Cambridge, and sometime after that admitted *ad eundem*, in the University of Oxford.

In 1700 he was presented to the Mastership of Trinity College,

Cambridge, which was reckoned at that time to be worth near 1000*l.* a year. Upon this promotion he resigned his Prebend of Worcester; and in 1701, was collated to the Archdeaconry of Ely. Being thus placed in a state of ease and affluence, he entered into matrimony, and indulged his inclination in critical pursuits; through the medium of which he soon evinced such erudition and sagacity, that he was considered by many even at that time, as the greatest critic of the age. In the meanwhile, however, he carried matters with so high a hand in the government of his College, that a complaint was urged against him before the Bishop of Ely, as Visitor, by the Vice-Master, and the other seven Seniors, who, amongst other charges, accused him of having embezzled the College money. In answer to this, he presented his defence to the Bishop, which he published in 1710, under the title of, *The present State of Trinity College;* and thus began a quarrel, which continued without intermission, and with the most virulent animosity on both sides, for upwards of 20 years, when the dispute at last terminated in the Doctor's favor. In 1716, on the death of Dr. James, he was appointed Regius Professor of Divinity in his University; annexed to which was a good benefice in the Bishopric of Ely.

In 1717, His Majesty King George the First, being on a visit to the University of Cambridge, and having, as is usual on such occasions, nominated, by Mandate, several persons for a Doctor's degree in Divinity, our Professor, whose office it was to perform the ceremony called *creation*, demanded four guineas from each person, besides a broad piece of gold, and absolutely refused to create any Doctor without the payment of these fees: hence arose a long and warm dispute, during which the Professor was first suspended, and then degraded: but on petition to His Majesty for relief from that sentence, the matter was referred to the Court of King's Bench, where the proceedings against him being reversed, a Mandamus was issued, charging the University to restore him.

With respect to the dispute which existed so long between Dr. Bentley and his College, we are informed by Mr. Whiston, that after four years of unexceptionable conduct, the Doctor was induced in a single instance to recede from the excellent rule of *detur digniori*, in the election to a Fellowship. It is to this first false step, that all his other misdemeanors are to be referred. Our readers will find a concise and accurate account of his controversies with his College and University in Mr. Gough's Anecdotes of Topography. There are also some authentic papers relative to the subject, in the Harleian collection of MSS. now lodged in the British Museum. Doctor Bentley was endowed with a natural hardiness of temper, which enabled him to ride out these storms without much disturbance of mind, or interruption to his literary pursuits. That his public conduct was not in some instances correct, we are bound in duty to confess; but at the same time it must be allowed, that the charges of misconduct brought against him were, usually, through the malicious virulence of his adversaries, so burthened with false accusation, that the Doctor had in general the good luck to steer clear of the difficulties with which he was embarrassed, by means of the very measures which were intended to involve him the deeper. In his private character, it is generally

allowed he was too fond of money, but still without being avaricious. His turn was, on the contrary, rather extravagant than otherwise; and the noble style in which he beautified and adorned the lodge at his college, is a proof of his liberality and generous disposition. As he never appeared desirous of forming an extensive acquaintance, and was in general backward to admit any into his society, except such as were distinguished for their learning, or the qualities of their mind; in his friendship he was naturally warm and sincere. As a husband he was affectionate, and as a parent, indulgent. In his conversation he had the felicity to be able to temper the severity of the critic with a peculiar strain of vivacity and pleasantry. He died at his lodge in Trinity College on the 14th of July, 1742, at the very advanced age of 80 years. To his latest hour he could read the smallest Greek character without the assistance of glasses; and he died of a young man's disorder, an inflammation in the pleura. He was of a large and rather robust frame of body, and of strong features. These gave a dignity to his aspect almost amounting to severity, and probably heightened the opinion, which many had conceived of the haughtiness and roughness of his temper. That this was but hasty conception is clear from the following fact, viz. that he was of so tender a disposition that he never read a touching story without tears. He had, at one time, been afflicted with a slight paralytic stroke; and this, perhaps, made the softness of his nature the more apparent; though it is certain, that previously to that event, he was endowed with great tenderness and sensibility. In the contest about the visitatorial power, when he met his old friend Bishop Moore appearing in a hostile manner against him, it is said that he literally fainted away in the court.

When we reflect upon the great abilities and uncommon erudition, of which Dr. Bentley was possessed, it casts some disgrace upon our country, says Dr. Kippis, that even his literary reputation should be so long looked upon with total indifference, and that he himself should be represented as a mere verbal critic, and as a pedant without genius. The unjust light in which he has been viewed, was not so much owing to the violent exertions of the party attached to Mr. Boyle, as to the venal disposition of the wits and poets of the day, who are ever known to favor the more numerous party. The *slashing Bentley* of Pope will be recollected by thousands, who have neither the will nor the ability to probe the real merit of the Doctor's literary productions. Having made this allusion to the line of Pope, we shall add the candid note of the poet's right reverend editor. "This great man, with all his faults, deserved to be put into better company. The following words of Cicero describe him not amiss — Habuit à naturâ genus quoddam acuminis, quod etiam arte limaverat, quod erat in reprehendendis verbis versutum et solers: sed sæpe stomachosum, nonnunquam frigidum, interdum etiam facetum." — In the fourth book of the Dunciad, our critic is introduced at greater length, and treated with still greater severity. In addition to the reason we have already given, it should seem that Mr. Pope was actuated by a petty sort of revenge, falling little short of personal resentment. We are told, that when Bentley and Pope were both dining one day with Bishop Atterbury, the learned prelate pressed the Doctor very much for the opinion

he entertained of the English Homer. He for some time eluded the question; but, at last being urged to speak out, he said, "The verses are good verses; but the work is not Homer, it is Spondanus." Here we cannot but admire the candor of the Doctor, who unquestionably spoke his own opinion. We are apt to believe, that even so the Doctor gave Mr. Pope credit for more than he could with propriety lay claim to; and we suspect, that if he had substituted the name of *Madame Dacier* for that of *Spondanus*, he would have arrived still nearer at the truth.

Another principal cause of the Doctor's having so many enemies, may have been the practice which he made of speaking, as well of himself as of others, with uncommon freedom. This seems to be a foible but too common with great characters, and one which ought certainly to be avoided on a proper consideration of the effects it may produce. It is excusable in one, two, or even three instances, where any censure it might give rise to, would be completely overpowered and eclipsed by a multitude of virtues thrown into the opposite scale. But when we see this a practice, even in our own age, instead of calling for our censure, it excites our disgust. The story of Columbus and the egg will be related with applause for generations to come: but were the same experiment to be made again, by the mere drudgery of imitation, we suspect the joke would be at once stale and insipid. We are informed by Mr. Whiston, that Dr. Bentley was heard to say, that "when he himself should be dead, Wasse would be the most learned man in England." He was remarkable for his *fastus*, especially towards his equals in age. It is said, that he used to pull off his hat to the younger Students, but would never do it to the Fellows of the College. Being asked the reason for making this difference, he answered, "that the young ones might come to something, but for the others, they could never be good for any thing."

The Doctor's principal works, besides those already mentioned, were, 1. Animadversions and Remarks on the poet Callimachus, edited along with Theognis, and a selection from the Greek Anthologia. 2. Annotations on the Plutus and Nubes of Aristophanes, printed at the end of Kuster's edition. 3. Emendations, &c. of the Fragments of the Comic poets, Menander and Philemon. 4. Remarks upon Collins's discourse of Free-thinking. 5. Beautiful and correct editions of Horace, Terence, Phædrus, and Milton, with Notes. His publication of Milton, it is said, was owing to Queen Caroline. Her Majesty represented to him, that he had printed no edition of an English Classic, and urged him to undertake Milton. His notes on this poet seem to have been the worst received of any of his critical performances. His errors are numerous, but they are the errors of a great mind. The learned Bishop Newton speaks of them with great severity, but not without occasional applause. Thus it appears, that the methods of handlin- ancient and modern criticism are peculiarly different. A man may be transcendant in the one, while he is below mediocrity in the other. The *omnis homo* of Lord Chesterfield must be considered as an imaginary being, rather than as an actual one: the individual who approaches the nearest to this character, will be but contemptible

at best, and only remind us of Homer's Margites, ὃς μὲν ἐπίστατο πολλά, κακῶς δ' ἠπίστατο πάντα, "who knew a great many things, but all of them wrong." History scarcely furnishes us with a single instance of eminence in two different departments occurring in the same person.

Upwards of 20 years before his death, Doctor Bentley had published proposals for printing a new edition of the Greek Testament, with the Latin version of St. Jerome; in the editing of which he intended to consult no MS. that was not 1000 years old at least. Upon these proposals Dr. Middleton published some remarks, and the work was never given to the public. "If," says Dr. Kippis, "Dr. Middleton's attack any way contributed to this event, he certainly did no little disservice to the cause of sacred literature. The completion of Dr. Bentley's noble undertaking was the principal employment of the latter part of his life. He had collected and collated all the MSS. in Europe to which access could be obtained. For this purpose, his nephew Thomas Bentley, LL. D. well known in the republic of letters, travelled through Europe at his uncle's expense. The work was of such magnitude, that he found it necessary, for the first time, to publish proposals for printing it by subscription. The whole was completed for publication; and he had received 2000l. in part of the subscription, all of which he returned to the subscribers, when he took the resolution of not letting it appear in the world during his own life. The work is now in the possession of his executor, Dr. Richard Bentley, one of the senior Fellows of Trinity College, and rector of Nailston, near Ashby, in Leicestershire; and it is hoped that at some future period it may yet see the light."

Other valuable remains of Dr. Bentley are still in existence; some of which were in the possession of his executor, and others in that of the late Mr. Cumberland, the Doctor's grandson. Of these the principal appear to have been some marginal notes on Lucan, from which Mr. Cumberland published an edition; and a series of annotations, corrections, &c. preserved in a copy of Homer, which belonged to our critic. It had been his intention to have published an edition of Homer, but he did not live to finish it. It is said that he had purposed, in this edition, to have restored the Æolic digamma. A copy of these annotations was, through the interposition of the Bishops of Durham and St. David's, given to the German Professor Heyne. Dr. Bentley's Critical Correspondence, which is highly valuable for the matter contained in it, has been printed by Dr. Charles Burney; only 150 copies were struck off, and distributed exclusively among the friends of the editor: on what plea this monopoly can be justified, we do not take upon ourselves to say; it is, however, seriously to be regretted, that a treasure like this should be thus idly hoarded up, and preserved with the same sort of ceremony, as if it had been the Doctor's writing-desk!

1812. *V. L.*

ΔΙΑΛΟΓΟΣ ΣΤΕΦΑΝΟΥ ΤΟΥ ΜΕΛΑΝΟΣ.

ΒΙΒΛΙΟΠΩΛΗΣ ΚΑΙ ΦΙΛΟΜΑΘΗΣ.

ΒΙ. δεῦρ' ἴθι, φιλομαθὲς, εἰ τῆς Ἑλληνικῆς ἐρᾷς τάχα φωνῆς. Φιλ. τί ποιήσων; εἰπέ μοι διὰ τάχους· οὐ γάρ μοι σχολή ἐστιν. Βι. θεασάμενος τοιγαροῦν ταύτην τὴν βίβλον τὴν νεωστὶ, ὥσπερ ὄψει, τετυπωμένην· καὶ μετέπειτα ὠνησόμενος· πολλῶν γάρ ἐστι ποικίλων καὶ παντοδαπῶν μεστή· ὁρᾷς δὲ τὸ πάχος αὐτῆς καὶ τὸ μέγεθος· οὐδὲν γάρ ἐστιν οὔτε παρὰ ποιηταῖς, οὔτε παρ' ἱστορικοῖς καὶ λογογράφοις, οὕτω δύσκολον καὶ σκοτεινὸν ὅπερ οὐκ εὐχερὲς καὶ σαφὲς ποιεῖ. ἑρμηνεύει γὰρ ὡς πλεῖστα καὶ χρησιμώτατα. Φιλ. οὐκ οἶσθα ὡς ἐμοὶ δοκεῖ τὸ πανταχῇ τεθρυλλουμένον· ὁ πολλὰ λαλῶν πολλὰ καὶ σφάλλεται. Βι. οἶδα· πῶς γὰρ οὔ; ἀλλ' ἥκιστα ἡ τοῦ Σουίδα πολυφωνία ἐνέχεται τῇ παροιμίᾳ· τὸν γὰρ περὶ πολλῶν καὶ διαφόρων λέγοντα πολλὰ καὶ λέγειν ἀναγκαῖον· καὶ δὴ καὶ Σουίδας πάμπολλα συντεμὼν ὀλίγοις περιείληφε. καὶ τὸ τῶν μελισσῶν μάλιστα ἐμιμήθη· ὥσπερ γὰρ ἐκεῖναι ἐφ' ἅπαντα μὲν τὰ βλαστήματα καθιζάνουσιν, ἀφ' ἑκάστου δὲ τὰ χρήσιμα λαμβάνουσιν, οὕτω καὶ Σουίδας καὶ ἁπλῶς οἱ σπουδαῖοι καὶ ἐλλόγιμοι τῶν ἀνδρῶν πολλῶν μὲν ἀπόπειραν λαμβάνειν εἰώθασιν· ἐξ αὐτῶν δὲ τὰ χρήσιμα καὶ καλλίω συλλέγειν. Φιλ. εὖ γε νὴ τὸν Ἀπόλλω καὶ καλῶς ἔφης. καὶ σοὶ χάριν ὁμολογῶ. ἡ οὖν τῆς βίβλου τιμὴ πόση τίς ἐστι; Βι. χρυσῶν τριῶν. Φιλ. λάμβανε δὴ καὶ δὸς τὴν βίβλον.

ΕΙΣ ΤΗΝ ΤΟΥ ΧΡΙΣΤΟΥ ΣΤΑΥΡΩΣΙΝ

ΜΟΝΟΣΤΡΟΦΙΚΑ.

Ἄλις Ἐνθέου φλυάρου·
Ἄμειβε, Μοῦσα, χορδὰς
Καὶ βάρβιτον λαβοῦσα,
Σεμνὸν κράτησον ὕμνον
Σταυρουμένῳ Ἄνακτι.
Ὦ θαυμάτων ἄπληστε
Θησαυρὲ, κ' ἀπέραντε,
Τί σοὶ, τί πρῶτον εἴπω;
Θέλω λέγειν ἀνέκφατον βροτοῖσι
Μακάρεσσί τε Δαίμοσι γρῖφον.

Πῶς Θεὸς ὢν ἔθανες!
Θέλω λέγειν ἀνιχνίαστα βένθη
'Ελέου, ὅτι λύτρον ὑπ' ἐχθρῶν
'Τιὸν ἔδωκε πατήρ!
Θέλω ὑψόθ' ἀΰσαι
Θέσφατον θρίαμβον
Τριημέροιο νεκροῦ
Καὶ αἰχμάλωτον Αΐδην
Καὶ θάνατον θανάτῳ δαμέντα!
'Αλλὰ μοὶ ἀμφιβρέμει Κρανίων ὄρος,
Καὶ πολυθρόου κελάδου γέμει οὔατα,
'Ολλύντων ὀλλυμένων τε.
'Εκθόρετ' ἐς λόφον ὄμματα,
Τίς μέσσος κρεμᾶται τριῶν,
(Ὡς οὐδὲν δυσὶν, ἴκελος,)
'Εκ δ' ἐτάθη, τετράζυγι πρέμνῳ;
Πρήϋ κάρηνον
'Ηδεῶς κεκυφὼς,
Καὶ ὠλενῶν ἱερὸν κράτος
'Εγκάρσιον πετάσσας,
Νελεέσσι γομφοῖς
Πεπαρμένον ἔνθα καὶ ἔνθα!
"Ανθρωπε τάλαν, ταῦτ' ἀπαθὴς βλέπεις;
Οἴμωζε πολλὰ,
'Εσθῆτα ῥῆξον.
Καὶ τύπτε στέρνον,
Καὶ τίλλε χαίτην,
Καὶ σπλάγχνα κινοῦ.
'Η οὐκ ὁράας ὁλοπόρφυρον;
Στίλβοντ' οὐ φλογὶ
Σιδονίης ἀλὸς, ἀλ-
λ' αἵματι σταζομένῳ,
Τῷ μὲν ἀπὸ κροτάφων
Κυκλουμένων ἀκάνθης
'Οξυστόμοισι κουραΐς·
Τῷ δὲ καὶ ἐκ μελέων,
Κεχαραγμένων ἱμάσθλης
Πικρῇσι συμπλοκῇσι·
"Ανοιγ', "Ανοιγε
Πύλας ὀπωπῶν·
Καὶ πηγὰς βλεφάρων
Λύσαι· ψέκαζε, δεῦε γαῖαν·
Σὺν τῷ ἀφειδῶς
'Εὸν αἷμα χέαν-
τ' ὀλιγ' ἄττα λείβειν δάκρυα
Τίς φθόνος, ὦ βροτέ;

FACETIÆ CLASSICÆ.

To the Editor of the Classical Journal.

Sir,

From your judicious insertion of the extract relative to the Classical Telegraph, which ought assuredly to form a prominent article in the next edition of Dutens's 'Discoveries of the Ancients attributed to the Moderns,' I am induced to transcribe for you from Burman's valuable *Sylloge* an account of an extraordinary Faster, as furnishing a parallel (at least equally striking with the other) to the case of Ann Moor, which has recently excited so much curiosity at Tutbury. It forms part of a long letter from Franciscus Tregianus to Justus Lipsius, dated Brussels, 1603., and will not perhaps be the less relished for the dæmoniacal dialogue toward the conclusion. If I had been in the habit of contributing to your Literary Journal, I might have properly opened my extract with—"Insipidas has dapes admirandi miraculi narratione condiam, quam hìc tibi pro bellario apponam. Res nova est et prodigiosa, atque ab orbe condito nihil simile evenisse legi. Author mihi est Reverendus in Christo pater *Franciscus Tellitsonus*, Presbyter Anglus, oculatus testis; cujus veneranda canities, et quindecennia vincula pro fide Catholicâ perpessa, fidem, si non exigant, saltem merentur. Nuper ipsummet narrantem audivi; autographumque Anglicè breviter à se descriptum, suoque nomine obsignatum, in rei testimonium penes me reliquit. At rem aggrediar. 'Locus est in Northumbriæ Comitatu, Glendalia dictus. In eo pagus Doddingtonium. Illic viduata viro paupercula, unicâ sibi filiâ *Alisâ* in solitudinis solamen relictâ, degit. Hæc plenis nubilis annis, dum hinnientium procorum alloquiis pluries quàm virgineo par erat pudori titillatas aures blandè præberet, à genitrice suæ prolis sollicitâ sæpiùs atque acriùs reprehenditur. Illa nihilo correctior (quæ ejus est ætatis levitas, et ad Cypriæ dapes optandas proclivitas), nec monitis coërcita, nec minis territa, sueta iterans et reiterans consortia, juventæ lasciviis nimis indulgebat. Fortè Redemtoris Epiphania celebrabatur; quo tempore pravus ille mos inolevit, singulas familias inter Bacchi cyathos sibi Regem ludorum eligere. Aderat his ludis *Alisa*; et relictâ domi matre usque ad galli conticinium, cum notis amasiis jocatur, convivatur, tripudiat. Supervenit vetula, et natam avocat, avellit, abstrahit: miscensque jurgia, ut lasciviam (*qu?* lascivam) arguit, utque monitorum matris incuriam (*qu?* incuriosam) objurgat. Illa, ægrè ab amato sodalitio divulsa, ponè sequitur fremens indignansque. Utque domûs tetigit limen, horrendis vocibus parentem execrata, illi mortem (proh scelus!) à malo genio impre-

catur.' At audi desupér de cœlo vindictam in impiam illam immissam. Vix verba ex ore sacrilego protulerat, cùm in extasim rapta in terram corruit, formidando ejulatu vicina circumsonans. Accurrit mater, vix ipsa sui compos, et dolendo conspectu quasi fulminata obstupescens, super ora jacentis natæ se projecit; aratas rugis genas lacrymarum imbre guttatim humectans, et 'O filia,' et 'Me miseram' singultienti præ dolore voce congeminans. Advolant vicinæ audito strepitu, matremque natamque gementes erigunt. Illa in se reversa, continuis planctibus inauditum natæ casum ingemiscens, bienni tandem tabe consumta est. Hæc in lecto lotata *per viginti et unum annos integros nec cibum sumsit, nec liquorem hausit, nec membra movit;* sensûsque et rationis impos tanto tempore in eodem lectulo, quasi suo funeri supervivens cadaver, elanguit. Quo toto spatio impensâ illi publicâ custodes dati; bini diu, noctu totidem; qui vigiles eventus ægritudinis singulos testarentur. Accidit hoc sexto Januarii die, Angliæ sceptra gerente *Elizabethâ*, ejus regni anno sexto decimo aut circiter. Ad tanti famam miraculi tota Anglia obstupuit; atque ex omnibus insulæ partibus nobiles, aulici, et plebeii convolant. Etiam medici periti quique ad indagandam insoliti morbi causam adveniunt. Inspiciunt, scrutantur, admirantur, et se nescios victosque fatentur; Deique justi peccatorum vindicis laudes consonâ voce decantant. Illa interim paulatim tabescens, nullo prorsus cibo nec potu refecta veluti nix repente (*qu?* tepente) sole liquescebat: in tantamque redacta est maciem, ut *per uterum jam hærentem dorso, quasi et iliis etiam inanita foret, singulas spinæ juncturas digito numeraverim.* Pedibus manibusque instar follium tuberantibus magis quàm tumentibus, ut nec unguium, nec digitorum, nec compaginum omninò forma remaneret: massa tantùm carnea exilibus è brachiis cruribusque rotunditate propemodùm tornatili eminebat. Scilicet humores, solitis obseratis meatibus, ad corporis extremitates impulsi instar bullæ vento inflatæ viduatam carne pellem distenderant. Tot per annorum curriculum nullam prorsùs passa est evacuitatem; nec puris, nec salivæ, nec fluoris, nec sudoris; nec ullâ immunditie mundissima linteamina inquinabat. Nec distabat à conjuge Lot in salis statuam conversâ, nisi quòd oculos nonnunquam ad formidinem adstantium rotaret; et quòd illi ad immensitatem prodigii muliebria manarent etiam mortuæ, huic, non vivæ. Et planè sic immota recubuit, ut statua animata putari posset. Cùm tandem vigesimo primo sole suos circulos emenso, eodem ipsomet die, eâdemque circiter horâ quâ primùm languore correpta est, audita est à custodibus aliquem quasi coram alloqui, rixari, percunctari, et responsa dare. Sed qui ab illâ visus, nec visus à turbâ, nec auditus est. Illa hæc: *Mentiris, nequam.* Et iterum: *Non ita est.* Et paulò pòst; *Abrenuncio te, perdite.* Et: *Faciam; et te nolente.* Et: *Tempus elapsum est.* Et: *Jam hora præteriit.*

—Tum, quasi ad alium conversa, *Hem, adesdum, fer opem, succurre mihi.* Hæc effata cibum poscit et potum; comedit, bibit, et loquelæ sensuique reddita est. Paulatimque solidis eduliis refocillata, et membra et membrorum pristina forma rediit, et scelus et sceleris pœnam recognovit. Vivit adhuc in Bardovico castro contermino Scotiæ, sano satis et vegeto corpore, quamvis nonnihil incurvo. Quem aut quos in illo dialogismo viderit et allocuta sit, nemo unquam hactenus illi extorquere potuit. Sed piè creditur hostilem alterum, alterum amicum Genium fuisse; illo pœnas et supplicium interminante, ab hoc opem et auxilium flagitâsse. En tibi hoc prodigium, quo nullum unquam legi mirabilius.'

Then follows a reference to a couple of recent instances of women, one at Spire, and the other at Lorraine, who had fasted for two years each; and the letter closes with a strenuous assertion of the doctrine of particular judgments, and an anxious request that Lipsius would dress it up for the information of future ages.

I will not trespass farther upon your time or that of your readers.

With sincere regard I remain,
Dear Sir, very truly your's,
F. R. S.

P. S. An account of a Swedish Maid, who fasted *six* years, was published in 1711.

Licetus published a tract in 4 books at Padua, in 1612. '*De his qui diu vivunt sine alimento.*'

BIBLIOGRAPHY.

To the Editor of the Classical Journal.

Sir,

An error very generally prevails respecting the edition of Callimachus, with Theognis, and 176 epigrams from the Anthologia, &c. printed at London in 1741. It is usually called Bentley's edition. As his, it is spoken of by Harwood, Dibdin, and A. Clarke, (Bibliogr. Dict.) of our own country; and Harles, in his edition of Fabricius, Vol. I. p. 717, 718. and in his Introductio ad Ling. Græc. p. 261. Now Bentley died in 1742, at the age of 80, and would hardly have published an edition of any classic at that period *anonymously.* The manner in which he is praised in the notes is such, as to make it quite impossible that he should have written them himself. In p. 8. of the notes, the editor says, 'Profectò ultima in ἦοι non potest corripi, ut luculentissimè demonstravit *magnum literarum humaniorum decus,*

Rich. Bentleius." His readings indeed are often mentioned, but they are probably what he communicated to Grævius, for his edition. Thus again p. 35. "Ex notis *eruditissimi* Bentleii;" and so in many other places: as "hæc *perspicacissimus* Bentleius," p. 41.

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[1] Cambr. Grad.

πων χώρας. Didymus has made a similar report, but intimates that some were of a third opinion—οἱ δὲ ἀπὸ τοῦ ὑπὲρ τὴν ἡμῶν γινωσκομένην.

Those, who have supposed *Hyperia* to be an island, have also supposed that it was *Melita*, now called *Malta*. In favor of this hypothesis, the verses of Apollonius Rhodius have been cited.

Οὐ μὲν ἔτι ζώοντα καταυτόθι τέτμον ἄνακτα
Ἄλλον ὀν εὐειδὴς Μελίτη τέκεν Ἡρακλῆϊ
Δήμῳ Φαιήκων, &c.

—— ἔνθ' ὁ γε κούρην
Αἰγαίου ἐδάμασσεν ἐρασσάμενος ποταμοῖο,
Ναΐαδα Μελίτην, &c. *Arg. L.* iv.

We learn, then, from the Rhodian poet, that the Naiad *Melita*, the daughter of the River *Ægæus*, brought forth Hyllus to Hercules among the *Phæaces*. But it may be asked, to what *Melita* did Apollonius allude? Besides the well-known island of that name, there is an island on the coast of Dalmatia, which was anciently called *Melita:* it is mentioned by Scylax and Agathemerus as being near to *Corcyra nigra;* but for a fuller account of it I refer you to Cluverius and Bochart. Again, *Melita*, according to Strabo, (L. x.) was the ancient name of Samothrace. The same Strabo also says, that the marsh, or lake, of the *Œniadæ* was called *Melita*. εἶτα λίμνη τῶν Οἰνιάδων Μελίτη καλουμένη. This marsh seems to have been formed by the stagnated waters of the *Achelous*. Thucydides thus authorises this observation. ὁ γὰρ Ἀχελῶος ποταμὸς ῥέων ἐκ Πίνδου ὄρους διὰ Δολοπίας καὶ Ἀγραων, καὶ Ἀμφιλόχων, καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἄνωθεν μὲν παρὰ Στράτον πόλιν ἐς θαλάσσην διεξιεὶς παρ' Οἰνιάδας, καὶ τὴν πόλιν αὐτοῖς περιλιμνάζων ἄπορον ποιεῖ ὑπὸ τοῦ ὕδατος ἐν χειμῶνι στρατεύειν. (L. II.) We find that Apollonius calls *Melita* the daughter of the river *Ægæus;* and we must be struck with the similarity of sounds, when we hear from the scholiast of Euripides, that *Melita* was the first wife of *Ægeus* King of Athens: Πρώτην (ὁ Αἰγεὺς) ἔχε Μελίτην, &c.

Under all these circumstances I think it difficult to pronounce on the *Melita* alluded to by Apollonius; and I do not see how we can argue from his verses, that the island of *Melita*, which lies between Sicily and Africa, was the *Hyperia* of Homer. I have moreover to express my doubts, whether *Hyperia* could have been an island, according to the account which the poet gives of it. He says, that the *Phæaces* had formerly dwelt in spacious *Hyperia*, near to the *Cyclopes*, a ferocious race of men, who harassed them, being more powerful, and that on this account the god-like *Nausithous*, conducting them out of the country, established them in *Scheria*, far from civilised society. This is,

I think, the sum of Homer's statement. But if *Hyperia* had been an island, it does not appear how its inhabitants could have been harassed by the *Cyclopes*, who, according to Homer, had neither "red-prowed" ships, nor yet ship-builders.

> Οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρῃοι,
> Οὐδ' ἄνδρες νηῶν ἔνι τέκτονες, &c. *Odyss. L.* ix. *l.* 125.

Eustathius has remarked the incongruity of the supposition in question, with the account which is given by the poet himself. Σημείωσι δὲ ὅτι οὐ συντρέχειν δοκοῦσι τῷ ποιητῇ οἱ τὴν Ὑπέρειαν νῆσον λέγοντες. Πῶς γὰρ ἂν νησιῶται ὄντες οἱ ἐν αὐτῇ ὑπὸ Κυκλώπων ἐβλάπτοντο, οἷς νῆες οὐκ ἦσαν κατὰ τὴν Ὁμηρικὴν ἱστορίαν.

I shall now consider, whether *Camarina* could have been the same with *Hyperia*. Besides the writers already mentioned, we have Vibius Sequester, who says that *Camarina* was formerly called *Hyperia*, and the epitomiser of Stephanus, who calls *Hyperia* a Sicilian city. In fact, as *Hyperia* was near to the territory of the *Cyclopes*, this has appeared to many to be the truth; and the probability of this conjecture seems to be confirmed by the name of the river, which flowed by *Camarina*, and which was called the *Hipparis*.

I confess, however, that there appear to me to be insuperable objections against the admission of this conjecture. Thucydides distinctly tells us, that *Camarina* was *first* built by the Syracusans, nearly 135 years after the foundation of Syracuse. Καὶ Καμαρίνα τὸ πρῶτον ὑπὸ Συρακουσίων ᾠκίσθη, ἔτεσιν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ Συρακουσῶν κτίσιν. (L. vi.) According to the calculation of Cluverius, *Camarina* was founded about the 45th Olympiad. What then becomes of the assertion of Vibius Sequester: *Camarina nunc, ante Hyperie dicta?* (For this reading, see *Cluver. Sic. Antiq. p.* 17.)

I cannot help suspecting, that *Camarina* was supposed to be the *Hyperia* of Homer, from its bearing some resemblance in sound to *Hipparis*, which Ptolemy writes *Hiporus*. But this resemblance, when taken alone, can prove nothing; and besides, it does not appear to be very likely, that the more ancient Greek writers should have entirely omitted to mention that *Camarina* had formerly been named *Hyperia*, if that had been really the case. Had Pindar been able to trace any connection between *Camarina* and *Hyperia*, we might have expected to have found it noticed in his fifth Olympic; but both the poet and his scholiasts are entirely silent on the subject. According to the latter, *Camarina* was fabled to have been the daughter of *Oceanus*.

It by no means follows, that because *Hyperia* was infested by the *Cyclopes*, it must have been either in Sicily, or in the neighbourhood of that island. The *Cyclopes* were not confined to Sicily alone. Many traces of them may be found in Argolis,

Corinth, and Thrace. Pausanias (L. ii.) after having mentioned, that part of the circuit of the wall of *Mycenæ*, as well as the gate over which the lions stood, remained in his time, observes, that these were said to have been the works of the *Cyclopes*, who made the wall at *Tiryns* for *Prœtus*. For other Cyclopian remnants in Argolis, you may consult Strabo, (L. viii. pp. 567 and 572.) and the interesting account of that country, lately published by my learned friend Mr. Gell. Various authorities are likewise adduced by Mr. Bryant, from which it appears, that the *Cyclopes* had been once established, not only in Argolis, but in Corinth and Thrace. Pausanias, indeed, testifies, as Mr. Bryant observes, that there was an ancient temple near Corinth, called the altar of the *Cyclopes*, where sacrifices were made to them. The learned author of the Analysis would have found another authority, if he had happened to turn to the first volume of the *Thesaurus* of Gronovius, in which there is a representation of a Corinthian coin struck in honor of *Cyclops*. It also appears, that the *Cyclopes* were once established in Thrace. Mr. Bryant quotes a passage from Aristotle, which begins with these words, Ἐν δὲ Κυκλώπῃσι τοῖς Θραξὶ κρηνίδιόν ἐστιν, &c. It must however be admitted, that the readings vary; and this should have been observed by Mr Bryant. The same learned man likewise cites the words of the Scholiast (*in Euripid. Orest. v.* 966.) Κυκλῶπες Θρᾳκικὸν ἔθνος.

I have, however, chiefly to insist upon the authorities,[1] which prove that the *Cyclopes* once inhabited the Peloponnesus, because I pretend that *Hyperia*, whence the *Phæaces* came, was in that country. The epitomiser of Stephanus has called *Hyperia* a fountain of *Messeis*, and a Sicilian city—Ὑπέρεια, πηγὴ Μεσσηΐδος, καὶ πόλις Σικελική. Homer has told us a very different story in the Iliad. Hector thus addresses Andromache—

> Καί κεν ἐν Ἄργει ἐοῦσα, πρὸς ἄλλης ἱστὸν ὑφαίνοις·
> Καί κεν ὕδωρ φορέοις Μεσσηΐδος, ἢ Ὑπερείης,
> Πόλλ' ἀεκαζομένη. *Il.* vi. 456.

Thus, then, we find that *Messeis* and *Hyperia* were both in Argos, according to Homer. I am aware that Argos is a wide word with the poet; and it is, I believe, generally supposed, that he meant, in the lines just cited, to speak of the Pelasgic Argos, or Thessaly. This seems the more probable, that Strabo (L. ix.) mentions, that in Thessaly there were two fountains, which were called *Hyperia*, and *Messeis*. But the same Strabo (L. viii.) observes, that by Argos, Homer indicated sometimes the Peloponnesus, and sometimes all Greece. My humble opinion then is,

[1] For these, consult Pausanias and Strabo *in loc. cit.*—*Sen. Herc. fur.*—*Nonn. Dion.*—*Sen. Thyest.*—*Euripid. Herc. Fur.* &c. &c.

that by Argos he here intended to denote the Peloponnesus, or the Achæan Argos. I shall show presently, that *Hyperia* and *Messeis* may be found in the Peloponnesus, as well as in Thessaly. In the mean time let us examine some reasons which there may be for thinking, that the *Phæaces*, or *Corcyreans*, did really come from the Peloponnesus. If we find these reasons to be valid, we shall search with new interest for the *Hyperia* of Homer in that peninsula.

We are told by Diodorus Siculus, (L. iv. C. 72.) that *Peneus* and *Asopus* were sons of *Oceanus* and *Tethys*; that, with many of their brothers, they gave names to rivers; that *Peneus* settled in Thessaly, and gave his name to a river there; that *Asopus* dwelt in *Phlius*; and that he married *Metope*, the daughter of *Ladon*. It will be remembered, that the Peloponnesian river called *Asopus*, (for there were others which bore the same name,) rises near *Phlius*, flows through the plain of *Sicyon*, and joins the sea not far from Corinth. The *Ladon* is a well-known river, which falls into the *Alpheus*; and the *Metope* rises near *Cyllene*, and probably issues from the lake *Stymphalis*, or *Stymphalus*. Thus Pindar;

——— ματρομά-
τωρ ἐμὰ Στυμφαλὶς εὐανθὴς Μετώπα, &c. *Olymp.* vi.

The poet, indeed, seems here to make *Metope* the wife of the Bœotian *Asopus*, since he goes on to say, that she brought forth *Thebes*. But the *Asopus*, indicated by Diodorus, was undoubtedly the Peloponnesian river of that name. *Ladon*, *Metope*, *Cyllene*, *Stymphalus*, were all in Arcadia. θυγάτηρ μὲν γὰρ ἦν Μετώπη Λάδωνος τοῦ τῆς Ἀρκαδίας ποτάμου.——Στύμφηλος ὑπόκειται τῇ Κυλλήνῃ. ἔστι δὲ τῆς Ἀρκαδίας. (*Schol. in Pindar. Olymp.* vi.)

Diodorus proceeds to enumerate the children of *Asopus* and *Metope*. He states, that one of their daughters was named *Cercyra*; that she was carried away by Neptune to the island *Cercyra*, (or *Corcyra*,) which took its name from her; that she had there a son by Neptune; and that this son was *Phæax*, from whom the *Phæaces* were named, and who was the father of Alcinous, the host of Ulysses. It is plain then, that, according to Diodorus Siculus, the *Phæaces* emigrated from the Peloponnesus, since the fable which he relates can mean nothing else.

Apollonius Rhodius gives an account, which corresponds sufficiently with that of Diodorus, though he seems to have mistaken *Corcyra* for *Corcyra nigra*.

Ἔνθα Ποσειδάων Ἀσωπίδα νάσσατο κούρην
Ἠΰκομον Κέρκυραν ἐκὰς Φλιουντίδος αἴης
Ἁρπάξας ὑπ' ἔρωτι· μελαιμένην δέ μιν ἄνδρες
Ναυτίλοι. *L.* iv.

When we turn from these fabulous histories to the accurate page of Thucydides, we there find that the Corcyreans are stated to have been originally Corinthian colonists. This, indeed, is fully avowed in the speech, which the ambassadors from Corcyra addressed to the Athenians. (*Thucyd. Hist. L.* 1. 9 and 12.)

Herodotus (L. iii. C. 49.) is not quite so explicit on this subject as Thucydides; and yet it seems clear from his words, that he believed *Corcyra* to have been originally peopled by a colony from Corinth.

The city of Corinth seems to have been already florishing so early as the Trojan war; and, indeed, Homer (Il. B.) gives it the epithet of "opulent." There seems just reason to suppose, that many of the little states in the neighbourhood may have been dependent upon this important place, which soon became the great *emporium* of Greece. It appears, that, in the Trojan times, Agamemnon was King of *Argos* and *Mycenæ*.[1] Now upon these two places, all the cities of Argolis seem to have been dependent, together with Sicyon, Corinth, and the cities on the coast of Achæa as far as *Ægium* and *Helice*. (Il. B. v. 559 et *seq*.) After the expulsion of the *Orestidæ* by the *Heraclidæ*, the growing prosperity of the Corinthians may have induced them to claim the title of Metropolitans, where, perhaps, that right could not be strictly proved; and it may have been admitted by the descendants of Peloponnesian emigrants, who were not sorry to acknowledge their connexion with the richest and most commercial of the Grecian republics. But Corinth, according to Homer, appears to have been dependent on *Mycenæ* in the Trojan times; and it must have been, at least, as early as those times, that the father of Alcinous settled in *Corcyra*.

Without pretending, then, that *Hyperia* was exactly in the district of Corinth, I think that I shall be able to show, that it was, at least, in the neighbouring territory of Argolis.

Pausanias (L. ii. C. 30.) mentions an ancient town in Argolis of the name of *Hyperia*. From his account of it I should judge that this town must have been situated in the plain of *Trœzen*; and, indeed, it is there, that Laurenbergius has placed it in his *Græcia Antiqua*. I am of opinion that this was the *Hyperia* of Homer.

1. Mr. Bryant has proved, with his usual erudition, that the *Cyclopes* were once established in Argolis, and that they built *Argos*, *Mycenæ*, and *Tiryns*. In these positions it is clear, that the *Cyclopes* must have been in the immediate neighbourhood of

[1] It is probable that though Diomed, Sthenelus, and Euryalus, led the forces of Argos, they acted under the authority of Agamemnon, and served as his Generals.

the plain of *Trœzen*, in which I have shown that an ancient city of the name of *Hyperia* formerly stood.

It has not, however, been remarked by Mr. Bryant, that the *Cyclopes*, according to the Scholiast of Apollonius Rhodius, (*Arg.* L. iv. 1091.) accompanied Perseus from *Seriphus* to the Peloponnesus. But if we trust to Pausanias, the *Cyclopes* must have been established in Argolis before the time of Perseus, since they are said to have built the walls of *Tiryns* for Prœtus. In all events the *Cyclopes* must have inhabited *Mycenæ*, *Argos*, and *Tiryns*, before the time of *Phæax*, or *Nausithous*, the father of Alcinous; and since they were in the neighbourhood of *Trœzen*, it may be inferred, that their descendants expelled the *Phæaces* from *Hyperia*.

2. Homer tells us, (Odyss. *H.*) that *Nausithous* was the son of Neptune. I observe, that *Hyperes*, who built *Hyperia*, is likewise said to have been the son of Neptune; (*Pausan. L.* ii. *C.* 30.) and that *Aetius*, who obtained the government both of *Anthea* and of *Hyperia*, changed the name of the region, and called it *Posidonia*. Strabo (L. viii.) says that *Trœzen* was sacred to Neptune, and that it was formerly called from him *Posidonia*. If, then, the *Phæaces* came from *Hyperia* in the plain of *Trœzen*, we shall easily understand, why Homer, in the language of poetry, calls their leader, the son of Neptune.

3. But, it will be said, the fountains of *Hyperia* and *Messeis* were in the Pelasgian Argos, or Thessaly, as is noticed by Strabo. I have only to observe in answer, that abundance of fountains and rivers may be found in the plain of *Trœzen*. There was a fountain there of the name of *Hippocrene*, as well as in Bœotia; and the river *Chrysorhous* is particularly mentioned by Pausanias. (L. ii. C. 31.) With respect to the fountain *Messeis*, there was one of that name in Thessaly, another in Argos, and a third in Laconia, as is attested by a Scholiast cited by Kuhnius——*Μεσσηΐς, χρήνη Θεσσαλίας, ἢ Ἄργους, ἢ Λακωνικῆς.*

4. We have seen that all the Greek writers are agreed in stating, that the Corcyreans came from the Peloponnesus; but some say that they were colonists from Corinth, while others bring them from Phlius. The distance between Corinth and Phlius, in a straight line, I should suppose to be little more than 15 or 16 miles; and the plain of Trœzen, I should reckon to be about 40 miles from Phlius, and about 35 from Corinth. If then the inhabitants of *Hyperia*, in the plain of Trœzen, found themselves liable to the depredations of the *Cyclopes*, who were masters of several cities in their neighbourhood, it seems very natural, that they should seek for shelter from these strangers at Corinth and Phlius. In this manner, I think, we may account for the apparent contradictions of the authors, whom I have cited; because we may suppose,

that these emigrants from *Hyperia* afterwards embarked under the auspices of the Corinthians, and were transplanted by them to the island of *Corcyra*.

I have now, sir, stated my notions to you, concerning the origin of the *Phæaces*; and only lament, that I could not do it more briefly, and in a more perfect manner.

I am, Sir,
Your Humble Servant,
W. DRUMMOND.

Logie Almond, Feb. 25. 1812.

P. S. I ought to have remarked, that the words,

——— ἐν εὐρυχόρῳ Ὑπερείῃ,

which I have rendered too generally "in spacious *Hyperia*" indicate a wide region, or plain, as belonging to *Hyperia*. The plain of *Trœzen*, from *Potamia* to the nearest point of the island of *Poros*, seems to extend about 20 miles. It is not 3 miles in breadth. But a plain, which is 20 miles in length, might merit the epithet bestowed by Homer on *Hyperia*.

The Phrase 'To run a muck' illustrated.

"*To run a muck,*" says Dr. Johnson in his Dict. "signifies, I know not from what derivation, *to run madly and attack all that we meet:*

'Frontless, and satire-proof he scow'rs the streets,
'And *runs an Indian muck* at all he meets,' DRYDEN.

'Satire's my weapon, but I'm too discreet
'*To run a muck*, and tilt at all I meet,' POPE's HOR."

I should have imagined that the epithet *Indian*, which Dryden, whom he quotes, gives to the word *muck*, would have led this great man to refer the expression to some Indian custom, and therefore to examine some books of eastern travels, where he would have found it very satisfactorily explained: "The slaves (at Batavia,) when determined on revenge, often swallow, for the purpose of acquiring artificial courage, an extraordinary dose of opium, and soon becoming frantic, as well as desperate, not only stab the objects of their hate, but sally forth to attack, in like manner, every person they meet, till self-preservation renders it necessary to destroy them: they are said in that state *to be running a muck*, and instances of it are not more common among slaves, than among free natives of the country, who, in the anguish for losing their money, effects, and sometimes their families, at gaming, to which they are violently addicted, or under the pressure of some

ther passion, or misfortune, have recourse to the same remedy vith the same fatal effects." Sir George Staunton's *Embassy to China*, Vol. I. p. 264. "It has been usual to attribute to the ractice [of taking opium] destructive consequences of another ature; from the frenzy it has been supposed to excite in those, vho take it in quantities. But this should probably rank with he many errors, that mankind have been led into, by travellers ddicted to the marvellous; and there is every reason to believe hat the furious quarrels, desperate assassinations, and sanguinary ttacks, which the use of opium is said to give birth to, are idle otions, originally adopted through ignorance, and since main-ained, from the mere want of investigation, without having any olid foundation: that those desperate acts of indiscriminate murder, called by us *mucks*, and by the natives *mongams*, do actually take place, and in some parts of the east, frequently, (in Java in particular) is not to be controverted; but it is not equally evident that they proceed from any intoxication, except that of their unruly passions: too often they are occasioned by excess of cruelty and injustice in their oppressors: on the west-coast of Sumatra about 20,000 pounds' weight of this drug are consumed annually, yet instances of this crime do not happen, at least within the scope of our knowledge, above once in two or three years." Marsden's *Sumatra* p. 241.

E. H. BARKER.

Trin. Coll. Cam. April 14th, 1812.

FACETIÆ CLASSICÆ.

To the Editor of the Classical Journal.

Sir,

The annexed repartees, by Professor Porson, having been lately communicated to me by a friend, I hereby take the opportunity of offering you them for insertion in the next Number of your useful publication. The two former relate to Hermann, the German metrical scholar; the latter is an extemporary stricture on four of the *vulgus poetarum* of the late, or present, age. The author of the article on the newly published edition of Porson's Hecuba (Edinb. Rev. No. XXXVII. P. 64, &c.) seems to entertain a high opinion of the metrical ability of Mr. Hermann. "Mr. Porson," says he, "appears to have considered [him] rather as a personal enemy, than as a literary antagonist. Almost every line of Mr. Porson's Supplement contains an allusion to some blunder committed by the above-mentioned learned person," &c. As if it required any more than the Reviewer's own words to

condemn this man of metre! If Professor Porson has occasion to allude to the blunders of this metrical scholar almost in every line of the Supplement to the Preface of the Hecuba, these blunders must, we should suppose, be tolerably numerous—so numerous, at all events, as to preclude the possibility of Mr. Hermann ever being a rival of the Professor's. Mr. Porson's generosity was such, that it cannot for a moment be supposed he could consider any one as "a personal enemy," from causes which would ensure them his respect and admiration. It was said of the Newfoundland dog, that instead of putting the squeamish cur upon an equality with himself, he quietly seized him by the collar and dropped him into the puddle. The remark is applicable here, in spite of the illiberal reflection of the Reviewer. If this will not suffice, let the Reviewer be shown Porson's note on the Medea 675.

Among other metrical feats, it was Hermann's opinion that a tribrach might be in all places at once but the last of the iambic *senarius*. On this, Porson hailed him most happily with this couplet, constructed after his own prescription.

ὁ μετρικὸς, ὁ σοφὸς, ἄτοπα γέγραφε περὶ μέτρων·
ὁ μετρικὸς ἄμετρος, ὁ σοφὸς ἀσοφὸς, ἐγένετο.

Again on the same illustrious personage we have the following lines from the same pen;

The Germans in Greek
Are hard for to seek;
Not five in five score,
But ninety-five more;
Save but Godfrey Hermann,
And he's a d—d German.

which has been thus rendered in Greek by an Etonian, a friend of the Professor's;

Νήϊδές εἰσι μέτρων οἱ Τεύτονες· οὐχ' ὁ μὲν, ὃς δ'οὐ·
Πάντες, πλὴν Ἕρμαννος· ὁ δ' Ἕρμαννος μάλα Τεύτων.

Parodied, no doubt, from an Epigram in the Anthologia;

Καὶ τόδε Δημοδόκου, Χῖοι κακοί· οὐχ' ὁ μὲν, ὃς δ'οὐ·
Πάντες πλὴν Προκλέους· καὶ Προκλέης τε Χίος.

I proceed to the next in order, which needs no comment. It was produced in true style, ...ἐν κυλίκων οἰνοπλανήτοις ὑποδεξίαις ἀμίλλαις,..... on the Professor being requested to enumerate the bards of his age.

Poetis nos lætamur tribus,
Pye, Peter Pindar, et Small Pybus;
His si tu quartum addere pergis,
Quartus addatur;—Sir Bland Burgess.

I remain, your's truly,
FARRAGO LIBELLI.

London, April, 1812.

CRITICAL NOTICE OF BLOMFIELD'S PROMETHEUS.

To the readers of a periodical journal, which from its very name may be expected to take early notice of works connected with Classical literature, it will seem surprising that Mr. Blomfield's former edition of the Prometheus should have suffered an almost total neglect at our hands, till the appearance of a second. Let not, however, the omission of our duty be supposed to originate in a want of interest in the cause of Greek letters, nor in a little estimation of Mr. Blomfield's talents. On the contrary, we should have been happy to have been the first to hail with sentiments of unfeigned joy the dawn of returning day, that seemed to close, with inauspicious gloom, in the death of Porson.

But as circumstances have prevented the earlier publication of remarks drawn up on the first perusal of Mr. B.'s volume, it would have been unseasonable now to revert to the subject, were it not in a manner forced upon our attention, by the appearance of Mr. B.'s enlarged and improved reprint of the Prometheus.

Since Mr. B. has enjoyed an honor, we believe unprecedented in the annals of English editors of Greek authors, of finding such a demand for his publication, as to warrant a re-impression in the course of twelve months, it is unnecessary for us to give a detailed account of a work that must be in the hands of every scholar. We shall, therefore, only touch upon subjects remarkable for novelty or truth. But after the recent publication of Mr. Butler's edition of the Prometheus, some persons may ask, what novelty or truth can be sought and obtained, which that volume does not supply, and not a few be disposed to cry, *ohe jam satis est Promethei.*

Were we, indeed, to estimate the utility and necessity of new editions of the Classical writers, by the number, rather than the nature of those before the public, the justice of this cry could admit of no dispute; since of this very play, either separate or incorporated with others of the same or different authors, eight editions, at least, to say nothing of reprints, have, exclusive of Mr. B 's, been, during the last sixty years, sent into the world.

But as it is the quality, and not the quantity of the information relating to a classic author, that determines the necessity of a new edition of his works, we must equally admit that Mr. B. was perfectly justified in making the Prometheus the subject of his first editorial attempt. For, without invidiously depreciating the merits of preceding editions, whether of the single tragedies or

whole remains of Æschylus, we are free to confess there is none which the young or more advanced scholar can read with satisfaction or delight. That of Stanley, indisputably the best commentator on Æschylus, is cursed with the worst of texts, while that of Porson,[1] with the best text, is without a word of commentary, a manifest desideratum in an author like Æschylus. To remedy these contrary evils, was doubtless Mr. B's object. He has accordingly presented us with a text which, if not pure, is at least respectable; and in the place of the tedious and misnamed explanatory commentary of Schutz, he has given us the fruit of his reading, which, extensive and accurate, closely connected with, and bearing well upon, his author, does no little credit to his industry and taste.

Of the various commentators who have preceded Mr. B., and of their respective merits, an account will be found in the Journal, No. 1. And to the readers of that article it will be unnecessary to prove how little, with very few exceptions, Æschylus is indebted to the abilities of his editors. It now remains for us to examine, what are the obligations the Father of Tragedy owes to Mr. B.'s exertions.

From the preface we learn, that Mr. B. intends his publication chiefly for the use of tyros, and that consequently he has endeavoured to remove such impediments as are likely to stop their progress. The chief of which arising *ex linguæ insolentia, non ex perplexa verborum constructione*, Mr. B. conceives will be most effectually overcome by a Glossary, that shall explain, by reference to lexicographers and scholiasts, the meaning of the *Sesquipedalian* words of Æschylus.

The adoption of this plan, which forms the peculiar novelty of Mr. B.'s edition, has met with such general approbation, as to induce Mr. B. to enlarge it in his second impression, by considerable additions. Nor do we object to this, or any other means that an editor chooses to make use of, for the communication of useful or entertaining remarks.

Although Mr. B. has, in the arrangement of the text, chiefly followed the 8vo. Glasgow - Porson, he has still been able to make improvements upon it, by having access to *Subsidia*, either unknown to, or but partially used by, other editors. They consist

[1] See Bl. on vv. 17, 189, 981, 1093.
To these corrections must be added Porson's conjecture on v. 701. which, though not obelized, offends against the Iambic measures, by the introduction of an anapæst. The emendation, likewise, of Gaisford, on v. 362. may be considered, from the strong body of evidence, that Porson has endeavoured to support it by, as the equal property of the late Cambridge, and present Oxford Greek Professors. Besides the above-mentioned notes of Porson, there will be found remarks by the same scholar, in Mr. Blomfield's edition, on the following verses, 23, 59, 60, 179, 194, 198, 199, 256, 279, 310, 330, 337, 363, 386, 392, 397, 462, 463, 542, 591, 630, 636, 645, 658, 706, 793, 994.

of the MSS. notes of Lewis Theobald, Samuel Musgrave, and Richard Porson, together with the various readings of eight written documents; the collations of five of which were published by Vauvillier, in *Notices des Manuscrits de la Bibliothéque du Roi*, and of the remaining three, Mr. B. has been indebted to the MSS. papers of Porson for the various readings of one, to Thomas Gaisford for the collation of another, and for those of the third to the late W. Windham, in whose possession was a copy of Stanley's Æschylus, in the margin of which the various readings of a MS. were recorded. But besides the above-mentioned copies, Mr. B. has quoted in various places the readings of twenty MSS. from the notes of Butler, and of two from those of Brunck.

In such a collection of various readings scraped together from thirty MSS. the admirers of Æschylus might fairly hope to find frequent restorations of their favorite author, especially in those passages that have hitherto defied the sagacity of first-rate scholars. But if such be their hopes, they will find themselves woefully disappointed. Since of these thirty MSS. ten [1] at least ought to be deducted as being every one of them quoted twice under different names, and of the remaining twenty distinct and separate MSS. we find none venerable for their age, and only a few remarkable for some little superiority. Dismissing then this subject, to dwell on which gives birth to the murmur of disappointment, and moaning of regret, we return to the mention of the *subsidia* supplied by the MSS. papers of Porson. These, however, are but trifling, two being the number of the notes of Musgrave, and one that of Lewis Theobald; while those of Porson, scarcely more numerous, consist of a few references to authors, in whose works either the very words of the tragedian, or similar passages may be found; but do not, alas! contain more than two corrections of his own, of any importance, nor give, except in three instances at most, even a

[1] This has been satisfactorily proved by Elmsley, in the Edinburgh Review, No. xxxiii. before the appearance of whose remarks, we had ourselves arrived at nearly the same conclusion, by a comparison of the various readings of the MSS. in question. But as the observations of E. are more full than what we have to offer, we readily suppress our own proofs, and earnestly recommend the perusal of that work to such of our readers, as wish to obtain the best information on this point.

The similarity of the readings of the Aldine edition, with the MSS. Guelpherbytianus, Baroccianus, and Venetus primus has been noticed by E. An equal coincidence exists in the readings of Robortellus with those of the MS. Mediceus, (or its kindred Codex Philelphi) viz. in vv. 15, 20, 74, 243, 244, 363, 392, 397, 426, 441, 445, 486, 678, 679, 831, 897, and perhaps in other places; and of the same edition with a Paris MS. (E.) in vv. 73, 74, 75, 379, 392, 939, 943. The coincidence of another Paris MS. (G.) with MS. Med. or Cod. Philelph. is also notable, viz. in vv. 84, 98, 161, 270, 445, 458, 501, 526, 767, 994. While the identity of the Paris MSS. N. and Colb. is proved by the following references, viz. vv. 21, 73, 168, 184, 379, 392, 426, 430, 458, 460, 499, 608, 683, 710, 784, 889, 994, 1085.

hint towards the elucidation and correction of those passages, which are marked by an obelus in the Glasgow Æschylus.

We have now touched upon all the subjects in Mr. B.'s preface to his first edition—except where he tells us, that in the choral songs he has generally followed the arrangements proposed in Burney's *Tentamen:* and where he gives due acknowledgment to the liberality of the University, for printing his volume free of expense.

In the 2d edition, however, we meet with some additional remarks, that will scarce be understood by those unacquainted with the different reviews of Mr. B.'s volume published in this country. In these improvements have been suggested, which Mr. B. has either adopted, or stated his reasons for rejecting. To the remarks of Elmsley the admirers of Æschylus and purchasers of Mr. B.'s second edition are equally indebted; the first for some elegant conjectures on their favorite author, the last for an increase in those parts of the Glossary formerly deficient, and for the addition of an index that will answer almost the purpose of a complete *Index Verborum* of the Prometheus.

Mr. B. moreover laments, that his adherence to the arrangements of Burney was originally too servile. But as he has not specified when he would wish to desert his former guide, we are left to draw what conclusions we can on this point, from Mr. B.'s examination of Burney's Tentamen, in the Edinburgh Review, No. xxxv. in which Mr. Blomfield has expressed opinions very similar[1] to those in his present work.

On any subject, which, considered by itself, is of little importance, and consequently does not provoke discussion, from whence alone truth is ultimately gained, we are not surprised that persons should remain in error. But when the investigation of the measures of the Grecian stage is closely connected with our knowledge of the genuine language of their drama, and when considerable progress has been made in that investigation, and an approximation to truth arrived at, we conceive Mr. B. pays a bad compliment to his own judgment, and none to that of his readers, by neglecting to take advantage of all the light which the exertions of modern scholars have thrown on the metres of the poets of Greece. Mr. B. indeed, states the reason of his deviation from his former opinions to be, that, as he is not one of those, who think the choral songs of Æschylus can be reduced to rules, that admit of no dispute, he has determined *hujusmodi disputationibus, ut in re*

[1] We say similar, although we are aware that exceptions to our remark may be quoted from those parts of the review, where Mr. B. proposes his own new arrangement of the Epode (v. 425—435.) and where he seems to approve of Elmsley's distribution of two Monostrophic Systems into one Antistrophic, but of neither of which attempts has Mr. B. expressed his present approbation by the *adoption* of them in his second edition.

parùm certâ, supersedere. Can Mr. B. then seriously refuse to acknowledge that, by the labors of Canter and subsequent critics, if there be any thing certain in criticism, this is most certain, that the choral parts of the Prometheus may now be read, independent of a few literal errors and *lacunæ*, precisely in the same state in which they were sung to an Athenian audience? On Mr. B.'s principle of giving our time and attention to matters only that can be demonstrated to be true, we must be content to resign one half of the ancient authors, whose writings have been saved from the wreck of time; and instead of endeavouring to rescue as much of the cargo as our best exertions may secure, to leave the vessel, still richly freighted, gradually and irretrievably to fall to pieces, be- cause, forsooth, our labor may be in vain.

By an extension of this principle, that would, if put into practice, rather lead us back to ignorance, than forward in improvement, all the discoveries of critics on every point, and especially in those relating to the laws of prosody and metre, ought to be buried in oblivion, and considered only as the dreams of disordered fancy. For in what, even in the most common points of criticism, do we arrive at absolute certainty? All our knowledge of ancient authors depends but on probabilities, that may, and often do, approximate to certainty, but can never perfectly reach it.

There is another subject on which we must differ from Mr. B. In his opinion, Æschylus was ignorant of Geography and Mythology, and has committed blunders, which it was the author's business to avoid, and not his editor's to reconcile and correct. But till we have some proof of this alleged ignorance of the writer, we must continue to arraign the negligence of the transcriber, who has made Æschylus speak a language not his own. The only passage that gives birth to even the suspicion of this charge against the poet, admits of an easy correction. We shall speak of it in our remarks on v. 428.

The last observation in the new preface relates to Mr. B.'s innovations in the position of accents and breathings against the rules of Grammarians. The reasons of these changes Mr. B. tells us will be given in the Preface to the S. C. Thebas, shortly to be published, after the model of his edition of the Prometheus.

This annunciation of another play, which, from passages in the Glossary we learn, is to be followed by the Persæ, and indeed the whole remains of Æschylus, we receive with real joy, and earnestly hope no untoward accident will prevent a consummation so devoutly to be wished for.

So much for the Preface. We proceed to the play itself, on which we shall make our remarks with freedom, and without asperity. Yet should our regard to truth and justice compel us to adopt, occasionally, the language of censure, more than of praise, we beg

Mr. B. will bear in mind, that our object is solely to increase his reputation, by pointing out errors hereafter to be corrected, we hope, with the same readiness that he has shown already, in a manner honorable to himself, and useful, as an example, to others. The charge we have to make against Mr. B. is one, that honor will, doubtless, lead him to avoid, especially as his own abundance precludes the necessity of robbing others. In some instances, Mr. B. seems to have neglected to notice whence he obtained his information, nor is due credit always given to the labors of Stephens, Stanley, and Alberti.

To put, if possible, to the blush, the barefaced effrontery of those editors, who have lately subjected themselves to the charge of plagiarism, is the cause of our speaking on a subject, that cannot fail to be interesting to all who have seen, with mixed sensations of indignation and contempt, the impudent thefts of a Fiorillo and a Schutz.[1]

The necessary qualifications of an editor we conceive to consist in industry to collect materials, and judgment to arrange them; in a wish to supply the deficiencies of his predecessors, and ability to correct their errors; in impartiality to dispense to others their due, and intrepidity to assert his own. Of the possession of most of these qualities, Mr. B. has given honorable proof. To his industry, judgment, and intrepidity, we are ready to bear witness; and of his want of impartiality, we have truly, though painfully, spoken. It now remains for us to give specimens of his power, to supply the defects, and to correct the errors of former times. On this point, we shall best arrive at truth by comparing Mr. B.'s text with that of the 8vo. Glasgow—Porson. In that edition, a number of words are found with an obelus prefixed, by which mark it is understood Porson meant to express his disapprobation of the word so obelized, and his intention to propose another in its place. But of this intention death prevented the execution; and we are consequently left in the dark as to the

[1] To these *worthies* might easily be added a catalogue of names of, we are grieved to say, our own countrymen, from the days of Bentley, down to the latest and most insignificant writers of these times. But, however amusing such a detail might be, in the case of the dead, it would answer no purpose; and with the living, we should expose ourselves to more ill-will than we care to undergo in behalf of literature. One honorable exception, however, should be made, (and from the prevalence of a crime, we do not think with certain persons that the detestation of it ought to be diminished,) in the case of Markland: a scholar whose memory will be cherished, and whose example should be followed by all admirers *Literarum Humaniorum*. No man, since the revival of learning, with the exception of Casaubon, has received so general a tribute of applause, and so willing an acknowledgment of his worth; and none has more justly deserved this singular felicity; the steady integrity of whose character prevented the appropriation to himself of what was not his due, while the genuine love he bore to the votaries of learning made him more anxious to extend their fame, than to increase his own.

word to be substituted, except in a few cases where Porson communicated his ideas to his friends, or committed them to paper.

The number of obelised passages is thirty one. The intended corrections of six of these Mr. B. has obtained, viz. two from the published notes of Porson,[1] and two from his MSS. papers preserved in Trinity College Library;[2] and four the friends of Porson have communicated to Mr. B. To some of the remaining twenty-five the inspection of former editions and of the writings of other scholars presents a ready clue; while some can be determined by conjecture alone. And it is by Mr. B.'s success in this last point that we must ascertain whether on him the mantle of Porson has or has not fallen.

But though the examination of these manifestly corrupt passages will be the principal subject of our remarks, our readers, or rather the readers of Æschylus, will not, we hope, be displeased to find observations on other places, which, if not obelized by Porson, are nevertheless not free from suspicion of error, in the opinion of those, who are the least acquainted with the language of the Grecian Stage. Those passages, in particular, deserve our attention, which have been alluded to either in the Notice of Butler's edition, or in Elmsley's Review of Mr. Blomfield's edition, together with those on which Mr. B. himself has tried his powers as an emendatory critic; and as both the last-mentioned scholars have expressed their thoughts in Latin, in offering either objections or confirmations, we shall be best understood by adopting the same language.

Observationes nonnullæ in Æschyli Promethea et in Blomfieldi Notas.

2. Ἄβροτον εἰς ἐρημίαν. Ita Bl. e monitu ipsius Porsoni, qui obelo ἄβατον notaverat, propter loca plurima Grammaticorum, e quibus Scholia Veneta, Eustathius, Phavorinus et Suidas in scripto codice diserte laudant, Porsono aliisque indicati, ἄβροτον. *Atque ita legisse,* inquit Bl., *videntur Hesychius et Scholiastes.* Horum verba si protulisset Bl. et alterum cum altero contulisset, certo certius esset visum utrumque hanc lectionem confirmare. Hesychius enim Ἄβροτον, ἀπάνθρωπον. At Scholiastes ἢ διὰ τὸ ἄγριον καὶ ἀπάνθρωπον τοῦ τόπου· ὅτι δὲ τοιοῦτος ὁ τόπος ἐκεῖνος δῆλον ἀπὸ τοῦ εἰπεῖν ἄβατον εἰς ἐρημίαν. Ubi manifesto corrigi debet ἄβροτον, ut Scholiastes sibi consistat. In Æschylo tamen judice Bl. ἄβατον legerat Auctor Lexici MS. Bibl. Coislin. Ἄβατον, ἱερὸν ἀπρόσιτον ἔρημον. Sed

[1] See Bl. on vv. 854, 953. [2] See Bl. on v. 2. 650.

ea gl. quam et Suidas habet, referri debet ad duo loca Sophoclea: quorum alter est Œd. T. 738. *Ἐρρίψεν ἄλλων χερσὶν ἄβατον εἰς ὄρος*, ubi *ἄβατον* sonat idem atque *ἔρημον*: in altero Œd. C. 707. *καὶ τὸν ἄβατον θεοῦ φυλλάδα* sumi debet *ἄβατον* pro *ἱερὸν, ἀπρόσιτον*.

17. *Εὐωριάζειν γὰρ πατρὸς λόγους βαρύ*. Sic Bl. ad mentem Porsoni, qui vulgatum *ἐξωριάζειν* obelo notavit. Neutra vox hodie in Tragicis comparet, olim apud Sophoclem inventa *εὐωριάζειν*, teste Hesychio in V.

28. *Τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου*. Elmsleius dudum monuit legendum *ἐπηύρου*: quod, ad *ἐπηύρω* lectionem Codicis Medicei proximum, recipere debuit Bl. Etenim neque *ἀπηύρα* est vox probæ monetæ, neque, si alibi extitisset, reddi potuisset per " fructum reportasti." Citat quidem Bl. ad hanc rem Eurip. Androm. 1028. At vereor ne fraudi fuerit locus corruptissimus, quominus perspectam Euripidis sententiam viri docti habuerint. Ibi vulgatur *Βέβακε δ' Ἀτρείδας ἀλόχου παλάμαις, Αὐτά τ', ἐναλλάξασα φόνον θανάτῳ, Πρὸς τέκνων ἀπηύρα· Θεοῦ Θεοῦ νιν κέλευσμ' ἐπεστράφη Μαντόσυνον*: at legi debet *πρὸς τέκνων· ἀπηύρα Θεός· Θεοῦ γ' ἐν κελεύσματ' ἐστράφη Μαντοσύνου κ. τ. λ.* redde " Occidit Agamemnon uxoris manibus interfectus; ipsa quoque uxor, mortem morte rependens, a liberis suis occidit. Hanc deus abstulit: dei saltem fatidici monitis filius incitatus est, &c." Cf. Æschyl. Choeph. 932. *Ἔλασε δεσπόταν ὁ πυθόχρηστος φυγὰς Θέοθεν ἐν φραδαῖσιν ὠρμημένος*. Sed ad *ἀπηύρα* revertor: bene vocem exponit Hesychius *Ἀπηύρα, ἀφῆκεν, ἀφεῖλεν. Εὐριπίδης Ἀνδρομάχῃ*.

42. *Αἰεί γε δὴ νηλὴς σὺ*. Ita MSS. plures. Bl. post Brunckium *τι* in *γε* mutavit: at rectius Elmsley voluit *Αἰ αἰ τί δὴ νηλὴς σύ*. Similiter in Soph. Electr. 153. vice *αἰ αἰ*. Brunck e MS. dedit *αἰεί*. Certe ad dialogi rationem melius esset dictum *αἰ αἰ* quam *ἀεὶ* propter sequentem *θρηνεῖσθαι*.

49. *Ἅπαντ' ἐπράχθη πλὴν θεοῖσι κοιρανεῖν*. Licet Porsonus vocem *ἐπράχθη* obelo figat, et vitiosam censeat Bl. nihil tamen in textu mutavit Bl. neque in notis quidquam tentavit. Ipse olim conjeci e verbis Scholiastæ *ἐπράχθη, ἀντὶ τοῦ ὥρισται τετύπωται* collatis cum Hesychii gl. *Πέπρωται, ὥρισται, τετύπωται* hic veram posse lectionem erui; *Ἅπαν πέπρωται θεοῖσι πλήν γε κοιρανεῖν*; cui simile est illud *Τί γαρ πέπρωται Ζηνὶ πλὴν ἀεὶ κρατεῖν*. At hanc conjecturam rejecit Bl. quia nescit " an *ἅπαν πέπρωται* satis accurate dici possit." Objectioni, fortasse validæ, satisfactum esset legendo *τὸ πᾶν* more Æschyleo vel *Πᾶν τοι πέπρωται*: cf. Ajac. 86. *Γένοιτο μέντ' ἂν πᾶν*. Sed, ut verum fatear, inest altius quid tam huic versui quam præcedenti *κακῶν ὕπουλον*. Audacem fortasse conjecturam periclitari possum: at in his modus est tenendus. Moneo tantum quod nullus sit inter *ἅλλος* et *κοιρανεῖν* nexus: et quod arctissime cohærere debeant *πλὴν* et *κοιρανεῖν*, particulâ *γε* vel interpositâ vel non. Euripidis verba Bl. post Schutzium citavit in suam rem parum commoda. Nullus etenim est ambigendi locus utrum *χώρις*, necne,

cum θεοῦ conjungi debeat. Rectius citasset V. D. exemplum constructionis dubiæ v. 235. inter Gnom. Monostich. Brunck. *Θεοῦ γὰρ οὐδεὶς εὐτυχεῖ βροτῶν ἄνευ*: ubi *ἄνευ* non ad *βροτῶν* sed ad *Θεοῦ* pertinet.

51. *Ἔγνωκα † τοῖσδε κοὐδὲν ἀντειπεῖν ἔχω.* Ita Porsonus *ὀβελίζει.* Edidit Bl. *καὶ τοῖσδ' οὐδὲν*: Elmsleius vult *τοῖσίδ' οὐδὲν*, deleto *καὶ.* Sed neuter vidit esse dictum *τοῖσδ' ἀντειπεῖν* nonnisi de personis. Objici quidem possunt Eurip. Hippol. 404. et Soph. Œd. C. 998. quorum uterque locus est emendatu facillimus, alter e scripto codice, alter e conjectura. Præstat igitur *Ἔγνωκα καὐτὸς· κοὐδὲν ἀντειπεῖν ἔχω.* Cf. Alcest. 1102. Antig. 1082. *Ἔγνωκα καὐτός.*

75. Pro *Τοὔργον οὐ μακρῷ πόνῳ.* MSS. 3 cum Rob. *χρόνῳ*, quod Bl. non aspernatur propter Œd. C. 1341. *Βραχεῖ σὺν ὄγκῳ καὶ χρόνῳ.* Verum ibi *ξὺν* dativum postulat. Elegantius esset *μακροῦ πόνου*, vel *χρόνου*: cf. Phœn. 726. *Θέλοιμ' ἄν· ἀλλὰ τοῦθ' ὁρᾷ πολλοῦ πόνου.* Ubi citat Valck. Platonis Legg. iv. p. 708. D. *τὸ δὲ συμπνεῦσαι—χρόνου πολλοῦ καὶ παγχάλεπον*: sed præfero *πόνου*: cf. Soph. Philoct. 26. *τοὔργον οὐ μακρὰν λέγεις* ubi Schol. *οὐ μακρᾶς διδαχῆς ἢ μακροῦ πόνου δεόμενον.*

83. *Προστίθει* Servatur a Bl. qui tamen in Glossario dubitat annon *προστίθη* potius sit scribendum. Etymol. M. p. 478, 10. *οἱ Ἀττικοὶ, ἐὰν μὴ χρήσωνται τῷ θι καταλήξει, χρῶνται τοῖς τρίτοις προσώποις τῶν παρατατικῶν ἐν τοῖς προστακτικοῖς οἷον, ἐτίθην, ἐτίθης, ἐτίθη, τίθη.*

86. *αὐτὸν γὰρ σὲ δεῖ Προμηθέως.* Ita Bl. Ipse olim emendavi *σε δεῖ Προμηθέας*, in eo peccans quod *Προμηθέας* non *Προμηθίας* scripserim. Nostram conjecturam firmat Schol. B. *χρεία ἐστι προμηθείας*, et sequitur Elmsleius, bene advocato 479, 480. loco plane simillimo.

87. *Ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τύχης.* "Mira verborum similitudo in fragmento Pindari apud Apollon. Dyscol. Exc. p. 428. *ὅστις δὴ τρόπος ἐξεκυλίσθη νιν.*" Hæc Bl. At nemo sanus, quin de sanitate fragmenti hæreat. Vellem equidem viam sibi invenisset Bl. unde ex his dumetis se eripere potuisset.

116. *Θεόσυτος ἢ βρότειος ἢ κεκραμένη.* Porsonus *θεόσυτος* obelo figit: *θεόσσυτος* dat Bl. post Burneium ob 643. *Θεόσσυτον χειμῶνα καὶ διαφθορὰν*: et sic exhibent MSS. 4 cum edd. principibus. At non sine jure Elmsleius monuit duplicem *σ* in hac voce et compositis ab Æschyleo more abhorrere. Neque enim *κραιπνόσσυτον* in 287. nec *θεόσυτον* in 618. nec *λαβρόσσυτον* in 622. nec metrum patitur, neque postulat *αὐτόσσυτον* in Eumen. 166. (quoniam in Dochmiaco Pæon 4tus Choriambo respondere potest) præsertim cum Sophocles, teste Hesychio V. *Αὐτόσυτον* alterum *σ* rejecit. Extat quidem *ἐπίσσυτοι* in Agam. 896. et *ἐπισσύτους* ibid. 1159. sed neuter locus suspicione vacat. Quod ad Promethei loca spectat, priorem ab Eustathio emendavit Casaubonus, teste Butlero, *θέορτος*, cui favet

Θέορτον ἢ βρότειον in 790.: ad quam normam posterior quoque locus redigi potest legendo vel *Θεόῤῥυτον* vel *Θεόσδοτον*: vox utraque est probæ monetæ: adi Interpretes ad Hesychium.

148. *Ἐμοῖσιν ὅσσοις ὁμίχλη Προσῆξε πλήρης δακρύων, Σὸν δέμας εἰσιδούσα Πέτραις προσαυαινόμενον Ταῖσδ' ἀδαμαντοδέτοισι λύμαις.* Ita edidit Bl. lectore tamen non monito unde *εἰσιδούσα* pendeat. Syntaxin quidem salvam reddunt MSS. 2. et Schol. B legendo *εἰσιδοῦσι* sed omni locutionis venustate amissâ. Scribendum olim volui et nunc moneo *εἰσιδούσης Πέτρᾳ προσαυαινόμενον Ταῖδ' ἀδαμαντοδέτοισι λύμαις*. Cum *ἐμοῦ* subaudito in *ἐμοῖσιν* concordat *εἰσιδούσης*, cf. Phœn. 390. *Τλήμονος φύγας ἐμάς*. Quam facile *εἰσιδοῦσι* et *εἰσιδούσης* confundi possint, pro documento est similis varietas *πᾶσι* et *πάσης* in v. 111. Mox *πέτρᾳ τᾷδε προσαυαινόμενον—λύμαις* eandem ipsam constructionem habet atque *χαλκεύμασι Προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ* in v. 19. Et profecto Ald. cum multis MSS. dat *πέτρᾳ—ταῖς* ut legebat quoque Schol. A' cujus verba sunt *πρὸς τῇ πέτρᾳ ξηραινόμενον*. Quod ad *ταῖς* e *ταῖδ'* efformatum, id fieri potest facillime, ut periti norunt: unde patet quod in archetypo Codicis adscriptum fuerit iota non subscriptum.

160. *Τάρταρον ἦκεν, δεσμοῖς ἀλύτοις Ἀγρίοις πελάσας, ὡς μήτε θεὸς, Μήτε τις ἄλλος τοῖσδ' ἐπεγήθει.* Ita olim edidit Bl. *ἀγρίοις* scilicet vice *ἀγρίως*, quod Porsonus obelo figebat, e MSS. adsumto, et *μήτε*, contra MSS. multorum scripturam *μήποτε*, servato. Ad hæc in ed. 2dâ. mutavit e monitu Elmsleii *ἐπεγήθει* in *ἐγεγήθει*. Cui tamen viro docto alia jubenti non obsecutus est. Verum ipse neque Blomfieldi neque Elmsleii lectiones comprobare possum; quippe qui nullus dubitem quin *ἀλύτοις* aut ex interpretatione pravâ aut e pravâ scripturâ profluxerit. Nullo jure Promethei vincula *ἄλυτα* dici possunt, e quibus ipse Prometheus noverat se fore liberatum. Deleatur igitur *ἀλύτοις*, vel in *αὐτοῖς* mutetur ut *δέσμοις αὐτοῖς* regatur a *σὺν* subaudito: cf. 1083. Quarum priori conjecturâ admissâ, mox legi potest *Ὡς μήποτε θεὸς μήτε τις ἄλλος Πελάσας ἐπὶ τοῖσδ' ἐγεγήθει*: posterior vero si cui magis arrideat, is legat *Ὡς μήτε θεὸς μήτε τις ἄλλος Πελάσας ἀγρίως τοῖσδ' ἐγεγήθει*.

168. *Ὁ δ' ἐπικότως ἀεὶ Θέμενος ἄγναμπτον νόον, Δώμναται*. Ita recte Bl. Cum Pauwio Elmsleius reponendum voluit *τιθέμενος*: quia *ἀεὶ* cum participio aoristi raro conjungitur. Huic objectioni respondet Bl. his verbis, "Monendi sunt tirones *ἀεὶ* non cum voce *θέμενος* sed cum *δάμναται* capiendum esse." Atqui monendi sunt Editores Æschyli voculam *ἀεὶ* arctissime cohærere cum *ἐπικότως*. Sæpe enim *ἀεὶ* cum alio adverbio conjungitur vid. Porson. ad Phœn. 1422. et Orest. 1679. Exemplis locutionis *θέμενος νόον* adde Theog. 89. *καθαρὸν θέμενος νόον*.

179. *Καὶ μ' οὔτε* dat Bl. in novâ editione ad Porsoni mentem, vice *καὶ μ' οὐτέ*. Versus duo proxime sequentes mendosi sunt.

189. *Δέδια γὰρ ἀμφὶ*. Teste Burneio emendabat Porsonus *γὰρ*, a suo obelo notatum, legendo *δ'*: et sic dat Bl. collato Œd. C. 1468.

195. Plane singulare est illud ἀλλ' ἔμπας οἴω. In quo, ni fallor, latet πάλιν ὀπίσω. Hesych. Ὀπίσω, πάλιν ὕστερον μετὰ ταῦτα καὶ τὸ μέλλον. Vid. Elmsleium ad Œd. T. 490.

His observationibus haud pauca sunt addenda, quæ alio tempore depromentur.

BIBLICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, I observe with much pleasure that so large a part of your Journal is devoted to disquisitions on the most important subject to which literature, and especially the knowledge of the ancient languages, can possibly be applied—I mean the elucidation of the sacred writings. If there should be any thing which can forward this useful plan, in the following remarks on the reading and interpretation adopted in some parts of our public translation, you may perhaps find room for them in your next number.

Romans, ch. 6. v. 5. "For if we have been *planted together* in the likeness of his death, we shall be also in the likeness of his resurrection." "*Planted together*" does not appear to me to convey either a clear or adequate view of the meaning of the original—σύμφυτα. I think that the subjoined version is both more distinct and more expressive—"For if we have been *united*" or "*assimilated* in the likeness of his death, so we shall be united" (or rather, in *this* latter instance, "*born again*," "*regenerated together*") in the likeness of his resurrection.

Ch. 11. v. 8. "*Slumber*"—Greek κατάνυξις. This word might be translated as literally and as emphatically "*stupor*," or "*hardened insensibility*," (or) "*indifference*." Ernesti says, that when the latter meaning is taken, it is better to read κατανύσταξις; but his words are general, and he does not allude to this passage.

Ch. 12. v. 1. *Reasonable service*—I prefer another translation. than the one here given, of the original words—τὴν λογικὴν λάτρειαν. Now "λάτρεια" signifies the celebration of the Eucharist, or Lord's Supper. It seems to me then that the version ought to be "*sacrament*"—that is, "your reasonable, your true and spiritual dedication of your souls to God at the Lord's Supper," meaning that the "living and holy sacrifice" of our *bodies*, that is, of our *lives*, is the real celebration of the *Sacred Mystery*, and that merely receiving the bread and wine without an earnest hungering and thirsting after righteousness, and without sincere attempts at amendment, with humble dependence on divine aid, is not, and cannot be, an "*acceptable*" offering to Him, who is of purer eyes than to behold iniquity.

Ch. 14. v. 1. *Doubtful disputations*—the Greek is more energetic, and the meaning of the important precept enjoined in the

text can never be too strongly or too frequently inculcated. "Him that is weak in the faith receive ye"—or "*confirm ye*"—"but *bewilder* him not in the *discussion of abstruse and subtle controversies.*"

1 Corinthians, 10. v. 22. "*Do* we provoke the Lord to *jealousy?*" Whatever may be the usual meaning of the word, παραζηλέω, I cannot agree in attaching to it the signification of "*provoking the Lord to* JEALOUSY," which version is employed in several passages of our authorised translation. It is true, indeed, that no person who has any conception of the attributes and perfection of the Deity, as revealed to us in Scripture, can allow any notion, however vague, to enter his mind along with these words, that God is actuated by passions which influence the human breast. But the use of language, which is invented by man to designate base and unworthy passions, ought never to be permitted, in the most remote degree, when speaking of the Deity. In employing the word "*anger*" in this passage, we avoid this error, as the phrase then means "incurring that punishment which God has awarded to the commission of guilt," but tends to convey no meaning like what I have represented as improper.

Ch. 11. v. 6. "*Shorn or shaved.*" As "*shaved*" refers to the head, this is, I apprehend, an unmeaning tautology, as given in the English translation. Κείρω, which is here rendered *shorn*, signifies also *abscindere, to crop:* we may insert, therefore, in both parts of this verse, *cropped*, in place of *shorn*, and the tautology is not merely avoided, but the verse assumes a clear, obvious meaning. Long hair was reckoned a beauty both among the Jews and other nations, and to be deprived of it implied, from their peculiar customs and prejudices, some degree of disgrace.

2 Cor. ch. 2. v. 10:—"For if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ." Many various readings have been proposed, and several brought forward out of different MSS. to remove the confusion which runs through this part of the verse. The reading in Mill's edition, by Kuster, seems to me fully the best, and if we allow for the turn of the Greek idiom, I do not think that in the original this reading is obscure. It may be translated, "If I forgave any thing to any one, I forgave it for your sakes, through the person of Christ."

2 Corinth. 4. v. 15. *Thanksgiving*—Greek εὐχαριστία; perhaps this may signify, (as εὐχαριστία means the *mystery of the sacred supper*, or *our union with Christ,*) "*through the union of many with Christ.*" The verse appears to me more clear and forcible, if this version be adopted.

Galatians, 5. 21. *Envyings*—as *emulations*, or more literally, *envyings*, is inserted in the preceding verse, the repetition of it is evidently redundant. It appears either to have crept in from the negligence of transcribers, or, as φθόνοι, and the next word φόνοι

are similar nearly in sound, to have been inserted by some light-headed person as a jeu de mot.

Philippians, ch. 1. v. 7. This verse is very awkwardly rendered in the English translation, which might be avoided by reading it thus, "Even as it is just for me to be of this opinion of you, because I am persuaded," (or "have it") "in my heart, that you are all partakers of my grace, both in my bonds and in the defence and confirmation of the Gospel."

I beg leave to subjoin a passage in Plutarch's life of Solon, which contains a difficulty that has not, as far as I know, ever been noticed. It occurred to me about two years ago, when reading that part of Plutarch.

In Reiske's Edition, the passage referred to is in vol. 1. p. 878. *Επεὶ δὲ κατατρώσας αὐτὸς ἑαυτὸν ὁ Πεισίστρατος, ἦκεν εἰς ἀγορὰν, ἐπὶ ζεύγους κομιζόμενος καὶ παρώξυνε τὸν δῆμον ὡς διὰ τὴν πολιτείαν ὑπὸ τῶν ἐχθρῶν ἐπιβεβουλευμένος, καὶ πολλοὺς εἶχεν ἀγανακτοῦντας καὶ βοῶντας, προσελθὼν ἐγγὺς ὁ Σόλων καὶ παραστὰς, Οὐ καλῶς, εἶπεν, ὦ παῖ Ἱπποκράτους, ὑποκρίνῃ τὸν Ὁμηρικὸν Ὀδυσσέα. Ταῦτα γὰρ ποιεῖς τοὺς πολίτας παρακρουόμενος, οἷς ἐκεῖνος τοὺς πολεμίους ἐξηπάτησεν αἰκισάμενος ἑαυτὸν.*

In this passage you will observe, that Plutarch says that Homer's Ulysses wounded himself to deceive his enemies—whether or not this circumstance, in the life of Ulysses, was recorded in some part of Homer's poem not now extant, it is impossible as well as fruitless, at this distant period, to attempt to investigate. We *may* inquire, however, whether any allusions to this part of his character are to be found in other ancient writers, or whether, from the general features of the anecdote, it may not be accounted one of those mistakes into which Plutarch was very apt to fall, partly from inaccuracy of recollection, and partly from confusion in the references which he was accustomed to make in his Common Place Book.

Should any of your Correspondents be able to throw any light upon this passage, I trust that they will communicate their knowledge to the world by means of your Journal.

I remain, &c.

Edinb. Feb. 1812. *M. BRENT.*

On the Nature and Origin of the Ancient Christian Agapæ.

THE *Agapæ* of the Primitive Christians were frugal and friendly repasts, provided at the expense of the rich, who, on those occasions, asociated and ate with the poor; instituted for the promo-

tion of Christian charity and friendship; and generally *preceded* or *followed* by the Eucharist.[1]

The most detailed account of the manner in which the ancient *Agapæ* were celebrated, is that afforded by Tertullian; "Cœna nostra de nomine rationem sui ostendit. Vocatur ἀγάπη, id quod dilectio penes Græcos est: inopes quosque refrigerio isto juvamus.—Non prius discumbitur, quam oratio ad Deum prægustetur. Editur quantum esurientes capiunt: bibitur quantum pudicis est utile. Ita saturantur, ut qui meminerint etiam per noctem adorandum Deum sibi esse. Ita fabulantur, ut qui sciant, Dominum audire. Post aquam manualem, et lumina, ut quisque de scripturis sanctis, vel de proprio ingenio potest, provocatur in medium Deo canere. Æque oratio convivium dirimit. Inde disceditur."[2]

St. Jude has noticed these "Feasts of Charity," in his Epistle, v. 12. Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες. St. Peter also probably referred to these repasts, in 2 Epist. ii. 13. several ancient versions, and the Alex. MS. substituting ἀγάπαις for ἀπάταις.

Pliny, in his letter to Trajan, mentions the "Cibus promiscuus et innoxius," of the Christians, which they ate together after the celebration of the Eucharist: and the Apostate Julian (Fragment. Orat.) enforces liberality on the Pagans by the example of the "Galileans."—"The impious Galileans," says he, "having observed that our priests neglected the poor, set about relieving them. And as they who design to kidnap children, in order to sell them, allure them by giving them cakes; so these have thrown the true worshippers into Atheism, by first winning them over with CHARITY, Hospitality, and the service of the tables."

"In Julian's Greek, the words are Ἀγαπαῆς καὶ ὑποδοχῆς καὶ διακονίας τραπεζῶν. By the first of these Julian means, as I apprehend, the *Agapæ*, or love-feasts. By the second, that hospitable reception which the first preachers of the gospel met with from their converts. By the third, the daily ministration, or relief of the poor."[3]

The *Agapæ* were at first celebrated indifferently in churches, or in private houses, though Dilherrus thinks that St. Paul forbad them to be eaten in the churches, on account of the disorderly conduct of the Corinthians: "Paulus, cùm schismatis potiùs et odii, quàm concordiæ et amoris, signa apud Corinthios, sentiret, aliquantulum eas mutavit; sacramque cœnam, iis conjungi solitam, seorsum celebrari jussit: ita ut seorsum epularentur, ac Agapas instituerent privatim in ædibus suis; in cœtu verò publico

[1] Suiceri Thesaurus, sub voce Ἀγάπη: and Hallett's Notes on several Texts, &c. Vol. 2. p. 250—255.

[2] *Apolog.* c. 39.

[3] *Bullet's* Hist. of the Establishment of Christianity, translated by Salisbury *p. 37. and p.* 282. n.

conjunctim S. cœnam sumerent."[1] But if this were the case at that time, the restriction was soon laid aside, and the Agapæ were again principally celebrated in the churches, and continued to be so until the 4th century, when the Councils of Gangra, Laodicea, and Carthage found it necessary to renew the restriction.

These restrictive canons, however, did not entirely abolish them, but only prevented the celebration of them in the churches, for we find them noticed by the Council of Tulla, in A.D. 859, and afterwards by Arsenius, about the middle of the thirteenth century.[2]

The beneficence and charity exhibited by the Christians in their Agapæ, led to the adoption of the word as a general term for eleemosynary donations. Thus Du Cange *(Glossarium)*: "Agape; Eleemosyna, refectio pauperum. Glossæ MSS. *Agapis, Caritas,* vel *refectio pauperum.* In Sacramentario Gregorii M. ex Bibl. Ecclesiæ Belvacensis, habetur *oratio ad Agapen pauperum.* Gloss. Ælfrici: Agape, Ælmegge."

The term was also used to denominate the feasts celebrated by the Christians on the birth-days of the saints. "Triplici vero ex causâ inter Christianos, convivia celebrari solita, tradit Gregorius Nazianzenus *(de vitâ different.)* cum ait: Non insuper ad sacrum aliquod epulum, vel natalitium, vel funebre, vel connubiale cum pluribus currens, ad hæc enim et episcopum invitari solitum esse significat. Quod ad connubiale spectat jam superius dictum est. Sed quod ad natalitium epulum attinet, sic dicebantur *Agapes,* quæ in natalitiis sanctorum martyrum in Ecclesiis celebrari consueverant, &c."[3]

The affection and *beneficence* of the more wealthy Christians, in providing the *Agapæ* at their own expense, was probably the reason also of the word being considered as an honorable appellation, when given to a superior. "*Agape,* Caritas, quæ vis est vocis Græcæ, titulus honorarius. Marculfus, lib. 1. form. 51. *Uberem strenuitatis vestræ Agapen erga nos potissimo jure flagrantem literarum serie non omittimus excitare.*"[4]

Verstegan gives a similar derivation of the English titles, Lord and Lady. "I fynd," says he, "that our anceters used for Lord, the name of Laford, which, as it should seem, from some aspiration in the pronouncing, they wrote Hlaford, and Hlafurd. Afterward it grew to bee written Louerd, and, by receauing lyke abridgement, as other our ancient appellations have donne, it is in one sillable become Lord. Our anceters were wont to call bread by the name of hlaf. Now was it vsual, in

[1] Dilherri Farrago, apud Crenii Fascic. Octav. p. 44.
[2] Synopsis Canonum apud Justel. Biblioth. Juris canonic. Tom. 2. p. 755. Can. 30.
[3] Baron. Annal. An. 57. p. 545. Tom. 1. Edit. Antverp. 1589.
[4] Du Cange, Glossarium. Tom. 1. p. 105.

long foregoing ages, that such as were endued with great welth and meanes above others, were chiefly renowened (espetially in these northern regions) for their hows-keeping, and good hospitallitie,—and therefore were they particularly honored with the name and tytle of Hlaford, which is as much to say, as, *An afoorder of laf*, that is, *A bread-giuer*. Lady was anciently written Hleafdian, or Leafdian, from whence it came to be Lafdy, and lastly Lady. Hlaf and Hleaf signify one thing, which is Bread, dian is as much to say as *serue*, and so is Leafdian, *A bread-seruer*."[1]

Learned men have offered various conjectures on the *Origin* of the *Agapæ*. The Manichean Faustus accused the Christians of borrowing them from the sacrifices of the Pagans, but Augustin repelled the accusation with becoming indignation: "Nec sacrificia eorum (Gentium) vertimus in agapes. Agapes enim nostræ pauperes pascunt."[2] Chrysostom[3] and Theophylact[4] appear to have dated the commencement of these feasts from the community of goods maintained by the first Christians. Later writers have thought the origin of them discoverable in the *ΦΗΕΙΔΙΤΙΑ* and *ΣΥΣΣΙΤΙΑ* of the Greeks, or the CHARISTIA of the Romans,[5] but the two former were rather *political* than *religious* institutions; and the latter were restricted to relations as guests, and to the settling of differences as their object. "Convivium etiam solenne majores instituerunt, idque *Charistia* appellaverunt, cui præter cognatos et affines nemo interponebatur: ut si qua inter necessarios querela esset orta, apud sacra mensæ, et inter hilaritatem animorum, fautoribus concordiæ adhibitis tolleretur."[6] Lightfoot supposes, "those AGAPÆ were when strangers were hospitably entertained in each church, and that at the cost of the church; and, that this laudable custom was derived from the synagogues of the Jews, there being a certain hospital, either near or joyning to the synagogue, wherein travellers and pilgrims were received and entertained at the common cost of the synagogue."[7] He also thinks that Gaius, Rom. xvi. 13. was governor of such an hospital.

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[1] Restitution of decayed Intelligence, pp. 316—318.

[2] Contra Faustum Manich. lib. 20. cap. 20.

[3] In 1 Cor. Homil. 27. initio.

[4] In 1 Cor. xi. 17.

[5] Suiceri Thesaurus, Tom. 1. p. 25. Edit. Amstel. 1682. Fabricii Bibliog. Antiq. c. 10. § 9. et c. 11. § 25.

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But though these opinions have been learnedly and plausibly defended, I cannot but think it more rational to suppose that the *Agapæ* originated in the well known symbolical rites of friendship and affection, in use amongst the ancients, especially in the East.

R. Isaac Abrabanel, as quoted by Cudworth,[1] says,

היה מנהג ביניהם שהאוכלים לחם על שלחן אחד יחשבו לאחים נאמנים:

i. e. "It was an ancient custom amongst them, that they which did eat bread together upon the same table, should be accounted ever afterward as entire brethren." Jamblichus also has noticed this symbolical rite as the mark of friendship. *Τὸ δὲ ἀρχαῖον βαρβαρικῶς πάντες ἐπὶ ἕνα ἄρτον συνέεσαν οἱ φίλοι.*[2] Celsus too, in his attempt to invalidate Christianity from the incredibility of the treachery of Judas, has proved the sacredness of this custom, as the pledge of attachment and affection: *"Οτι ἀνθρώπῳ μὲν ὁ κοινωνήσας τραπέζης οὐκ ἂν αὐτῷ ἐπιβουλεύσειεν, πολλῷ πλέον ὁ θεῷ συνευωχηθεὶς οὐκ ἂν αὐτῷ ἐπίβουλος ἐγίνετο, κ. τ. λ.*[3] Homer also has expressed the utmost detestation of the violator of this rite of inviolable friendship.

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From the sacred nature of the friendships confirmed by eating and drinking together, arose the form of marriage among the Romans termed CONFARREATIO, of which the Halicarnassian Dionysius has observed, that marriages thus contracted, implied indissoluble friendship, and could never be dissolved.[4] A custom somewhat similar exists at present in the Greek Church. "Denique commune poculum ab utrisque delibandum, tum in lætitiæ et concordiæ signum, tum in mutui convictûs earundemque rerum possessionis arrham porrigit."[5] It is probable that some such custom was the origin of the distribution of *bride-cake* in England.

The celebrated D'Herbelot, in his *Bibliothèque Orientale*, has repeatedly noticed the strictness of those friendships which are formed in the East, by eating and drinking together. "La cérémonie de présenter du pain et du sel se pratique, dans l'Orient, pour marque d'amitié, d'alliance, et d'hospitalité. Les Arabes en

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[3] Origen cont. Cels. lib. 2. c. 3. p. 74. Edit. Cantab. 1677.

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ont encore une particulière, qui est de présenter à boire à ceux qui ont quelque défiance d'eux, pour les assurer de leur bonne foi." [1] And a noted modern traveller, speaking of the Druzes, says, "I have often seen the lowest peasants give the last morsel of bread they had in their houses, to the hungry traveller. When they have once contracted with their guest the sacred engagement of bread and salt, no subsequent event can make them violate it." [2]

Christianity is the religion of benevolence, and its great author has frequently urged the cultivation of brotherly affection. "A new commandment I give unto you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one to another." "This is my commandment, that ye love one another, as I have loved you." Nothing, therefore, could be more congenial with the spirit of the religion they professed, than the frequent celebration of the *Agapæ*, or feasts of charity, by the Primitive Christians, whose brotherly affection and charity were proverbial.

An interesting account of the celebration of the *Agapæ*, by the Hindoo-Syrian Christians on the coast of Malabar, has lately been afforded us by Dr. Claudius Buchanan: "At certain seasons, the *Agapæ*, or love-feasts, are celebrated, as in primitive times. On such occasions, they prepare delicious cakes, called Appam, made of bananas, honey, and rice-flour. The people assemble in the church-yard, and, arranging themselves in rows, each spreads before him a plaintain-leaf. When this is done, the clergyman, standing in the church-door, pronounces the benediction; and the overseers of the church, walking through between the rows, gives to each his portion."—"It is certainly an affecting scene, and capable of elevating the heart, to behold six or seven thousand persons, of both sexes, and of all ages, assembled, and receiving together, with the utmost reverence and devotion, their Appam, the pledge of mutual union and love." [3]

J. T.

Northwich, March 21. 1812.

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[1] Voyez les noms GELALEDDIN, HARMOZAN, and SALAHEDDIN.

[2] Volney. Trav. Vol. 2. p. 76.

[3] "Memoir of the Expediency of an Ecclesiastical Establishment for British India," p. 72. n.

A POEM,

ON THE RESTORATION OF LEARNING IN THE EAST;

WHICH OBTAINED MR. BUCHANAN'S PRIZE.

Nec remorantur ibi; sic rerum summa novatur
Semper. ————

ARGUMENT.

I. The *first* Part of the Poem describes the degraded state of Hindoo Literature during the latter part of the last century. The shocks which learning sustained from the persecuting Bigotry of Aurungzebe, the irruption of Nadir Shah, and the intestine divisions to which that irruption gave rise, are particularly noticed.

II. A transition is then made to the ancient Splendor of Hindoo Literature during the period when India was governed by her native Kings. The earliest age of authentic Indian History is brought into review; some account is given of the Poetry and Philosophy of Vyasa, which distinguished succeeding times; and this Part closes with a reference to the last brilliant era of India, when the Poet Calidasa florished.

III. *Lastly*, The Revival of Learning on the Banks of the Ganges, under the auspices of the English, and particularly of the Asiatic Society, is celebrated. The Poem concludes with anticipating the diffusion of the Arts, the Sciences, and the Religion of Great Britain, throughout the East.

" SHALL these bright hours of rapture roll away,
" And mournful years their gloomy wings display?
" These beauteous realms shall tyrant War deface,
" And fierce oppression crush my favor'd race?"
Thus Ganges' Genius spoke, while yet, sublime
With Arts and Muses, smil'd his native clime,
And rich with Science, round the plains he lov'd,
The golden hours in blooming circle mov'd.
With grief he saw the future ages rise,
Dark with their sad and fearful destinies;
Mark'd bleeding Science pinion'd to the ground,
And all her blasted trophies withering round!
With grief he saw, through Time's unfolding shade,
The fated chiefs in India's spoils array'd,
The might of Cassim, either Mahmud's sword,
And firm Cothbeddin, Delhi's earliest lord;
Stern Taimur, and th' imperial thrones that tower
O'er groaning Mathra and the walls of Gour.
Nor midst that brood of blood, a fiercer name
Than Aurungzebe th' indignant eye could claim,
More bold in act, in council more refin'd,
A form more hateful, or more dark a mind.
Skill'd to deceive, and patient to beguile
With sleepless efforts of unwearied toil,
His youth he shrouds in consecrated bowers,
Where prayer and penance lead the hermit hours;

Yet not to him those bowers their sweets impart,
The mind compos'd, smooth brow, and spotless heart;
No sun-bright visions with new hues adorn
Eve's purple cloud, or dewy beams of morn;
But Fancy wakes for him more grim delights,
War's imag'd pomp and Murder's savage rites,
And, like the Genius of some nightly spell,
Peoples with shapes accurs'd the wizard cell:
Keen Hate, Revenge, Suspicion's arrowy glare,
And all the blood-stain'd joys of Guilt are there:
Thus by fell visions rous'd, th' usurper springs
Fierce from his lair, to lap the blood of kings.
Go, count thy spoils, thy trophies grim rehearse,
Three brothers murder'd, and a father's curse:
Go, rear the musnud o'er the gasping mound
Of trampled hosts, while India weeps around:
On Hindoo shrines thy bigot fury pour,
And quench the darts of sharp Remorse in gore.
'Tis done. Lo, Persecution lights from far
Her streaming fires, and terrors worse than war!
Where mystic hymnings aw'd the midnight air,
Strange sounds, that breathe or that inflict despair,
Are heard: the despot, thron'd in blood, presides
O'er havoc's work, and all the ruin guides.
As from the realms that own stern Yama's[1] sway,
Some fierce Asura rushes to the day;
While swift his wheels divide the deeps on high,
The clouds, like wreaths of foam, around them fly:
Wide as he glares, his eyeballs scatter woe,
And terror lightens from his clanging bow.
Alas! how dark the baleful ruins spread!
What filial tears the sons of Science shed!
While in each bower the widow'd Arts repine,
And Learning clasps her violated shrine.
Sad on his staff, mid Casi's[2] blasted scenes,
Himself how fall'n! the aged Pandeet[3] leans,
Exalts th' insulted Vedas[4] high in air,
And prays, and pours his soul into the prayer:
"Say why, Narayen,[5] while thy votary weeps,
"Thus wrapt in grim repose thy thunder sleeps?

---

1 *Yama* is the judge of Hell. The *Asuras*, or evil Genii, are under his dominion.

2 *Casi* is a name of Benares, the principal seat of Hindoo learning.

3 *Pandeet* is a Hindoo doctor or professor of learning.

4 The *Vedas* are the sacred books of the Hindoos, and are supposed to have been promulgated by Brahma at the Creation. They are few in number, and were first reduced to writing by Vyasa, a celebrated sage, (mentioned in a succeeding part of the poem) about 1100 B. C. It seems to be now agreed, that the fourth Veda is of a much later date than the other three.

5 *Narayen* or *Vishnu*, is the second person of the Hindoo Triad, which is composed of Brahma, Vishnu, and Sceva. *Vishnu* means, '*The Preserver*;' and he is said to have frequently become incarnate, for the purpose of rescuing his worshippers from oppression.

" Oh, where that arm, with countless trophies crown'd,
" In heaven's dread lists o'er vanquish'd Gods renown'd;
" Whose vengeance dash'd proud Rahu's[1] impious crest,
" And tore, with lion[2] fangs, the tyrant breast?"
In vain, O sage, thou weep'st thy country's fate:
E'en now new woes her wasted plains await.
'Tis ever thus,—one ravage urges more;
Warriors, like vultures, track the scent of gore.
Still fight to fight, to battle battle leads,
Still conqueror to conqueror succeeds;
While states unwounded long remain secure;
A bleeding empire is resistless lure.
[3] Hark! 'tis a voice on Meshed's[4] holy walls:
His fierce Afshars[5] impetuous Nadir calls.
From Gebal's mountains, whose rude summits shade
Nohavend's[6] dark and melancholy glade;
From fragrant Persis, gemm'd with orient flowers;
From Seistan's mines of gold and palmy bowers;
From thirsty Kerman, and Balsara's strand,
Where Susa's lawns to western suns expand,
Swells the disastrous sound to Media's vales,
Where health on Tabriz[7] breathes with all her gales;
To wild Araxes' yet untam'd career,
And Teflis, to the nymphs of Georgia dear.
Thy sons, Shirvaun, have heard on Bacu's shore,
And Derbend's[8] iron barrier frowns no more;
While the proud Russ,[9] on Neva's banks aghast,
Starts at the echoes of the distant blast.
Back the dread echoes roll through climes of day;
Kings shrink to dust, and armies fade away:
High Candahar, on eastern ramparts bold,
Imperial Gazni, seat of monarchs old,
Cower at the peal; astonish'd Cabul yields,
Lahore recoils through all her floating[10] fields.

---

1 *Rahu* was one of the Asoors, who, in order to drink the *amorcet*, or nectar, assumed the shape of a good Genius, but was slain by Vishnu.

2 The fourth descent of the Deity incarnate, in Hindoo mythology, was in a form half lion, half man, for the destruction of a tyrant rajah.

3 The following lines give a general sketch of the route of Nadir's conquests.

4 *Meshed* means "the tomb of martyrs." It is the capital of Khorassan, and was the city from which Nadir first went forth to conquest by his own authority, and which he made the principal seat of government.

5 *Afshars*, the tribe to which Nadir belonged.

6 *Nohavend*, the scene of the last decisive battle, which lasted for three days, between the Persians and Arabs, and terminated the empire of the former, in the seventh century.

7 *Tabriz* or *Tauris*, remarkable for the purity of its air. Its name imports that it can never be infected by any contagious disorder.

8 The ancient *Caspiæ Portæ*, called by the Turks, *The Gate of Iron*.

9 The Russians sent an embassy to Nadir.

10 *Lahore* is watered by the five branches of the Indus, and is thence called *Panjaub*.

Ah! be the shadows deep on Karnal's meads,[1]
There, there, the towering pride of Delhi bleeds.
But e'en when, far from India's ravag'd wastes,
To other deaths impatient Nadir hastes;
Still social war, in gloomy wrath array'd,
Succeeds the fury of the Persian blade:
As when the lightning rush'd along the wind,
Touch'd by its stroke, the mountain flames behind.
From realm to realm the howl of havoc swells,
As lawless rage, or rebel pride impels:
Beneath th' usurper's frantic sceptre bow'd,
How droop thy hallow'd vales, romantic Oude!
Bahar wears mournfully the servile chains;
And tyranny o'erwhelms fair Hoogley's plains.
Ah, beauteous Cashmere,[2] love's enchanting vale!
What new Abdallah[3] shall thy woes bewail?
In vain thy snowy mountains, swelling round,
For Peace alone would guard the holy ground:
Oh, once for thee the rosy-finger'd Hours
Wove wreaths of joy in Pleasure's echoing bowers;
Once round thy limpid stream and scented grove,
The haunts of Fancy, Freedom lov'd to rove;
And, moulded by the hand of young Desire,
Thy daughters shone amid the virgin choir:
Not fair Circassia touch'd her blooming race
With tints so tender of impassion'd grace,
With all their glances wove such artless wiles,
Or breath'd such brightness round their angel smiles.
Ah! at the tyrant's frown those beauties die;
Fled is the smile, and sunk the speechful eye:
Nor harp nor carol warbles through the glade,
Nor pensive love-notes soothe the plane-tree shade;
But the steel'd savage revels in thy woes,
And round his temples twines thy brightest rose.
Science and learning deck thy scenes no more,
But heavily some safer spot explore:
Yet not to Varanasi's[4] lov'd retreat
The exiles bend their melancholy feet:

---

1 *Karnal*, thirty leagues from Delhi. Here was fought the decisive battle between Nadir and Mahommed the Mogul emperor.

2 The Vale of *Cashmere* is the favorite theme of profuse panegyric with all Eastern authors and travellers. It is called the Paradise of the East. Among other excellencies, it was famous for the beauty of its inhabitants, for its plane-trees and roses. Before the Mahommedan conquest of India, it was celebrated for the learning of its Brahmins. In the dismemberment of the Mogul Empire, it fell into the hands of the Afghans (1754). Mr. Foster, who travelled there in 1783, describes it as in the most wretched state. The wit, gaiety, and virtues of the inhabitants have declined with their commerce and prosperity. At the time Mr. Foster saw it, it was suffering the severest atrocities from the Afghar governor, who seems to have been one of the most abominable savages that ever oppressed any country. See *Foster's Travels*, Vol. I. Also *Bernier's Travels*.

3 A celebrated Persian poet, who died A. D. 1540.

4 *An* ancient name of Benares.

There, too, the ruffian spear and step profane,
From shrines long cherish'd, scare the sister train.
Through every shade the horror rolls around,
And war-worn India bleeds at every wound:
Indignant Learning droops her blasted head,
Her noblest worthies mingled with the dead:
No more to awful thought the soul aspires,
But grief extinguishes the Muse's fires:
No more, while all her listening groves rejoice,
Enraptur'd Wisdom lifts th' instructing voice;
Nor Knowledge gives her philosophic eye
To read the blazing wonders of the sky;
Unmark'd the stars of morn or evening glow,
And suns unnotic'd arch the showery bow:
A dumb despair weighs down the Arts sublime,
And Taste and Genius fly the sadden'd clime.
Ill-fated India! yet thy plains have known
The sage's voice, and harp's enraptur'd tone;
Oft have thy proud pagodas heard the sound
Of hallow'd minstrelsy, wide warbling round;
And Learning's footsteps printed every vale,
Where Jumna's waves their long-lost joys bewail.
E'en when thy towers confess'd the tyrant's pride,
Thy native arts the Moslem spear defied;
Oft, as it gleam'd around, from age to age
The smile of Learning sooth'd the battle's rage;
Oft, while the sceptre grac'd some milder name,
Thy gladden'd Genius sprung to ancient fame.
Though fain the song thy varying fates would trace,
And tell the triumphs of thy subject race,
What arts reviving mark'd each glorious reign,
What poets wak'd the tributary strain;
What thoughts divine, and Fancy's glancing ray,
Consol'd the rigors of a foreign sway:
More pleas'd, the Muse to earlier years ascends,
And o'er the steps of kings and sages bends,
Thy native kings and sages all thy own,
Wise in the grove, or mighty on the throne.
Where Time remote his shadowy troop displays,
She hears the voices of departed days.
Age blest with all that life or decks or cheers,
Refines, instructs, ennobles, soothes, endears.
Then rose the triple Ramas,[1] names ador'd,
To wield alike the sceptre and the sword.

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1 Of the three *Ramas*, two were universally allowed to be *Avatars*, or incarnations of the ity; and the third was also supposed to be so. The most celebrated is *Rama Chandra*, ough they *all* probably represent but one hero) a great legislator and conqueror. His age is ed by Sir W. Jones 3800 years ago. It was the era of universal improvement.

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Then thought Gautami,[1] India's peerless boast,
Bright leader of the philosophic host:
Though ages interpos'd their dark'ning flight,
His distant beams illum'd the Stagirite.
Then Science smil'd on man, and for his use
Arts intricate unveil'd, and lore abstruse;
Learning with all her stores enrich'd his mind;
Mild laws his will corrected, not confin'd;
Astronomy her high career begun,
And bade him rise from earth, to watch the sun:
To purify with pity and with dread,
Sage Tragedy her moral lesson spread;
And History[2] round her curious glances cast,
And to the future reason'd from the past;
While Valmic's[3] epic song, with heavenly art
Inspir'd, dilated all the gen'rous heart.
Nor less inspir'd and bold, in later time
Flow'd the full melody of Sanscreet rhyme,
Which tells what hosts on Kirket's[4] plains engag'd;
What ruthless wars fraternal chieftains wag'd.
Here the fierce Kooroos all their thunders pour,
Bheem's dreadful shell, and Bheeshma's lion roar;
There Pandoo's sons their favor'd ranks expand,
The fiery gandeev[5] bends in Arjun's[6] hand.
Lo, gods and demigods, a countless throng,
Blaze in the verse, and swell the pomp of song.
High Casi's groves the rapt'rous measures hail,
And distant calpas[7] kindle at the tale.
Such was thy strain, Vyasa,[8] saint and sage,
Th' immortal Berkeley of that elder age.

---

1 Probably the most ancient founder of a philosophical school. The following lines refer to a tradition mentioned by Sir W. Jones, that "among other Indian curiosities, which Callisthenes transmitted to his uncle (Aristotle), was a technical system of logic, &c." supposed to be Gautami's, and perhaps the foundation of the Aristotelian method. Sir W. Jones spells it *Gótama*, with the accent on the first syllable. The accent is here transferred, to render the word more agreeable to English ears. It is also spelt *Gautami*.

2 No histories are extant, written in any part of India, except Cashmere.

3 One of the two great poets of India. He wrote an epic poem on the exploits of Rama, and is said to have been the first composer of Sanscreet verse.

4 The following passage will be best explained by a general note. The other great epic poet of India, besides Valmic, was Vyasa. He wrote an epic poem, called The Mahabbarat. Of this poem Mr. Wilkins has translated an episode, called, The Bhagvat Geeta, or episode of Bhagvat or Crishna, another name for Vishnu. The episode describes the preliminaries to a dreadful battle fought near Delhi, between the Kooroos and Pandoos, two great collateral branches of the same family. The Pandoos were successful.—The Bhagvat Geeta is considered as too sacred for common readers, and is said to contain all the mysteries of Hindooism. It certainly abounds with sublime passages.

5 *Arjun*, one of the Pandoos, was the favorite and pupil of Crishna, who acted as his charioteer in this battle.

6 The *gandeev* was Arjun's bow.

7 *A calpa* is a day of Brahma.

8 *Vyasa* was not only a poet. He founded the most celebrated philosophical school in India,

Like him, with flames of holiest rapture fir'd,
To thoughts sublime thy daring mind aspir'd,
And, nature opening to thy ardent glance,
Saw God alone through all the vast expanse.
Mysterious theme! Beneath the peipal[1] shade,
His aged limbs the reverend Brahmin laid;
Full on his brow the holy ointment glow'd,[2]
The snow-white zennar[3] o'er his shoulder flow'd;
The pointed cusa[4] deck'd his green retreat,
And Ganges' billow kiss'd his sacred feet:
Serene he view'd the laughing scenes around,
Bright Magadh's vales with floating chawla[5] crown'd,
The sunshine calm on Casi's turrets shed,
And clouds reposing on Heemala's head;
Then, all entranc'd, recall'd his wand'ring eye,
And fix'd the gather'd beams on Deity:
From height to height his musing spirit soar'd,
And speechless thought[6] th' unutter'd name ador'd:
Till words unconscious flowing from his tongue,
He swell'd the strain, and mystic measures sung.
" 'Tis all delusion: Heaven and earth and skies,
" But air-wove images of lifeless dyes.
" HE only lives—Sole Being—None beside—
" The Self-existing, Self-beatified:
" All else but wakes at Maya's[7] fairy call:
" For All that is, is not; or God is All.
" Stupendous Essence! obvious, yet unknown;
" For ever multiplied, for ever One.,
" I feel thee not, yet touch on every side;
" See not, yet follow where thy footsteps guide;
" Hear not thy voice, yet own its mystic power
" In breathing silence of the midnight hour.
" Oh, what art thou? since all this bursting scene,
" Unnumber'd isles, and countless waves between;

---

led the Vedanti School; of which the principal tenet is that so ably recommended to his intrymen by the celebrated Bishop Berkeley; viz. " That matter exists only as it is ceived."

N. B. It should be mentioned, that the Hindoos represent Valmic and Vyasa as cotemporaries. W. Jones is decidedly of a contrary opinion, and places Vyasa in the eleventh century before Christian era. There is a very ingenious essay in the Asiatic Researches, by Mr. Bentley, in ich an able attempt is made to reconcile these opposite opinions.

The sacred fig-tree.

The Brahmins paint a streak of yellow oker on their foreheads; some sects horizontally, and ers perpendicularly.

The *zennar* is the sacred thread worn by Brahmins.

The *cusa* is the most sacred species of grass.

Chawla, the Indian name of rice.

The *Om*, or name of the Deity, never to be uttered but in silence.

Maya, or Delusion; supposed to be a Goddess sprung from Brahma.

" This fabric huge, on floating pillars rais'd,
" With suns and fiery elements emblaz'd;
" And thy own pedma,[1] roseate flower of light,
" Emblem and cradle of Creative Might;
" Live only on thy sleepless eye reclin'd,
" Embosom'd deep in the abyss of Mind.
" Close but th' all-seeing Mind, no splendor burns;
" Unfold, and all the Universe returns.
" Oh, what art thou? and what this darkling ray,
" Whose sadden'd lustre mourns in shrines of clay?
" Sprung from thyself, though quench'd in human frame,
" Faint emanation of th' Eternal Flame.
" Oh, fade these scenes, where phantom beauty glows,
" And bid th' uncumber'd soul on Thee repose;
" Expanse how dread, immeasurable height,
" Depth fathomless, and prospect Infinite."
Yet whence this progress of the Sage's mind,
Beyond the bounds by Nature's hand assign'd?
Whence, every form of vulgar sense o'erthrown,
Soars the rapt thought, and rests on God alone?
[2] Perhaps, by smooth gradations, to this end
All systems of belief unconscious tend,
That teach the infinite of nature swarms
With Gods subordinate, through endless forms,
And every object, useful, bright, malign,
Of some peculiar is the care or shrine.
Ask the poor Hindoo if material things
Exist: he answers, Their existence springs
From mind within, that prompts, protects, provides,
And moulds their beauties, or their terrors guides.
Blooms the red flow'ret? Durva[3] blushes there.
Flash lightnings fierce? dread Indra[4] fills the air.
The morning wakes, or high the white wave swells;
That Surya[5] brightens, Ganga[6] this expels.

1 *Pedma*, the sacred name of the *lotos;* an object of supreme veneration in all the mythological systems of the East, especially in that of the Hindûs. Brahma is said to have been born in a lotos, when he created the world. It was regarded also as an emblem of the creative power. " This plant (says Mr. Knight) being productive of itself, and vegetating from its own matrice, without being fostered in the earth, was naturally adopted as the symbol of the productive power of waters, on which the active spirit of the Creator operated, in giving life and vegetation to matter."—Mr. Knight, cited by Mr. Maurice; *Indian Antiquities*, Vol. III.

2 The author has here ventured to propose a conjecture respecting the possible origin of (what is commonly, though inaccurately, termed) the Immaterial Philosophy, from the principles of Polytheism.

3 *Durva* is the most beautiful species of grass, and supposed to be the residence of a Nymph of the same name. Its flowers, says Sir W. Jones, seen through a lens, are like minute rubies.

4 The God of the firmament.

5 The Deity of the Sun.

6 *Ganga* is the Goddess of the Ganges, who sprung, like Pallas, from the head of the Indian Jove.

Thus, in each part of this material scene,
He owns that matter leans on Mind unseen;
And in each object views some God pourtray'd,
This all in all, and that but empty shade;
The Mind extinct, its shadows too must flee,
And all the visible forget to be.
But when the Sage is taught these Gods to deem
The powers personified of One Supreme,
He not destroys their functions, but transfers;
Their titles changes, not their characters;
Content, for many, one Great Cause t' adore,
He now terms attributes what Gods before:
Yet still untouch'd that principle retains,
Mind, ever present, in all matter reigns;
His creed the same, whate'er that Mind he call,
In each imprison'd, or diffus'd through all.
Still of this whole each portion, every hour,
Asks instant energies of local power.
If in himself the Infinite comprise
The varying powers of countless Deities,
Say, should not he, with equal ease as they,
Through objects numberless those powers display?
But turn, my Muse, where softer themes invite,
And lyric measures court to gay delight:
There Jayadeva's[1] mystic transport flows,
And Crishen smiles, and Radha weeps her woes:
Bright o'er the bard, sublime on lory plumes,
Love's youthful God, celestial Cama,[2] blooms:
Sad from his winged throne he bends to hear,
And mingles with the strings a heavenly tear;
While, sportive at his side, the virgin choir
Float in light measures round the thrilling lyre.
Yet brighter lustres gild Avanti's[3] towers,
Where Vicramadyt[4] sways his subject powers.
See, round his throne what Arts and Graces bow!
What Virtues diadem his godlike brow!
In sacred band, nine hallow'd bards prolong
Unwearied warblings of accordant song:

---

1 The famous lyric poet of India. His age is uncertain, but he lived between Vyasa and Calidasa. He is one of the *mystic* poets, or those who profess to couch under the most glowing sensual images the sublimest mysteries of religion. His pastoral drama on the Loves of Crishen Vishnu incarnate) and Radha, is translated by Sir William Jones, and is a beautiful composition.

2 The Hindoo Cupid. He rides on a lory or parrot. Among other appendages, he has five arrows tipped with herbs of a healing quality, and is attended by twelve damsels.

3 The modern Oujein, the capital of the dominions of Scindia, the well-known Mahratta chief. It was the first meridian of the Hindoos.

4 *Vicramaditya*, the most celebrated of Indian kings. He died B. C. 57. His reign forms the æra from which the Hindoos calculate. His court was distinguished for nine celebrated poets, called The Nine Gems. Of these, the most eminent was Calidasa, the tragic poet, whose "Fatal Ring" has been translated by Sir W. Jones. The king Dushmanta, and his wife Sacontala, are the principal personages in that composition.

So move the ninefold spheres[1] their radiant rounds,
With sleepless melodies of angel sounds.
But Fancy chief for Calidasa's Muse
From groves of Indra[2] steals celestial hues,
Hues[3] ever-blooming, with whose blushes sweet
Th' immortal Apsars tinge their snowy feet.
Haste, in sad pomp the tragic scene extend;
Rise, weeping dames, and mailed chiefs ascend;
There let Dushmanta's volant car advance,
And throne dominion on his ample glance;
And there, by Malini's sequester'd stream,
In Love's warm youth let softer virtue gleam,
Now flush'd with smiles, and bright in vernal glow,
Now victim pale of solitary woe.
Is there who knows how Love's soft thrillings burn,
When Hope, half dubious, whispers sweet return?
O'er the flush'd cheek what sudden blushes roll,
When meeting eyes confess the mingling soul?
Is there whose anguish mourns a hopeless fire,
By sighs and tears consum'd of sad desire,
Tears of the heart, that flow in secret there,
And sighs just wak'd and smother'd by despair?
For these ascends the sympathetic strain,
True to the joy and faithful to the pain;
For these the song shall stream from age to age,
Their raptures kindle and their griefs assuage.
Hail, happy years! when every lyre was strung,
And every clime with mirth and music rung.
While Asia's voice her Calidasa blest,
Hark! kindred spirits answer'd from the West.
There all his lofty tones Lucretius gave,
And epic transports burst on Mincio's wave,
While rov'd the Matin bee o'er sweetest flowers,
And all Hymettus bloom'd in Tibur's bowers.
Oh, could some God have rent the veil away,
And join'd in one the masters of the lay!
Illustrious names! though breath'd the mutual tone
In distant climes, unknowing and unknown,
Yet haply, by a viewless touch impell'd,
Your choral symphonies responsive swell'd,

---

1 Novem tibi orbibus, vel potius globis, connexa sunt omnia. *Cic. in Som. Scip.*—Milton says in his Arcades:

" when drowsiness
Hath lock'd up mortal sense, then listen I
To the celestial Sirens' harmony,
That sit upon the nine enfolded spheres,
And sing to those that hold the vital shears.

2 *Indra* resides in the lower heavens, situated in the north pole. The *Apsaras* are the damsels of his court.

3 The hint of this image is borrowed from the " Sacontala, or Fatal Ring."

And some spher'd seraph, with the song beguil'd,
Lean'd from his rolling orb to hear, and smil'd.
How swift, O India, fled those happy years!
How soon thy palmy glories sunk in tears!
What Muse, unwarm'd, their early bloom can eye,
Or sing their alter'd fates without a sigh?
Such thy sad trophies, War! by thee dismay'd,
The classic Graces fly their cherish'd shade.
Peace still they love, the moonlight hour serene,
Th' unwitness'd musings of some tranquil scene,
Where all is calm and joy, within, around,
No care to ruffle, and no grief to wound.
Oft their bright train, ere yet the war arise,
E'en from its distant rumor shrinks and flies;
So, ere it touch the steel, the solar ray
Plays off from the keen edge, and glides away.
But not alone the trumpet's madding roar
Expell'd the weeping Arts from Ganges' shore;
Lo! nurs'd in Superstition's gloomy bower,
Vice[1] wings with added speed the fatal hour;
Thick and more thick her blighting breath she sheds,
And Learning sickens as the mildew spreads.
For still this sovereign principle we find,
True in the individual as the kind,
Strong links and mutual sympathies connect
The moral powers and powers of intellect;
Still these on those depend by union fine,
Bloom as they bloom, and as they fade, decline.
Talents, 'tis true, gay, quick, and bright, has God
To virtue oft denied, on vice bestow'd;
Just as fond Nature lovelier colors brings
To paint the insect's than the eagle's wings.
But of our souls the high-born loftier part,
Th' etherial energies that touch the heart,
Conceptions ardent, laboring thought intense,
Creative Fancy's wild magnificence,
And all the dread sublimities of song,
These, Virtue, these to thee alone belong;
These are celestial all, nor kindred hold
With aught of sordid or debasing mould:
Chill'd by the breath of Vice, their radiance dies,
And brightest burns when lighted at the skies;
Like vestal flames, to purest bosoms given,
And kindled only by a ray from heaven.[2]

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1 The inevitable tendency of vice to degrade the faculties of the soul, is most eloquently insisted on by Longinus, in the last section of his celebrated treatise.

2 The author has been prevented from proceeding to state other causes of the decay of science, from want of time.

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Friend to the Muse, and by the Muse belov'd,
By Britain honor'd, and by Heaven approv'd?
Nor these alone: But, lo! as WELLESLEY leads,
Rise other names, and a new race succeeds.
Rous'd by his call, the youthful bands aspire
To JONES's learning or to JONES's fire;
In clust'ring ranks the meed of song they claim,
And toil and brighten up the steep of Fame.
Thou, too, had Heaven but listen'd to our prayer,
Thou too, MACKENZIE, shouldst have brighten'd there.
Oh, hopes dissolv'd! oh, prospects all decay'd!
Oh, dawn of glory, opening but to fade!
Pleas'd we beheld thy early laurels bloom,
Nor knew they wove a trophy for thy tomb.
By Hoogley's banks, from kindred dust how far!
On thy cold stone looks down the Eastern star.
But still Affection views thy ashes near,
The mould is precious, and that stone is dear:
Her nightly thought surmounts the roaring wave,
And weeps and watches round thy distant grave.
Yet say, why on that dark eventful day,
That call'd thee from the shores of Thames away,
When friendship's warmth 'mid parting sorrows burn'd,
Hand press'd in hand, and tear for tear return'd,
Though Hope was there all credulous and young,
Why on thy brow a cheerless shadow hung?
E'en at that hour did dark forebodings shed
O'er shivering nature some unconscious dread?
And felt thy heart new wounds of sadness flow,
Prophetic sadness and a weight of woe?
How dark, though fleeting, are the days of man!
What countless sorrows crowd his narrow span!
For what is life? A groan, a breath, a sigh,
A bitter tear, a drop of misery,
A lamp just dying in sepulcral gloom,
A voice of anguish from the lonely tomb.
Or wept or weeping, all the change we know;
'Tis all our mournful history below.
Pleasure is Grief but smiling to destroy,
And what is Sorrow but the ghost of Joy?
Oh, haste that hour, whose rustling wings shall play,
To warn the shades of guilt and grief away!
Meantime, what dubious contest on those plains
With the faint dawn reluctant Night maintains!
BRITAIN, thy voice can bid the dawn ascend,
On thee alone the eyes of ASIA bend.

---

1 Lewis Mackenzie, Esq. of the Bengal civil establishment. He died at Calcutta in 1800, just after he had been honored with a medal for his proficiency in the College lately established there. He was the son of Mr. Mackenzie, the celebrated author of "The Man of Feeling."

High Arbitress! to thee her hopes are given,
Sole pledge of bliss and delegate of Heaven;
In thy dread mantle all her fates repose,
Or bright with blessings, or o'ercast with woes;
And future ages shall thy mandate keep,
Smile at thy touch, or at thy bidding weep.
Oh! to thy godlike destiny arise!
Awake and meet the purpose of the skies!
Wide as thy sceptre waves, let India learn
What virtues round the shrine of empire burn;
Some nobler flight let thy bold Genius tower,
Nor stoop to vulgar lures of fame or power;
Such power as gluts the tyrant's purple pride,
Such fame as reeks around the homicide.
With peaceful trophies deck thy throne, nor bare
Thy conquering sword, till Justice ask the war:
Justice alone can consecrate renown,
Her's are the brightest rays in Glory's crown;
All else nor eloquence nor song sublime
Can screen from curse, or sanctify from crime.
Let gentler arts awake at thy behest,
And science soothe the Hindoo's mournful breast.
In vain has Nature shed her gifts around,
For eye or ear, soft bloom or tuneful sound;
Fruits of all hues on every grove display'd,
And, pour'd profuse, the tamarind's gorgeous shade.
What joy to him can song or shade afford,
Outcast so abject, by himself abhorr'd?
While chain'd to dust, half struggling, half resign'd,
Sinks to her fate the heaven-descended Mind,
Disrob'd of all her lineaments sublime,
The daring hope whose glance outmeasur'd time,
Warm passions to the voice of Rapture strung,
And conscious thought, that told her whence she sprung.
At Brahma's stern decree, as ages roll,
New shapes of clay await th' immortal soul;
Darkling condemn'd in forms obscene[1] to prowl,
And swell the midnight melancholy howl.
Be thine the task, his drooping eye to cheer,
And elevate his hopes beyond this sphere,
To brighter heavens than proud Sumeeru[2] owns,
Though girt with Indra and his burning thrones.
Then shall he recognise the beams of day,
And fling at once the four-fold chain[3] away;

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1 The Hindûs of the lowest class firmly believe themselves to be of the same species as the ickals; and are taught, that through eternal transmigrations they shall never rise higher than ose animals.

2 *Sumeeru* is the mountain on which Indra's heaven is placed.

3 In allusion to the four castes.

Through every limb a sudden life shall start,
And sudden pulses spring around his heart;
Then all the deaden'd energies shall rise,
And vindicate their title to the skies.
Be these thy trophies, Queen of many Isles!
On these high Heaven shall shed indulgent smiles.
First by thy guardian voice to India led,
Shall Truth divine her tearless victories spread;
Wide and more wide the heaven-born light shall stream,
New realms from thee shall catch the blissful theme,
Unwonted warmth the soften'd savage feel,
Strange chiefs admire, and turban'd warriors kneel,
The prostrate East submit her jewell'd pride,
And swarthy kings adore the Crucified.
Fam'd Ava's walls MESSIAH's name shall own,
Where haughty splendor guards the Birman throne.
Thy hills, Tibet, shall hear, and Ceylon's bowers,
And snow-white waves that circle Pekin's towers,[1]
Where, sheath'd in sullen pomp, the Tartar lord
Forgetful slumbers o'er his idle sword:
O'er all the plains, where barbarous hordes afar
On panting steeds pursue the roving war,
Soft notes of joy th' eternal gloom shall cheer,
And smoothe the terrors of the arctic year:
Till from the blazing line to polar snows,
Through varying realms, one tide of blessing flows.
Then shall thy breath, celestial Peace, unbind
The frozen heart, and mingle mind with mind;
With sudden youth shall slumb'ring Science start,
And call to life each long-forgotten art,
Retrace her ancient paths, or new explore,
And breathe to wond'ring worlds her mystic lore.
Yes, it shall come! E'en now my eyes behold,
In distant view, the wish'd-for age unfold,
Lo, o'er the shadowy days that roll between,
A wand'ring gleam foretels th' ascending scene!
Oh, doom'd victorious from thy wounds to rise,
Dejected INDIA, lift thy downcast eyes,
And mark the hour, whose faithful steps for thee
Through Time's press'd ranks bring on the jubilee!
Roll back, ye crowded Years, your thick array,
Greet the glad hour, and give the triumph way.
Hail, First and Greatest, inexpressive name,
Substantial Wisdom, God with God the same!
Oh Light, which shades of fiercest glory veil,
Oh human Essence, mix'd with Godhead, hail!
Powers, Princedoms, Virtues, wait thy sovereign call,
And but for Thee exists this breathing all.

1 The White River.

Then shake thy heav'ns, thou mightiest, and descend,
While Truth and Peace thy radiant march attend.
With wearied hopes thy thousand empires groan,
Our aching eyes demand thy promis'd throne.
Oh cheer the realms from life and sunshine far!
Oh plant in Eastern skies thy sevenfold star!
Then, while transported ASIA kneels around,
With ancient arts and long-lost glories crown'd,
Some happier Bard, on Ganges' margin laid,
Where playful bamboos weave their fretted shade,
Shall to the strings a loftier tone impart,
And pour in rapturous verse his flowing heart.
Stamp'd in immortal light on future days,
Through all the strain his country's joys shall blaze;
The Sanscreet song be warm'd with heav'nly fires,
And themes divine awake from Indian lyres.

CHARLES GRANT, ESQ. M. A.
Magdalen Coll. Cambridge.

VOTUM SENILE.

——— Κραδίης ἴθυνε κελεύθους,
Εἰς μίαν εἰσορόων ἐλπίδα, τὴν Σοφίην. EPIG. PAUL. SILENT.

SI vis, Chloe, quod iterum amem,
Redeant priùs lætæ dies
Juventæ, et Hesperum pigrum
Excipiat Auroræ nitor.

Ab his beatis sedibus,
Quà Bromius regnat et Venus,
Me longè abesse nunc monet
Saturnus algidâ manu.

Ægrum quid ambrosiæ juvant
Dapes, cui oculi acies hebet
Formæ, cŭïve aures rigent
Quid Aonii plectri sonus?

At sorte durâ et invidâ
Nitamur ut decet frui:
Ætati animus idoneus
Ætatis aptiùs fert mala.

Linquamus Adolescentiæ
Lusus, jocos, gaudia sua:
Vitæ hora restat unica;
Sophia pusillum horæ petit.

Valete, Amores pristini,
Valete, festivi dies,
Valete, lusus et joci!
Sophia, unicus siem tuus! *A. F. T.*

CLASSICAL CRITICISM.

To the Editor of the Classical Journal.

Sir, I beg leave to call the attention of your readers to the following passage in the second Book of Herodotus, chap. 106.

Εἰσὶ δὲ καὶ περὶ Ἰωνίην δύο τύποι ἐν πέτρῃσι ἐγκεκολαμμένοι τούτου τοῦ ἀνδρὸς, τῇ τε ἐκ τῆς Ἐφεσίης ἐς Φώκαιαν ἔρχονται, καὶ τῇ ἐκ Σαρδίων ἐς Σμύρνην. ἑκατέρωθι δὲ ἀνὴρ ἐγγέγλυπται, μέγαθος πέμπτης σπιθαμῆς, τῇ μὲν δεξιῇ χερὶ ἔχων αἰχμὴν, τῇ δὲ ἀριστερῇ τόξα, καὶ τὴν ἄλλην σκευὴν ὡς αὕτως.

The only two translations of Herodotus, to which I have access at present, are the Latin translation of Valla, which is printed in Wesseling's edition, and the French translation of Larcher. In the former, the words *μέγαθος πέμπτης σπιθαμῆς*, are rendered, *magnitudine quinûm palmorum*; in the latter, *de cinq palmes de haut*. In these versions, the translators have confounded *πέμπτης σπιθαμῆς* with *πέντε σπιθαμῶν*. The *σπιθαμὴ*, or span, was half a cubit, or about nine inches of our measure. The expression *πέμπτης σπιθαμῆς*, is to be rendered *four cubits and a half*, in the same manner as the expression *ἕβδομον ἡμιτάλαντον* in the same author, (i. 50.) is correctly rendered *six talents and a half*. The figures, therefore, of which Herodotus speaks, instead of being only three feet nine inches high, were in reality six feet nine inches high, or about a foot higher than the ordinary stature of mankind. It is probably on account of this stature, approaching to gigantic, that Herodotus has thought proper to state the size of these ancient sculptures.

The words *πέμπτης σπιθαμῆς*, are rightly explained by Didymus, in a passage preserved by Priscian (p. 1350.):

Δίδυμος ἐν τῷ περὶ τῆς παρὰ Ῥωμαίοις ἀναλογίας Τ. Ἴωνες καὶ Ἀττικοὶ, τὰ δύο ἥμισυ, ἥμισυ τρίτον φασὶ, καὶ τὰ ἓξ ἥμισυ τάλαντα,

ἕβδομον ἡμιτάλαντον, καὶ τοὺς τέτταρας ἥμισυ πήχεις, πέμπτην ἡμισπιθαμὴν (*l.* πέμπτην σπιθαμὴν), καθάπερ φησὶν Ἡρόδοτος.

This passage is quoted by Wesseling, in his note on Herod. i. 50. who confidently asserts, that the words καὶ τοὺς τέτταρας ἥμισυ πήχεις, κ. τ. ἐ. have no relation to Herodotus. This assertion of Wesseling's has been unguardedly admitted by Mr. Gaisford, in his notes on Hephæstion, (p. 40.) where may be seen an admirable emendation by Porson of the words which follow after καθάπερ φησὶν Ἡρόδοτος, in the extract from Didymus. I omit them, as they do not relate to Herodotus.

The expression ἕβδομον ἡμιτάλαντον has been sufficiently elucidated by ancient and modern grammarians. I will subjoin one example of it, which, unless I am greatly mistaken, has never yet appeared in print. Dr. Chandler has inserted in his Collection of ancient Inscriptions, a large engraved plate of an inscription relating to the Temple of Minerva Polias at Athens, which was written when Diocles was Archon, in the fourth year of the ninety-second Olympiad. About the middle of the second column, the following words occur, which Dr. Chandler has thus represented in small characters (p. 38.) :

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The student may notice the Attic words ἔκποδε and πεντεπάλαστα, instead of ἐξάποδε and πενταπάλαιστα. If other authority were wanting to prove that the Athenians wrote and said πεντέπους, ἕκπους, ὀκτώπους, instead of πεντάπους, ἑξάπους, ὀκτάπους, a sufficient number of examples of the Attic forms might be collected from this Inscription.

P. E.

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τετάρτου ἡμιποδίου, πάχος
πεντεπάλαστα.

The student may notice the Attic words ἔκποδε and πεντεπάλαστα, instead of ἐξάποδε and πενταπάλαιστα. If other authority were wanting to prove that the Athenians wrote and said πεντέπους, ἕκπους, ὀκτώπους, instead of πεντάπους, ἑξάπους, ὀκτάπους, a sufficient number of examples of the Attic forms might be collected from this Inscription.

P. E.

NOTICE OF
Q. HORATII FLACCI OPERA,

Cum variis Lectionibus, notis Variorum, et Indice Locupletissimo. Tom. II. Londini.

Extracted from the British Critic, of February, 1794.
With alterations and additions.

NO. II.

To depreciate what we know not, and to overvalue what we know, are failings from which human nature is rarely exempted by the strongest powers of genius, and the most confirmed habits of reflection. He that has attained excellence, is animated with fresh enthusiasm, upon every fresh contemplation of the science in which he excels. With a dim and imperfect remembrance of the motives and the circumstances which accompanied the earlier stages of his inquiries, he confounds simple choice with complex comparison, and ascribes to judgment what was the result of accident. He considers the object chosen as peculiarly adapted to the extent of his own views, and the vigor of his own faculties. He is persuaded, that the same attainments which are most agreeable and most ornamental to himself, must be the most advantageous and interesting to mankind. Upon comparing himself with other men, he is conscious of real superiority; and then, by an easy delusion, in which fancy is ductile to pride, he transfers the same superiority from his talents to his studies; and he looks down upon every other part of human knowledge as unworthy of his notice, or subordinate and subsidiary to those pursuits, which habit has facilitated, and success endeared.

The attention of the present age has been very generally directed to experimental philosophy, to historical investigation, and to the discussion of the profoundest subjects in politics, in morals, and metaphysics.

——— Quod magis ad nos
Pertinet, et nescire malum est, agitamus.

As members of civilised society, and as friends to the whole commonwealth of literature and science, we acknowledge the utility of such researches; we are sensible of the difficulties attending them, and we admire all the judicious and intense exertions of the human understanding, by which those difficulties are gradually surmounted. But, however extensive may be the importance of the studies which are now most prevalent, and however brilliant the success with which they have been prosecuted, we feel no diminution of our reverence for the labors of those scholars, who have employed their abilities in explaining the

sense, and in correcting the text of ancient writers. Verbal criticism has been seldom despised sincerely by any man, who was capable of cultivating it successfully; and if the comparative dignity of any kind of learning is to be measured by the talents of those, who are most distinguished for the acquisition of it, philology will hold no inconsiderable rank in the various and splendid classes of human knowledge. By a trite and frivolous sort of pleasantry, verbal critics are often holden up to ridicule as noisy triflers, as abject drudges, as arbiters of commas, as measurers of syllables, as the very lacqueys and slaves of learning, whose greatest ambition is "to pursue the triumph, and partake the gale," which wafts writers of genius into the wished-for haven of fame. But even in this subordinate capacity, so much derided, and so little understood, they frequently have occasion for more extent and variety of information, for more efforts of reflection and research, for more solidity of judgment, more strength of memory, and, we are not ashamed to add, more vigor of imagination, than we see displayed by many sciolists, who, in their own estimation, are original authors. Some of the very satellites of Jupiter are superior in magnitude, and, perhaps, in lustre, to such primary planets as Mars and the Earth.

To a correct and comprehensive view of the learned languages, a critic must add a clear conception of the style, and a quick feeling of the manner, by which his author is distinguished. He must often catch a portion of the spirit with which that author is animated. And who, that has perused the various writings of Grotius, of Erasmus, of Casaubon, of Salmasius, of the two Scaligers, of Muretus, of Bentley, of Ernestus, of Hemsterhuis, will venture to deny, that they had abilities to produce works, equal, and sometimes more than equal, to those which they have explained? On some occasions, indeed, they hold a secondary rank, but they are secondary, it should be remembered, to Virgil, to Horace, to Cicero, the *Dii Majorum gentium* of literature, and by inferiority to such writers the human intellect is not degraded.

When we reflect upon the patronage with which the British Critic has already been honored by the members of the established Church, we are convinced that no formal and elaborate apology will be required by them for the extent to which any philological disquisitions may be occasionally carried in our Review. In the days which are past indeed, but to which every scholar looks back with gratitude and triumph, the Church of England was adorned by a Gataker, a Pearson, a Casaubon,[1] a Vossius,[2] a Bentley, a

[1] Isaac Casaubon had a Prebend at Canterbury, and at Westminster.

[2] Isaac Vossius, son of Gerrard, was Canon of Windsor.

Wasse, and an Ashton.[1] Within our own memory it has boasted of Pearce and Burton, of Taylor and Musgrave, of Toup and Foster, of Markland and Tyrwhitt, and of Porson. At the present hour, we recount with honest pride, the literary merits of Burney, of Hunti ıgford, of Routh, of Cleaver, of Burgess; and when the name of Wakefield occurs to us, who does not heave a momentary sigh, and catching the spirit with which Jortin once alluded to the productions of learned and ingenious Dissenters, repeat the emphatical quotation of that most accomplished and amiable scholar, "Qui tales sunt, utinam essent nostri?" See Preface to the Remarks upon Ecclesiastical History, Vol. I.

After these preliminary observations, which are evidently intended to justify both the length and the minuteness of our remarks upon the Variorum Edition of Horace, we shall proceed to support three strictures, which have already been laid before our readers.

Dr. Combe speaks thus of Baxter's edition, improved by Gesner: "hujusce editionis contextum, nisi in locis quibusdam, ab incuria typographorum, manifeste pravis, *nihil prorsus* mutare ausus, pro exemplari adhibui."

The Dr. says, that he has made no change whatsoever, except in passages corrupt. But it seems to us, that in passages not corrupted, changes have now and then been made; nor can we always assign the reason, which induced the learned Editor to make them.

Lib. i. Od. iii. l. 21.—Od. xv. l. 13 and 16. Gesner reads Nequicquam, the Variorum nequidquam.[2]
Lib. i. Od. iv. l. 19. Gesner Lycidam, Variorum Lycidan.

The Variorum here differs from Baxter's text in opposition to the spirit of Baxter's note, in which we are told that it is of no consequence whether we admit the Latin or the Greek termination, and in which Bentley is attacked for the favor he shows to Hellenisms and Archaisms, in writing Latin words.

Lib. i. Od. xiv. l. 17. Gesner solicitum, the Variorum sollicitum.
Od. xviii. l. 4. Gesner solicitudines, the Variorum sollicitudines.
Lib. iii. Od. vii. l. 9. Gesner solicitæ, the Variorum sollicitæ.
Od. xxix. l. 16. Gesner solicitam, the Variorum sollicitam.

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[1] Master of Jesus College, Cambridge, of whom we quote Mr. Wakefield's words: "Venerabilis viri Caroli Ashton, D. D. viri, vel Bentleio judice, qui semper eum et laudibus et amore prosequebatur, doctissimi, et collegii Jesu, apud Cantabrigienses, per quinquaginta annos magistri." Silva Critica. Part III. page 90.

[2] This variation occurs in the first volume of the Variorum, but in the second volume there are two instances where Dr. C. seems to forget the Variorum edition, and follows Gesner.

Lib. ii. Sat. 7. l. 27. and Lib. i. Epist. 3. l. 32. Nequicquam occurs both in *Gesner and* the Variorum.

Lib. iv. Od. i. l. 14. Gesner solicitis, the Variorum sollicitis.
Od. xiii. l. 6. Gesner solicitas, the Variorum sollicitas.
Lib. i. Sat. ii. l. 3. Gesner solicitum, the Variorum sollicitum.
Lib. ii. Sat. 8. l. 68. Gesner solicitudine, the Variorum sollicitudine.
Lib. ii. Ep. i. 221. Gesner solicito, the Variorum sollicito.

In the foregoing, and perhaps some other similar instances, the Variorum differs from Gesner; and, in the following instances, either Gesner agreeing with the Variorum, differs from himself; or the Variorum editors agreeing with Gesner, differ from themselves.

Lib. i. Od. xxxv. l. 5. Gesner and the Variorum give sollicita: but Epod. xiii. l. 10. Gesner solicitudinibus, and the Variorum give solicitudinibus.
Lib. ii. Sat. iii. 253. Gesner and the Variorum give solicitus.
Sat. ii. l. 43. Gesner and the Variorum give solicitat.[1]
Lib. i. Sat. vi. l. 119. Gesner and the Variorum give solicitus.
Lib. i. Ep. v. 18. Gesner and the Variorum give solicitis.

Upon comparing the accuracy of Gesner with that of our editors, in the foregoing words, we find that Gesner once differs from himself; that in nine instances our editors differ from Gesner, and that in five instances their text corresponds with Gesner's, and varies from the orthography which more frequently occurs in their own. In a work professing to follow Gesner, we had a right to look for uniformity; and, in point of fact, we find differences unexplained, and to us inexplicable, except on the supposition that our editors were ignorant[2] of the dispute about the spelling of these words, or indifferent to the opinion of Critics who may prefer one mode of spelling to the other. But upon Gesner it would be presumptuous to charge such ignorance, or such indifference; for in his text only one variation is found, and as that one may with probability be imputed to the printer, we commend him for preserving that uniformity which our editors have neglected. From the uncertainty of the derivation in the word solicitus, and from the unwillingness of the antiqui librarii to double letters, we admit with Gesner that the orthography of the word is doubtful, and yet we would recommend to every editor the preservation of uniformity. Vid. Heineccii fund. Stil. Cult. p. 38. Cellarii Orthograp. p. 127. Schelleri præcept. p. 41.

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[1] This word is printed in the Index of the Variorum sollicitet.

[2] We have heard that Mr. H. was neither ignorant, nor indifferent; that he often consulted the orthography of Cellarius, and often applied to his friends in cases of difficulty. In all probability the Preface, if he had lived to write it, would have been satisfactory to every candid scholar, and the profession of following Gesner would have been made with some limitations and restrictions. We beg leave to add, that Lambin, in the Preface to his Horace, 1568. and Heyne also in the Preface to the 2d edition of Virgil, seem to have considered it as part of their editorial duty, not to leave the subject of orthography wholly unnoticed.

That the practice of Gesner sometimes over-ruled the doubts of our editors, we may infer from the correspondence of their text in one word to that of Gesner, where the text of Gesner is not correspondent in orthography to itself.

Lib. i. Od. vi. l. 16. Gesner and the Variorum give Tydeiden; and in Od. xv. l. 28. both give Tydides.

We shall bring forward other variations, for which Dr. C. has not accounted.

Lib. i. Od. xxii. l. 14. Gesner esculetis, the Variorum æsculetis.
Od. xxxvi. l. 17. Gesner Damalim, the Variorum Damalin.
Lib. i. Od. xxxviii. l. 5. Gesner adlabores, the Variorum allabores.
Lib. ii. Od. v. l. 14. Gesner dempserit, the Variorum demserit.
Od. xv. l. 4. Gesner cœlebs, the Variorum cælebs. [1]
Lib. iv. Od. xi. l. 34. Gesner fœmina, the Variorum femina.
Lib. iii. Od. x. l. 1. Gesner Tanaim, the Variorum Tanain.
Od. xxvi. l. 10. Gesner Memphim, the Variorum Memphin.
Epod. Od. i. l. 20. Gesner adlapsus, the Variorum allapsus.
Carmen Seculare, l. 19. Gesner fœminis, the Variorum feminis.
l. 72. Gesner adplicet, the Variorum applicet.

From the substitution of the Greek for the Latin termination in Damalin, Tanain, Memphin, and from the doubled letters in allabores and applicet, we suspect that one of the editors had adopted some principles of orthography rather different from those which Gesner followed; and that in the Epodes and Carmen Seculare, Dr. C. acceded to the practice of his coadjutor without observing, or it may be, without regarding, the deviation from Gesner.

We shall point out a few other words, in which the texts of Gesner and our editors are at variance.

Lib. i. Od. xxviii. l. 3. Gesner littus, the Variorum litus.
Lib. ii. Od. x. l. 4. Gesner littus, the Variorum litus.
Lib. iii. Od. xvii. l. 8. Gesner littoribus, the Variorum litoribus.

Thus far the editors differ from Gesner; but in Epod. xvi. l. 63. the surviving editor forgets the rule of his coadjutor, and returning to Gesner, prints littora. Again, in the 38th line of the Carmen Seculare he abandons Gesner's text, which gives littus, and in his own text he prints litus.

Lib. i. Od. xxxiii. l. 11. Gesner ahenea, the Variorum aenea.
Od. xxxv. l. 19. Gesner ahena, the Variorum aena.
Lib. iii. Od. ix. l. 18 Gesner aheneo, the Variorum aeneo.
Lib. i. Epod. i. 60. Gesner aheneus, the Variorum aeneus.

If our editors had no rule for the orthography of this word, why did they differ from Gesner in the preceding examples, where they omit *h*? and if they *had* a rule, why do they break it to

[1] We desire our readers to observe, that in this word, the text of the Odes once differs from Gesner, and once agrees with him. Vid. Od. 8. l. 3. and the text of the Epistles agrees with him; for in B. i. Epist. i. l. 88. Cœlibe is found both in Gesner and the Variorum.

follow Gesner in one example, where *h* is inserted? for in Lib. iii. Od. iii. l. 65. we find *a*heneus both in Gesner and the Variorum.

We are under the necessity of bringing forward other instances of inattention, or inconsistency.

Lib. ii. Od. ii. l. 28. Gesner Rettulit, [1] the Variorum Retulit.
Lib. iv. Od. xv. l. 5. Gesner Rettulit, the Variorum Retulit.

Thus we see that in the Odes the Variorum edition differs in this word, from Gesner, and, in the Epistles, we shall now see that it follows Gesner implicitly, even in the variations of his text.

Lib. i. Ep. xvii. l. 32. Gesner Retuleris, d° Variorum.
Lib. ii. Ep. i. l. 234. Gesner Rettulit, [2] d° Variorum.

It is, we believe, generally agreed, that ocior is more correct than ocyor, and, perhaps, this will account for the accuracy and consistency of our editors. In the text of Gesner, the *i*, instead of the *y*, is always found, except once; see lib. ii. Od. xi. l. 18. where we meet with ocyus; but the Variorum gives ocius.

In the word lacryma, and its derivatives, we observe, that the Variorum edition sometimes agrees, and sometimes disagrees, with the text of Gesner; and that neither the text of Gesner, nor that of the Variorum, agrees with itself.

Lib. i. Od. viii. l. 14. Gesner Lacrimosa, d° Variorum.
Od. xxi. l. 13. Gesner Lacrimosum, d° Variorum.
Lib. iii. Od. vii. l. 8. Gesner Lacrimis, d° Variorum.
Lib. i. Ep. xvii. l. 60. Gesner Lacryma, d° Variorum.
Lib. i. Ep. i. l. 67. Gesner Lacrimosa, d° Variorum.
Lib ii. Od. vi. l. 23. Gesner Lacryma, the Variorum Lacrima.
Od. xiv. l. 6. Gesner Illacrymabilem, the Variorum Illacrimabilem.
Lib. iv. Od. i. l. 34. Gesner Lacryma, the Variorum Lacrima.

We consider both methods of orthography as equally defensible; but we think that our editors, in conformity to the profession of the preface-writer, ought regularly to have followed Gesner in both.

In the orthography of the word paulo our editors are not consistent.

Lib. iii. Od. xx. l. 3. Gesner paulo, the Variorum paullo.
Lib. ii. Sat. iii. l. 265. Gesner paulo, the Variorum paulo.

In two other instances of the Satires, in four of the Epistles, and in one in the Art of Poetry, the same agreement is found

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[1] On this passage we find in the Variorum, p. 158. vol. i. the following note from Janus:
Rettulit (ut alias relligio, relliquiæ, cet) scribere solent. Male hoc, v. Ill. Heyn. ad Virg. Æn. 5. 598. in V. L.—Jan. (in var. lect.) It should seem that one of the editors of the 1st volume adopted Janus's opinion, because the text is conformable to it. But the editor of the 2d volume appears to have forgotten the words of Janus.

[2] This word occurs in the Index of the Variorum, but we do not find there the two instances from the Odes, nor retuleris from the 17th Epistle, Book 1st.

between the text of Gesner, and the Variorum. But in the Odes, where the word occurs only once, the Variorum differs from Gesner. Our readers then will be pleased to remember, that through the greater part of the first volume the text of the Variorum was conducted by Dr. C. and Mr. Homer, jointly, and through the whole of the second volume, by Dr. C. alone. Dr. C. follows Gesner's text in printing paulo, and Mr. H. in not following it, might have some reason for preferring paullo.

We shall now remark a class of words, in the orthography of which the Variorum differs, more or less, from Gesner's text, and as the difference in one of these words is uniform, we suppose that it is founded upon some principle, which, though unexplained, may be very just.

Lib. ii. Od. ix. l. 9. Gesner urgues, the Variorum urges.
Lib. iv. Od. 9. l. 27. Gesner urguentur, the Variorum urgentur.
Lib. ii. Sat. iv. l. 77. Gesner urguere, the Variorum urgere.
Lib. ii. Sat. iii. l. 30. Gesner urguet, the Variorum urget.
Lib. i. Epist. xiv. l. 26. Gesner urgues, the Variorum urges.
A. P. l. 434. Gesner urguere, the Variorum urgere.
Lib. ii. Od. xiv. l. 27. Gesner tinguet, d° Variorum.
Lib. iii. Od. xxiii. l. 13. Gesner tinguet, d° Variorum.
Lib. iv. Od. xii. l. 23. Gesner tinguere, the Variorum tingere.

Gesner is consistent with himself in the use of both words. Our editors are consistent with themselves, and at variance with Gesner, in the orthography of urgeo. Once they differ from Gesner, and twice they agree with him in the word tingo.

Inter virtutes grammatici habebitur, aliqua nescire. So said Quintilian;[1] so, perhaps, would some of our contemporaries say of the controversies which have been agitated by scholars on the subject of orthography. But when an editor professes to follow the text of a work, which he has deliberately chosen as the best model for his own edition, we hope to give no offence by applying to him the observation which Quintilian makes upon another occasion,[2] Illum ne in minimis quidem oportet falli.

Of the alterations admitted into the text of the first volume, we should not always disapprove, if the preface-writer had not forbidden us to expect them. We know that some of those alterations are made in conformity to the best rules of orthography; we believe that one of the persons who sometimes made them, understood clearly, and deliberately followed those rules. But we contend that, in point of fact, the text of the Variorum does not correspond to the text of Baxter.

The indispensable and appropriate excellence of an edition like that which we are now examining, consists in accuracy; and one of the rules, according to which our preface-writer has professed to be accurate, is the text of Gesner. Now, in our former

[1] *Vid. Rollin's* Quintilian, p. 29. [2] Vid. Rollin's Quintilian, p. 31.

Review, we asserted, that the Variorum edition had deviated from this rule, and, on the present occasion, we have supported our assertion, by more than FORTY instances of variation from the text of Gesner, where that text is not manifestly corrupted by the carelessness of printers. We are perfectly aware that a detail of this kind is not very usual in periodical publications, nor very interesting to less learned readers. But we appeal with confidence to the Variorum edition itself for the truth of our assertion, and to the judgment of scholars for the importance of our proofs.

We trust that the good sense and the candor of the editor will induce him to consider us as discharging the duty, which we owe to the public, when we point out some errors in the breathings and accents of Greek words.

VOL. I.

P. 13. καλος wants the grave on the ult.
P. 16. εὔφορτοι wants an acute on the antepen.
——— κνοι wants an acute on the penult.; and τωτ' stands before ἐρδοίτε.
P. 26. οὐδὲ πόκ' ὕστερον for οὐδέποκ' ὕστερον.
P. 28. χρυσους wants a circumflex on the ultimate.
P. 29. ἀιεὶ is printed with a rough, instead of a smooth breathing.
P. 40. We observe, that the penult, of the word πλῆρες wants a circumflex.
P. 44. των wants the circumflex.
P. 48. Janus produces a note from Lambin, which contains a passage from Philostratus in his first book of Icones. Now we find the passage neither produced nor referred to in the immediate text of our Lambin, which was published, Lutetiæ, 1567; but Torrentius, in his note on the passage, says, fabulam lepidissime refert Philostratus imaginum, Lib. i. The reader will find the story in the 26th Icon. of Philostratus, and the words of Philostratus in the *omissa* of our edition, p. 331. [1]
P. 53. του wants the circumflex.
P. 54. ἔχουσα is thus falsely printed as to the second accent.
P. 62. των wants the circumflex.
P. 65. μιλτοπάρηοι wants the ι subscript in the penult.
P. 66. μεν wants the grave.
P. 70. κρεισσων wants the acute on the penult.
P. 72. there is no comma at οὗτος in the lines quoted from Plato.
——— ἄπηρε wants a circumflex; and, perhaps, an ι subscript [2] in the penult.
P. 84. γλαυχωπις has no circumflex on the penult. and is spelled wrong with a χ. Ηρη wants the rough breathing, and the acute on the penult. ἰνοσιγαιος is spelled with a single ν, instead of a double. This error is indeed in Lambin, but ought to have been corrected by Dr. C.
P. 85. τέ δέ μοι. τε is put for τι. In Baxter it is τἰ.
P. 101. ορημι wants the smooth breathing, and an acute on the antepen. Lambin gives ὀρημι for the Æolic verb unaspirated.

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[1] We write this paragraph in favor of Janus's note, which we suppose agrees with Lambin's edition of 1577.

[2] Caninius maintains, that ἦρα and ἤρκα, of ἀίρω, should not have the ι subscript; because, say Messrs. Port Royal in their Gr. Grammar, ἀρῶ, the future has no ι subscript. See Port Royal's Gr. Grammar, p. 105. We find ἦρκα without the ι subscript, p. 155. of Caninius. But to those who have read Lennep de Analogia, Gr. L. any arguments drawn from the modern method of deriving tenses from each other will not be quite satisfactory. The opinion of Caninius probably was not present to the mind of our editors when they printed ἀπηρε without the ι, and the general practice of editors is to print with it.

——— ἀκοαὶ μοι, an acute is wanting on the final of ακοαι. In Lambin it is printed right.

P. 107. ἀμήθητον for ἀμύθητον. [1]

P. 145. γελωντι wants the circumflex on the penult.; and if the Dr. had examined Theocritus, as well as the note of Janus, he would have avoided the mistake in the Variorum. As we are not for the present in possession of Janus's edition, we know not whether this, and other errors were committed by him.

P. 183. ορκος wants the aspirate and acute.

P. 199. ἀμοιβισθαι has no acute on the antepen.: perhaps it was absorbed in the β.

P. 210. χθονὸς should have an acute, not a grave on the ult.; for it is the end of a sentence.

P. 227. οὐδ' ἴιλέ πω με. As πω throws the accent upon the final of ἴιλε, we think that με should be accented with a grave. See p. 76. of the treatise on Greek accents, by Messrs. Port Royal, published in London, 1729. But this error, if it be one, is slight; and our editors followed Dr. Bentley.

P. 242. των is not accented.

P. 250. γνώμη μὴ καθαρέυοι. Here, in the Variorum, γνώμη wants the ι subscript. If Janus quotes καθαρευοι, he is wrong; and if Dr. C. had consulted Bergler's edition of Aristophanes, instead of Kuster's, he would have found, and, we trust, would also have adopted, the better reading καθαρεύει.

P. 251. κυανέοισιν ἐπ' ὀφρυσι. This is a great error. It is committed, we grant, in Gesner's note; and there, doubtless, the blame is to be laid on the printers. We should have been glad to find κυανέῃσιν in the Variorum edition, which is the true and obvious reading.

Ibidem. κυανέῃσι wants the ι subscript.

P. 264. ἴθει is erroneously put for ἤθει, but in Gesner it is right.

P. 381. ἠλακάιτη for ἠλακάτη.

P. 503. χὰι printed with a χ instead of a κ.

Ibidem. βίόν instead of βίον. The same mistake is in Klotzius, from whom the note is taken.

Ibidem. ἴιαν τι for ἴια τε. This error is also in Klotzius; but the text of Musæus is right.

Ibidem. λευκοπάρηος wants the ι subscript.

P. 505. πτερὶγύων for πτερύγων. This very gross mistake occurs in the Venusine Lectiones of Klotzius, p. 383. [2]

P. 508. ὅτιου should be separated.

Ibidem. τίς ποτ' ἐστιν. We are confident that ἐστιν should have an accent upon the final syllable; and we refer Dr. Combe to the Treatise upon Accents above mentioned. Upon examining Lambin, we find the accent faintly marked; and, upon looking into Johnson's Sophocles, we find it distinctly marked.

P. 541. ἰμερόεντες put erroneously for ἱμερόεντες.

P. 569. Φεύγιου is without an accent.

P. 580. Neglenter in the notes for Negligenter.

P. 615. ἀμετερῆσι twice wants the ι subscript; but in Lambin, from whom the note is taken, the word is right in both places. In the second note, Lambin refers to Lucian in his Dialogi Meretricii, where the dialogue begins Ἐι τίν' ἴισθα. Our editor has made the reference more clear by referring to the fourth dialogue in the third volume; but, he might have added, of Reitzius's edition.

P. 616. ἴνὶ has a circumflex accent instead of a smooth breathing on the first syllable, and μηγαραις should be μεγαροις.

P. 617. τησιν is once without the circumflex on the penult.

P. 630. οὐδὶν is erroneously put for οὐδέν.

P. 634. ἄπο is erroneously printed for ἀπὸ.

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[1] In our edition somebody has written in the margin αμηθητον.

[2] While we lament the frequent mistakes, which occur in Greek words, we see great commendation due to the editor for the care with which Latin words have nearly in all instances been printed: we heard with much satisfaction that on the discovery of a few mistakes after the publication of the work, the editor cancelled p. 124. of the 1st volume, and pp. 265 and 461. of the 2d.

Ibidem. ποτνίαι erroneously printed for πότνιαι. The error is in Bentley's note; but a slight glance upon the text of Aristophanes would have enabled Dr. C. to correct it.

VOL. II.

P. 9. ημίραν wants the rough breathing, though we find it rightly placed in Baxter.

P. 20. λοιδό ρημα is improperly separated.

P. 34. την δ'ἄρα Γαλλος ἐχοι. These four words are without accents, and the apostrophic mark is wanted at δ before ἄρα.

P. 37. ὕμνων has a grave instead of an acute on the penultimate, and of this strange error we shall find more instances in the second volume of the Variorum Edit.

P. 38. ὑπάτη has a grave accent instead of a rough breathing upon the antepenult.; but in Gesner, from whom the note is taken, the word is printed right.

P. 85. αππα has no accent nor breathing, but is right in Baxter.

P. 115. συν', before δαίμονι, should have a grave accent instead of the apostrophic mark.

P. 117. ποτὶονται has the mark of a smooth breathing instead of an acute on the antepenult. In Gesner the word is printed right.

P. 169. Upon line 85. Sat. ii. lib. ii. Dr. Combe produces, from Lambin, a note which we cannot find in our edition, printed at Paris, by T. Maccæus, 1567. The Dr. in his catalogue of authors, speaks of Lambin's edition, published 1577; we have not that edition; but we find it mentioned in the Bibliotheca Latina of Fabricius, who says, that it was published at Franckfort, 1577; and Harles, in his Introductio in notitiam Literaturæ Romanæ, says of the second and improved edition of Lambin, "Francof. typis Wechelianis aliquoties repetita in forma maxima et quarta." The folio, says Fabricius, was printed at Franckfort, 1577, and the quarto in 1596. We therefore suppose the folio to contain the passage which is not found in our Paris edition. Dr. C. quotes Lambin's note thus: πῶς δεῖ τὸν νέον πόιην,[1] which to us is unintelligible. If Dr. C. had turned from Lambin to Plutarch, he would have written πῶς δεῖ τὸν νέον ποιημάτων ἀκούειν, and he would have found the passage which Lambin quotes in p. 33 of Xylander's edition. The text there gives δαπάναις ἰσῶσαι, but among the vv. LL. the Basil Codex gives δαπάναισι σῶσαι, and this reading Lambin follows.

P. 169. μίσῶν with a circumflex on the final, most improperly following the acute on the penult.

A. 175. νῦν καὶ Μενιππου, Dr. C. prints Μενιππου without an accent, and[2] he also substitutes καὶ for δὲ. This monstrous blunder is in Baxter's note, which the Dr. *transcribed*, instead of correcting, and which he would have corrected, surely, if he had consulted Lucian, to whom the epigram is ascribed. Every school-boy reads that epigram in Farnaby's collection, and every editor must acknowledge that δὲ is the true reading. We do not suppose that Dr. C. holds the heretical opinion of those critics, who maintain that οι and αι final may be made short before a word beginning with a consonant, and whom Bentley has entirely confuted in his notes upon the first hymn of Callimachus. The sense, too, no less than the metre, requires δὲ.

Ibidem. οὐδένὸς. Dr. C. gives this word two accents, though Gesner[3] prints only one, and Gesner is right.

P. 179. μεὶταλαμβανομένον τοῦ πάθους. What title has this, or any other word, to two accents, where an enclitic does not follow? or, how can a grave be placed on the *sixth* syllable from the ultimate of any word? We fear that Dr. C. has

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[1] We are told that ποιην occurs in the edition of Lambin, printed by Bartholo. Maccæus, Paris, 1605.

[2] *Qr.* why are the ends of both Hexameters separated from the rest of the lines?

[3] In speaking of Baxter's edition, republished by Gesner, we indifferently use their names. We observe by the way, that the very learned Dr. Edwards convicts Dr. K. of lavishing an accent on the antepenult. of φιλοξένη.

been a little misguided by Gesner, in whose edition μετα and λαμβανομένου are printed in two lines, and joined by an hyphen.

P. 186. ἱερῶ νικως. Dr. C. makes two words of one, and he puts a circumflex upon the final of ἱερω, but leaves νικως unaccented. Gesner is not to be blamed here, for he prints ἱερωνικῶς.

P. 209. ἀκουσαις is left without an accent.

P. 210. φερὸμενος has a grave, instead of an acute, upon the antepen.

P. 225. ὑποδεχτικὰ. This word is printed with three mistakes: on the first syllable there is a grave accent for a rough breathing; in the third there is a χ for κ, and, on the fifth, there is a smooth breathing instead of a grave accent; yet Dr. Bentley, from whom the note is taken, prints the word right; and in Suidas, whom Dr. Bentley quotes, it is equally right.

P. 251. ὥριτῆ. Baxter gives an accent to the final syllable, and upon the initial he places a rough breathing, where Dr. C. gives a smooth; and he puts no accent on the first syllable, where Dr. C. has added a second circumflex.

P. 265. ἐαν has no accent, and κυκλοτερῆς is printed with a circumflex instead of a grave. The error is not in Bentley.

P. 270. μεν κηδόμενον and κυντερον are without accents; ἐμε has a rough, instead of a smooth breathing; ἀλλο has a grave, instead of an acute.

P. 271. τεθαλαττωμενοι wants the acute on the penult.; εἰσι wants a grave on the ult., and λὐουσιν is marked with a rough breathing instead of an acute accent.

P. 273. μηλα wants the circumflex on the first syllable.

P. 283. ὅι καὶ ποθεὶυντες. Here we have another instance of καὶ for δε, to the violation both of the metre and the Greek.

P. 286. κατ' ἡ λιβὰτων. Here we have two words instead of one, ἡλιβάτων; and a grave upon the penult., instead of an acute; yet the word in Gesner is printed right, as one word.

Ibidem. φεὺγοντα with a smooth breathing, instead of an acute accent on the antepenult.

P. 303. χρᾶθαι for χρῆσθαι; but the mistake is in Baxter also.

P. 307. Καλλιμαχος has no accent; and τὴν is put for τὴν.

P. 319. κρὺπτεδε. We are not happy enough to be acquainted with this word. Sophocles wrote κρύπτεται with an acute, not a grave, on the antepenult.; and, as Sophocles wrote, so has Torrentius printed.

Ibidem. ἰκ γῆ, surely γῆ should be γῆς.

P. 320. ὦ τλήμων ἀρετὴ. Here Dr. C. follows the typographical blunder in Baxter. But an ear accustomed to the sound of an Iambic verse, would have been alarmed at τλημων, and Dr. C. if he had looked into Dio Cassius, would have found τλῆμον, which suits both the metre and the construction.

P. 325. The accent on δε before τέρπνον is omitted, and μοι, an enclitic after ἅτε is very improperly accented. In both these instances Dr. C. was misled by Baxter's note, where we find the same errors.

P. 330. ην has neither its accent, nor its smooth breathing.

P. 335. γρηταρια for γρυτάρια. Our Lambin, from whom the note is taken, prints the word right, and the word occurs in the very next note of the Varior. where it is printed right from Baxter.

P. 337. γεννησας παγηρ. The first word should be accented on the penult.; and παγηρ should be πατηρ, with an acute on the ult.

Ibidem. το μεν δικαιον are left without their respective accents.

P. 338. We find χάιρεἰν and πρᾶττεἰν. Dr. C. to χαιρειν gives two accents instead of one; and to πραττειν, though a dissyllable, he gives a circumflex and two acutes, though other editors would have been contented with accenting the penult. only. In this page γνωθι is without an accent.

Ibidem. ὑπέρ has an acute, instead of a grave, on the ult.

P. 339. ἠπείλησα has a rough, instead of a smooth breathing, and δικαιους has no accent at all.

Ibidem. ἐὰν γὰρ συγκοινθῆ ἢ βρεχσθῆ. These words are quoted from a note in Lambin, which is not in the edition we have: but did Dr. C. find συγκοινθῆ in his Lambin; or, finding it, did he hesitate, and consult Theophrastus? We maintain, that no such word exists. Upon reading συγκοινθη in the Variorum, we conjectured συγκαυθῆ, and, upon examining the 22d chap. of the 1st book of *Theophrastus*, we found our conjecture confirmed.

P. 363. ταπακρημνοι is printed for κατακρῆμνοι, και before ῥάχεις has no accent, and ἔρημοι is printed with two blunders, for ἴρημοι, and εὐτελισμὸς, has a circumflex on the first, instead of a smooth breathing.

P. 375. ποιητικοτερον for ποιητικωτερον. It has no accent on the antepen., and substitutes ο for ω.

P. 376. ἦθος wants the smooth breathing.

P. 383. τι before μὴ wants an acute; and in the same note, ἐργάσῃ has a rough, instead of a smooth.

P. 384. ει κεν. ει here wants an acute and a smooth breathing; and ἠβώοντα should have a rough breathing, instead of a smooth.

Ibidem. οταν has neither accent nor rough breathing.

P. 386. ἀὸρῶν. This strange word is printed for ἀνδρῶν, and destroys the sense which is preserved in Lambin, though utterly abandoned in the Variorum. In the very same note the metre and the sense are destroyed in the following line, Ειμὴ πίσιμος τύχη γένοιτό μοι; μη has here a rough breathing on the final syllable, instead of the apostrophic mark, which ought to have been prefixed to 'πισιμος; ιπισιμος is printed for ἐπίσημος; a rough breathing is given to τυχη, instead of an acute accent; ει wants the smooth breathing, and the feminine article, which is necessary to the sense and metre, is wholly omitted.

P. 390. Ποιων wants a circumflex on the ult.

P. 397. In this page we have discovered several mistakes, which it is our duty to state as we have done elsewhere. εὐτυχήματα has an acute accent upon the initial syllable, instead of the smooth breathing; ἀλλ' before ἵνα has a grave accent, instead of a smooth breathing; and λἀβωσιν has a smooth breathing, instead of an acute, upon the first syllable.

P. 404. ἡμῖν has a smooth, instead of a rough breathing.

P. 409. Dr. C. who, we know, is a very excellent botanist, and who with uncommon solicitude has spread the Linnæan phraseology over the Variorum edition, does not seem peculiarly fortunate in his quotations from Greek writers upon botanical subjects. We shall present our readers with a wonderful passage quoted by Lambin from Dioscorides, and thus printed in p. 409 of the Variorum: τρέπει δὲ καὶ χραδτἀβπι τὸ ὠχρότερον πίνομενον τε, καὶ συγχριόμενον. After a copious dose of cummin we could not have turned more pale, than we were at the sight of this ugly and strange word χραδτἀβπι, and we defy the united sagacity of Ruhnkenius and Porson to solve the difficulty by mere conjecture. In Lambin all is right, τρέπει δὲ καὶ χρῶτα ἐπὶ τὸ ὠχρότερον πινόμενόν τε, καὶ συγχρίομενον. Our readers will observe, that in the Variorum συγχριόμενον has a smooth breathing, instead of an acute accent upon the antepenult.

P. 411. καρφεται has no accent.

P. 420. Ζωσιπᾶσιν is printed as one word, instead of Ζῶσι πᾶσιν; τεθνεωτας and ἐχθρων are without accents.

P. 452. των has no accent.

P. 459. και and απανευθε are without accents, and Βορέη and Ζεφύρω are without the ι subscript. But the line in Lambin is printed correctly.

P. 465. κἀρπιμον has a grave upon the first, instead of an acute.

P. 466. We have ἐξηγησις with a wrong breathing, and no accent. της in the same page, is without the circumflex.

P. 467. ἑκας once is without the grave on the final.

P. 473. καλως wants the circumflex on the ult.

P. 482. ιαμβιζειν has no mark of the smooth breathing on the first syllable, nor an acute on the penult. This page we hear was cancelled.

P. 491. ὄρος has a grave, instead of an acute, upon the first syllable.

P. 510. αὐτοι has a wrong breathing and no accent: ποίηταὶ has an acute upon the first, and a grave upon the last, but ought to have the grave only; τον before Θεσπιν is without an accent; ἄρσιν in the same page, has a grave on the first syllable, instead of an acute.

P. 513. καθέιρομαι is printed for καθαίρομαι, τὴς has a grave instead of a circumflex, and η has neither accent nor breathing.

P. 531. ἑαυτὸν has an acute accent, instead of a rough breathing, on the first syllable.

Here we close our toil in pointing out some of the errors which occur in the Greek typography of this edition, and we fear that the patience of our readers will be equally exercised and equally exhausted with our own.

May not the Greek language be understood without a knowledge of accents? Yes. May not an editor understand accents, and yet decline the use of them? Yes. May he not understand and employ them, and yet sometimes err? Yes. But such errors, when frequent and gross, ought not to be overlooked in an edition which professes, like the present, to correct the mistakes of Baxter, Gesner, and all preceding editors, by comparing their quotations with the text of original authors. A sense of the duty, which we owe to the public, extorts from us these remarks: we do not mean to offer any wanton insult to the feelings of the editor: we give him credit for real and great proficiency in various branches of useful and even ornamental knowledge; but we cannot dissemble our opinion upon the claims, which he in his Preface has laid to correctness. If those claims had not been made so deliberately, and so positively; if writers were not accustomed to hold in contempt the *general* observations of critics; if readers were not prone to admit the general assertions of writers; we should not have submitted to the drudgery of examining, or the mortification of producing, particulars, so minute indeed in appearance, but, in a question about the merits of an editor, so very pertinent and decisive. Horace abounds with imitations of Greek writers, and allusions to them. The commentators upon Horace have, with great industry and great judgment, collected a multitude of these imitations and allusions. Every editor of Horace ought to understand them clearly, and to print them correctly The editor of the Variorum appears to have been sensible of this duty, and he professes to have discharged it with diligence and fidelity.

We formerly expressed our doubts, not so much upon the reality, as the success, of his researches, and we have now brought forward a long and apposite series of proofs, in order to convince our readers, and to justify ourselves.

In our next Number we shall examine how far the notes in the Variorum edition correspond to the catalogue of authors, from whom they are said to be selected.

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[1] Mr. Wakefield omits accents: but, in the Variorum, we have seldom or never Greek words quoted from Mr. Wakefield's observations.

EUTROPIUS

COLLATUS CUM MSTO IN BIBLIOTHECA PUBLICA CANTABRIGIENSI, CUI TITULUS

BREVIARIUM EUTROPII SUPER GESTIS ROMANORUM.

In præfatione ad Imp. Valentem.

GOTHICO, *Ed. Havercamp.* 1729. : *deest in MSto*
strictim, additis : strictim. Additis
principum : principium

LIBER I.

Cap. 1. pag. 1. qui Vestalis : qui Rhææ Sylviæ Vestalis
2. octodecim : decem et octo
3. Kal. Maii : Kal. Maias
4. ut qui : aut qui
trecentesimo nonagesimo quarto : anno trecentesimo quarto
Cap. 2. p. 5. elegit : legit
populus non : populus suus non
6. urbis nationes : urbis Romæ nationes
atque earum virgines rapuit : rapuitque filias earum
raptorum : raptarum
8. creditus est : creditus et consecratus est
quinos dies : quinos hi dies
Cap. 3. p. 9. nullum quidem : 2. 1. sed non : Sed *in hoc MSto semper scribitur* Saed
10. computatione : supputatione
decessit : *deest*
Cap. 4. p. 12. duobus annis : et duos annos
Cap. 5. p. 12. ostium : Hostiam
13. Vigesimo quarto : vigesimo et quarto
Cap. 6. p. 15. adjunxit : junxit
urbem intravit : urbem *deest*
Cap. 7. p. 16. famula : ancilla
18. capitum LXXXIII : capita LXXIII millia : *deest*
XLV. imperii anno : *desunt*
Tarquinii : Tarquinii Superbi
filiæ suæ : suæ *deest*
Cap. 8. p. 20. urbe positam : urbe Roma positam
filius ejus : filius ei
22, viginti quinque : IIII et XX
Cap. 9. p. 23. malus esse voluisset : esse *deest*
imperium longius : 2. 1.
annum unum haberent : annuum haberent
p. 24. ut Tarquinius pelleretur, et : *desunt*
Lucretiæ : Lucretiæ crearetur
sublata : ablata
maneret : remaneret
p. 25. est Valerius : est Lucius Valerius
Cap. 10. p. 27. Brutus prælio : Brutus in prælio
Cap. 11. p. 28. auxilium præstaret : 2. 1.
p. 29. Valerius : Lucius Valerius
Cap. 12. p. 30. soceri : *deest*
p. 31. consularis : consulatus
p. 33. Dictator autem Romæ : Dictator Romæ
Cap. 14. p. 35. bellum reparaverunt : Bellum contra Romanos reparaverunt
Cap. 15. ibid. Octavo decimo anno post ejectos reges : Octavo decimo postquam reges ejecti erant
Cap. 15. p. 36. Romanorum : Romanus
Romanos [que] : Romanos
p. 37. Veturia et uxor Volumnia.... ... venissent : Veturia uxor Dolumnia..... venisset
Cap. 16. ibid. Cæsone Fabio et Tito Virginio : Graio Fabio et Lucio Vigilio
p. 38. bellum soli : bellum implendum : complendum
p. 39. potuerat : potuit
Cap. 17. p. 40. Sequenti anno : Sequenti tamen anno
p. 41. prætextam ; prætextatam
Cap. 18. p. 42. facti sunt, qui : factis, qui
Decemviri nominati ; Decemviris nominatis
p. 43. bene : benigne
ex iis : ex his
tumultum : tumulum. *In hoc autem MSto* tumultus *pene ubique ut* tumulus *scribitur, omisso* t *posteriori.*
Cap. 19. ibid. decimo quinto : decimo et quinto
p. 44. ambæ civitates : 2. 1.
p. 45. conjunxerunt : conduxerunt
dictatore : *deest*
Cap. 20. p. 46. eos vicit acie : eos acie

Italiæ atque : Italiæque
p. 47. civitate est. : civitate.
p. 48. et jam Romani : et Romani
accepto etiam auro : auro etiam accepto

LIB. II.

Cap. 1. p. 50. captam autem primo : captam primo
p. 51. omnes : omnibus
eorum : earundem
Cap. 2. p. 51. Titus etiam : Lucius etiam
p. 52. portas bello : portas cum bello
et civitates : octo civitates
Cap. 3. p. 53. Tribunorum : bonorum
p. 54. essent : esse
Resumserunt : Præsumserunt
dignitatem : et dignitate
et triennio : ad triennium
Cap. 4. p. 55. delatus : oblatus
Cap. 5 p. 56. consederant : cum sederant ibi
T. Manlius : juvenis Lucius Mallius
sibi et posteris : a posteris
p. 57. ducti : ducta
Cap. 6. p. 58. nollent : voluerant
p. 60. Ita a tribuno : Is a tribuno
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p. 67. Manius : Marcus
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p. 69. auxilio : auxilium
Cap. 12. p. 71. junctis : conjunctis
perrexit : perrexerunt
qui cum : qui eum cum
redimendis : *deest*
p. 72. est, ut, cum : est, cum
quarta : ut quarta
pacem æquis : 2. 1.
p. 73. quam jam armis ; quam armis
Cap. 13. p. 73. remandatumque : remandatum
a senatu est : est a senatu
p. 74. omnes, qualis : omnes esse, qualis
Mus : *deest*
p. 75. xx millia cæsa : xx cæsa
Pyrrhus fugatus : Pyrrhus tamen fugatus
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Roma triumphatum : 2. 1.
Cap. 20. p. 87. Corsicam : Coriscos
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perditis : *deest*
usque : *deest*
p. 89. oppidis : *deest*
p. 90. refugerunt : remanserunt
occisi : occisa
Cap. 22. p. 90. Servio : Servilio
p. 91. profecti : prospecti
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xv millia hostium aut : *desunt*
nisi tanta fames fuisset : nisi quod tanta fames erat
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CCXXX : CXXX
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p. 101. CCCC : CCC
Nunquam in mari tantis copiis pugnatum est : *deest*
p. 102. CXXV : XXV
argentique pondus : argenti prædæ
Romanorum : Romanam
Romanorum : Romana
p. 103. Afris : castris
dari eos : 2. 1.
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LIB. III.

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Cap. 5. p. 110. tum prospere : tam prospere
Cap. 6. p. 111. finitumque est : est *deest*
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p. 114. millium peditum et xx millium equitum : *desunt*
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p. 117. et Galli : *desunt*
junxerunt : conjunxerunt
e Sicilia : ex Sicilia
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p. 119. adversus : ad
impetu : ambitu
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ambos : ambo
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p. 122. aut prætorii .... aut occisi : et prætorii .... et occisi
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p. 125. e manibus : ex manibus
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fratre ejus Asdrubale : fratre Asdrubale
p. 131. cœperant : cœperunt
urbe : Urbs
Asiæ : Isauriæ
p. 132. eumque : eum
Ita omni : Ita omnis est
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Cap. 16. p. 135. Q. Fabius : Publius Fabius
p. 136. millia captivorum : millia hominum captivorum
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p. 137. occisus est : occisus fuerat
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p. 141. pugnavit : pugnat
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capit : cepit
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et quinque : *desunt*
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p. 144. haberent, D : haberent, ut D
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LIB. IV.

Cap. 2. p. 149. quinquagesimo : *deest*
p. 150. Flamininus : Flaminius
regem mittitur : *desunt*
Græciæ : Græcis
p. 151. quinquaginta solum naves haberet, reliquias Romanis daret : *desunt*
præstaret, et obsidem daret filium suum Demetrium : præstaret, filium suum Demetrium obsidem daret
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auxilio fuisset : 2. 1.
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p. 155. Sipylum : Sirpylum
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p. 157. petiit, iisdem : petiit, quæ iisdem
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et Illyrici : et *deest*
p. 162. auxilium : auxilio
Ariarethes : Ariaratus
Ægypti : deest

p. 163. missus est, et a : missus est, a
p. 164. se et suos : se suos
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Mater ejus, et uxor, et duo : uxor, mater ejus, et duo
quoque ejus : *desunt*
cognitum est : cognitum est esse
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fugit integer : 2. 1.
p. 166. C milites : cum milites
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sed juxta : et juxta
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cum ingenti : cum *deest*
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cum eo : cum illo
ac primo : et primo
Pannonia ingenti : Pannonia secundo ingenti
p. 462. omnique : omnibusque
Cap 6. p. 464. Constantinus : Constantinum
Crispum filium : *desunt*

Cap. 7. p. 466. appetentissimus : attentissimus
p. 467. his ad postremum : his postremum
liberalibus studiis : 2. 1.
omnino : omnibus
Cap. 9. p. 469. filios tres : 2. 1.
p. 470. potius quam jubeate : postquam jubente
p. 471. fratri bellum : 2. 1.
Constantis : Constantii
redacta est : est *deest*
p. 472. militibus : militi
Cap. 10. p. 473. gravia perpessus : gravia est perpessus.
cæsis exercitibus : *desunt*
p. 474. Singaram : Sinagam
p. 475. et cunctis : et in cunctis
prima : primarum
et jam imperator : jam *deest*
Cap. 11. p. 475. Sed a : Sed semper a
p. 476. abrogatum : obrogatum
qui novo : qui *deest*
compulsus est : est *deest*
invadente : vindicante
p. 477. caputque ejus pilo per : caput ejus per
Cap. 12. p. 478. idoneæ : idonea
conferre : efferre
circumlatum est : est *deest*
Cap. 13. p. 479. natura ferus, et : natura et
Cap. 14. p. 480. alia obsiderunt : Italiam obsiderunt
p. 481. nutaret : nudaret
Alamannorum : Alemannorum
Cap. 15. p. 483. bellis occupato; qui : præliis occupato; quibus
p. 485. nimis : nimium
credens; mox etiam uxoribus : *desunt*
inhonoros : inhonores
Cap. 16. p. 486. Ctesiphontem : Thesiphontem
p. 487. VI. Kalend. : X. Kalend.
ætatis altero et trigesimo : *desunt*
liberalibus : et liberalibus
adeo ut : *desunt*
nequaquam : quanquam
ingenti et prompta, memoriæ tenacissimæ : ingenti, promptæ memoriæ et tenacissimæ
p. 488. et tributorum : cum et tributorum
fieri posset : ferri posset
p. 489. religionis Christianæ : 2. 1.
Cap. 17. p. 491. consensu : consultu
commendatione : commandatione
quam sua, militibus : 3. 1. 2.
p. 492. Caudium : Claudium
et in Hispania : ita et in Hispania
p. 493. conditio non penitus : conditione penitus
cum integrum : tum cum integrum
p. 494. Itaque iter : Isque inter
petens : potens
Cap. 18. p. 495. quarto decimo : XIII
ætatis : et ætatis
ac minimum : sed minimum
p. 496. Is status : Hic status
nonodecimo : XVIII
Quia autem ad inclytos : autem *deest*

Hæc collatio a Beaupreo Bell de Beaupré Hall in com. Norfolc. instituta fuit.

M. D. B.

CRITICAL REMARKS
On Detached Passages of Tacitus.

NO. III.

TACITUS says in his *Hist.* l. 1. c. 54. "Miserat civitas Lingonum, vetere instituto, dona legionibus, dextras, hospitii insigne:" Again in c. 8. "Centurionemque Sisennam dextras, concordiæ insignia, Syriaci exercitus nomine ad prætorianos ferentem variis artibus aggressus est:" Again in his *Ann.* l. 2. 58. "Miserat amicitiam ac fœdus memoraturos, et cupere renovari dextras." These three passages are allusive to a curious custom, which seems to have been imperfectly understood by the commentators, as the learned reader will see by turning to the Notes of Lipsius, and of Vertranius, of Aurelius, and of Freinshemius, upon the first, and the third passage. Pichena, upon the second passage, seems to have comprehended the meaning

of Tacitus, as he says, " Unde conjicere possumus fuisse aliquod signum, duas dextras simul junctas referens, idque argenteum, ut cetera plerumque militaria signa, quod dono invicem mitteretur, tanquam symbolum hospitii, aut fidei, aut concordiæ."

Gesner says, under *Renovare*, in his *Thes. Ling. Lat.* " *Renovari dextras cupere* Tac. *Ann.* 2, 58. Idem Auctor (referente Alciato) ostendit, l. 18. dextras, concordiæ signa, ultro citroque destinari ab exercitibus solitas." Alex. ab Alex. in his *Gen. Dies*, l. 2. refers to the first passage of Tacitus, when he says, " Fuitque apud Lingones servatum, ut dextræ effigies hospitii symbolum ferret, et incolumitatis tesseram." B. Faber says in his *Thes. Erud. Schol.* " Dexteræ etiam inter signa militaria erant, quæ mitti ad eos solebant." Spanhemius observes in his *Dissert.* II. *de Præst. et Usu Numism.* (2d Ed. p. 119.) " Hinc etiam morem illum vetustissimum jam olim promanasse, ut ad absentes legiones et exercitus, tanquam præsens hospitii et concordiæ tessera, dextræ mitterentur: [Spanhem here cites the two first passages from Tacitus, and adds] Quæ mire certe illustrant plures illi nummi, in quibus duæ dextræ junctæ, cum inscriptione *Concordia*, aut *Fides Exercituum*, aut similes dextræ impositæ perticis signorum militarium, aut manus alias addita imagini Augusti ab aliqua colonia, cum in Fidei procul dubio symbolum, tum in hospitii id genus memoriam." Pitiscus, in *Lex. Ant. Rom.* quotes this passage. P. C. Hanthaler in his *Exer. Fac. de Num. Vet.* (Norimb. 1741.) says in Pt. II. p. 108. " A quo [Spanhemio] insuper disco, usitatum olim fuisse, ut ab Urbibus ac Provinciis ad absentes legiones et exercitus dextræ mitterentur, cum Fidei et concordiæ, tum etiam indicandi parati lubentisque hospitii causa: uti de Lingonensibus fidem nobis Tac. facit:——sed absentibus etiam dextris signa ipsa præsentia juratæ concordiæ, fideique sufficere poterant." Spanhem says in the passage, to which I have before referred the reader: " *Fidem* etiam et *Concordiam*, duplicis dextræ illiusque implicatæ symbolo, non immerito in iisdem nummis signari, h. e. *datas Fidei manus*, ut in Thyeste loquitur Seneca, et ante eum Ovid.

Jura, fides ubi nunc, commissaque dextera dextræ,

aut sicut alibi innuit *Annalium* scriptor, *Mos est regibus, quoties in societatem coeant, implicare dextras;* neque enim summum illud apud Romanos solum, sed apud barbaros quoque pignus fidei et securitatis: ut rem alias obvium egregie illustrat hic Josephi locus, (l. 18. c. 12.) agens de colloquio Artabani Parthorum Regis, et Romani Præsidis, *Et dextram dedit, tanquam maximum confidentiæ argumentum apud omnes illos barbaros; neque enim fidem fallet quisquam ex iis, data semel dextra, neque fidem habere dubitabit, tale securitatis pignus ab iis nactus, a quibus injuriam sibi metuere poterat:* ut non mirum *renovari dextras* pro fidei, aut fœderis redintegratione usurpasse regem regum apud Germanicum." But when Tac. says *renovari dextras*, he undoubtedly alludes to the renewal of these symbols, which are described above: Facciolati, however, understood the phrase in the same way: he says, " *Renovare dextras* est fœdus amicitiamque instaurare, cujus jungendæ præcipuus ritus erat dextras jungere."

Ernesti says on the first passage: " Durior modus loquendi, et

alias tesseræ potius insignia hospitii, quæ mittantur: sed contra librorum consensum nihil tentandum: credo cum Pichena ad *Hist.* 2. 8. fuisse figuras quasdam ex auro, aut argento; forte quales in nummis triumvirorum reperimus."

We have in *Hist.* l. 1. c. 19. the following passage: "Inde apud Senatum non comptior Galbæ, non longior quam apud militem, sermo: Pisonis comis oratio, et patrum favor aderat; multi voluntate; effusius qui noluerant; medie, at plurimi, obvio obsequio privatas spes agitantes, sine publica cura." G. Brotier says on *Medie at plurimi:* "Sic volebat Ryck. e suo MS. Agr. verum cum adverbium *medie* non occurrat, nisi apud Firmicum aliosque recentioris Latinitatis scriptores, emendabat Freinshem. *medii, ac plurimi:* sic vertit cl. Gordon, *While the indifferent, and the major part: medie* tamen habent omnes MSS. et ferme omnes libri *ac*, non *at:* tueri etiam *medie* utcunque videbitur, quod mox sequitur, *agitantes;* nam post *medii*, rectius scriberetur, *agitabant*, ut recte observat cl. Ernestus." If I may be allowed to interpose my opinion, I would read *medii et plurimi*, as in *Hist.* l. c. 83. *Vulgus et plures;* but there is a difficulty, which has not been noticed, in the expression, *Obvio obsequio privatas spes agitantes*, a construction, which, in my humble opinion, never proceeded from the pen of Tacitus, who may be rescued from it by altering the punctuation thus, *Medii et plurimi, obvio obsequio, privatas spes agitantes* [sc. animo], *sine publica cura.* This alteration restores to Tacitus the gradation, which he intended to make — *Multi voluntate; effusius qui noluerant; medii, et plurimi, obvio obsequio*, sc. *loquebantur*, as in c. 16. *Galba quidem hæc ac talia, tanquam principem faceret; cæteri tanquam cum facto loquebantur.* The objection of Brotier, and of Ernesti, that, if we read *medii*, we must read *agitabant*, falls to the ground, when it is considered, that there is evidently some verb understood before *voluntate* and *effusius*. I would then translate the whole passage thus: "The speech of Piso was neat and appropriate; and the Fathers expressed their approbation (not—'heard him with attention,' as Murphy turns it; for it is evident that some of them spoke on the occasion); many of them delivered the sentiments of their heart; and those, who had been averse to the scheme of adoption, complimented him in more profuse terms, while the neutral, who formed the majority, spoke with a servility, which betrayed itself, revolving in their minds the hopes of private emolument, without any regard to the public interest."

EDMUND HENRY BARKER.

Trin. Coll. Camb. Jan. 17. 1812.

GULIELMI CANTERI

De Ratione Emendandi Græcos Auctores, Syntagma recens auctum.

De Literis omissis et Supervacuis.

NO. II.

NUNC ad alteram emendandi rationem, quæ multo difficilior est, et ingeniosior, progredimur. Ea literas, ac syllabas, et verba denique tum singula, tum plura, vel addit, cum opus est, vel tollit. Primum de literis agemus, quæ sæpe vel supersunt, vel desunt, ut in singulis docebimus.

In α scribendum θεαματῶν] prὸ θεματῶν Aristid. in Panath. καὶ οὐδὲ τοῖς εἰδόσι τῶν θεμάτων ἐκπληρούμενον αὐθημερόν. παλαίσματα] pro πλάσματα Platon. 2. μήτε φαύλως ἐδείκνυ τὰ πλάσματα, μήτε ἀσαφεῖς τινὰς ἢ σκολιὰς παρεῖχε τὰς γραμμάς. ἀνέχουσαι pro ἀνέχουσι in Ægypt. ἀναβιβασάμενοι] pro ἀναβιβασμένοι Hel. 2. ἀτοπόντι pro τοπόντι lib. iv. cap. 5. ex Athen. Contra κοσμοῦσι] pro κοσμοῦσαι Aristid. in Panath. δίστομον] pro διάστομον Hel. initio 3. δυνατὸν pro ἀδύνατον Gorg. ὑπὲρ παλαμήδ. προτέρους pro πραοτέρους Lys. κατὰ ἐρατοσθ. ἐπειδὴ δὲ πείσανδρον μὲν, καὶ κάλλαισχρον, καὶ ἑτέρους ἑώρα πραοτέρους αὐτοῦ γινομένους.

In β scribendum προσβιβάζειν] pro προσζιάζειν Aristid. Platon. 2. καὶ μὴν καθ' ὑμᾶς τοὺς σοφοὺς ἔχοι τις ἂν ὠδὶ προσβιάζειν τῷ λόγῳ. ἐνεβίβαζε pro ἐνεβίαζε Polyb. 3.

In γ scribendum λέγοντι] pro λέοντι Aristid. subi nitium Panath. μὴ τῷ λέοντι κίνδυνον ἔχωσιν εἰπεῖν μᾶλλον, ἢ τῇ πόλει τῶν ἔργων ὅτι ἐπραγματεύετο. ἀπηλλαγμένον pro ἀπηλλαμένον in Hymn. Contra ἀνειμένον] pro ἀνηγμένον Hel. 3. ἐμετικῆς pro γαμετικῆς lib. iv. cap. 25. e Plutarch.

In δ scribendum πιεριδῶν pro πιερίων Aristid. de Paraph. ἀδύτων pro αὐτῶν Synes. or. 1. Contra ἐώκει] pro ἐδόκει Aristid. in Panath. οὐ γὰρ ἐστιρημένη δυνάμεως ἐδόκει, ἀλλ' ἄρτι προσκεκτημένη.

In ε scribendum κρίνειεν pro κρίνειν Arist. Leuctr. 3. Contra πρόσω] pro πρὸς ἕω infra.

In η scribendum κληθέντας pro κλεηθέντας Clem. Strom. 1. Contra ἐπηρκὼς] pro ἐπηρεκὼς Aristid. Platon. 2.

In θ scribendum φθάσῃ] pro φάσῃ Arist. initio Platon. 1. ὥσθ' ἵνα πιστῷ χρῆσθαι περὶ ἁπάντων, ἄν τις φάσῃ γενόμενος. ἐξελθεῖν] pro ἐξελεῖν Sicul. 1. διαφθοραῖς pro διαφοραῖς. Contra prodit. (et Antiph. τετραλογ. β.) θεῖναι pro εἶναι Platon. 2. ὅτι καὶ νόμους εἶναι, καὶ ψήφους ἐνεγκεῖν, καὶ συνειπεῖν τὰ δίκαια, καὶ συμβουλεῦσαι. et Gorg. ἐλέγης ἐγκάμ. Contra φορᾶς pro φθορᾶς Aristid. in Rhod. τὰς καινὰς ταύτας καὶ ἀτόπους, καὶ πέρα πάσης κακῶν φθορᾶς γεγονυίας. αἰσχρῶς] pro ἰσχθρῶς. Contra prodit. ἐξελεῖν pro ἐξελθεῖν Serm. 3. ὡς ἄρα τούτου τάτε ὁστᾶ δίοι ἐξελθεῖν, καὶ νεῦρα ἐνθεῖναι. ἐλὼν pro ἐλθὼν lib. vi. cap. 27. ex Eurip.

In ι scribendum συνίοντες pro συνέντες Aristid. initio in Sarap. παριόντες pro παρόντες Leuctr. 2. εἰ τοὐναντίον ἦν, καὶ οἱ θηβαῖοι παρόντες ἐφαίνοντο

ἐπὶ τοὺς λακεδαιμονίους. δηλίῳ] pro δήλῳ Platon. 1. Contra ἀρθμοὶ pro ἀριθμοὶ Aristid. in Monod. καὶ μυγίθων ἀριθμοὶ καὶ μέτρα, καὶ βάσις. φόβῳ pro φοίβῳ bis, lib. vi. ca. 9. e Plut. καθολκὴν pro καθολικὴν lib. vii. ca. 23. ex Athen.

In κ scribendum πολεμικὰς pro πολεμίας Gorg. ὑπὲρ σαλαμῖνδ. Contra ναυτιᾶν] pro ναυτικᾶν Aristid. initio de Paraph. ἄτης pro ἀκτῆς lib. i. cap. 1. ex Isac. et Steph.

In λ scribendum ἔλξειν] pro ἕξειν Aristid. extrema Platon. 1. ὥσπερ ἀποδιδράσκοντα αὐτὸν ἕξειν εἰς τοὺς ῥήτορας. ἀπληστίαν pro ἀπιστίαν Plato. 2. λέγων pro ἐγὼν Serm. 5. μέγαν τὲ ἐγὼν ἐμὶ, καὶ προμνώμενος συνουσίας περὶ λόγους. κατέπλευσε pro κατέπευσε Polyb. 5. καταπλεύσω pro καταπαύσω in Procul. Contra ἀλήθειαν] pro ἀλήθειαν Aristid. in Panath. οὐδ' ἐξεπλάγησαν τῶν ὁρωμένων τὴν ἀλήθειαν. ὑπερβεβηκότες pro ὑπερβεβληκότες Leuctr. 4.

In μ scribendum ἐμαυτοῦ] pro ἑαυτοῦ Hel. 2. νόμου] pro νόου 10. Contra πόλιων pro πολέμων Aristid. Leuct. 1. τοῦτο δ' οὐκ ἐπὶ τῶν πολέμων μόνον ἐστὶν, ἀλλὰ καὶ τὰ τῶν ἰδιωτῶν ἅπαντα ὑπὸ τοῦτον τὸν λόγον ἔρχεται. εἰποιεν pro εἰποιμεν. Contra prodit. ἐπήρειαν] pro ἐμπήρειαν 1. de Concord. ὁ δὲ τὴν εἰς ἑτέρους ἐμπήρειαν κέρδος ἑαυτοῦ ποιούμενος.

In ν scribendum οὐδὲν pro οὐδὲ Aristid. septem locis, initio Panat. Sicul. 2. de Paraph. Platon. 1. ter, et Serm. 4. (et Hel. 1.) διπλοῦν] pro διπλοῦ Platon. 2. κριμνώδη] pro κρυμώδη ibid. ναυτῶν pro αὐτῶν Serm. 2. πλοῖόντε δὴ προειπὼν ἀσκληπιὸν, καὶ φωνάς τινας τῶν αὐτῶν. et Polyb. 10. Contra οὐδὲ] pro οὐδὲν Aristid. quater, in Panath. Platon. 1. et Plato. 2. duobus locis. κρυμὸς] pro κρυμὸν Serm. 2. λέγει] pro λέγειν in Panath. et de Paraph. ἀὴρ] pro ἀὴρ in Panath. ἀήρτι οὕτως ἐξαίρετος τοῦ πολλοῦ, καὶ λιμένες τοσοῦτοι. χοῦν] pro χοῦν Hel. 1. τῷ δὲ pro τῶν δὲ lib. vii. cap. 29. ex Eurip. αὗται] pro ναῦται in Athen. fragm.

In ξ scribendum δεομένων pro δεξομένων Aristid. extrema Panath. πλείστας γὰρ ὑπὲρ τῶν δεξομένων ἀπίστειλεν.

In ο scribendum ὀφθήσονται pro φθήσονται Aristid. Platon. 1. Contra νῦν] pro νοῦν Aristid. Platon. 3. πλέως pro πόλεως in Ægypt. ὃ δ' ἄρα πιθαιρῶνος καὶ ἑλικῶνος πόλεως ὢν, καὶ φοικίου ἄκρου.

In π scribendum παραπέμποι] pro ἄρα πέμποι Hel. 4. καὶ πρὸς τίνα χώραν ἄρα πέμποι τοὺς νέους ὁ θεὸς, ἐννοῶν. Contra παραλύειν] pro παραπλύειν Aristid. initio Sicul. 1. ἑτέρου δὲ, τοῦ παραπλύειν ἢ μὴ νικίαν τῆς ἀρχῆς, ἰὼν τὸ πέμπειν κρατῇ.

In ρ scribendum πρότερον pro πότερον Aristid. in Asclep. Contra ποτέρως pro προτέρως Aristid. de Parap. παρέχεται pro παρέρχεται in Ægyp. ποῖος δ', ὧν ἴσμεν, ποταμὸς χρόνου κρεῖττον ὕδωρ παρέχεται σὺν τοσούτῳ ῥεύματι. τόπῳ] pro τρόπῳ Hel. 5.

In σ scribendum προσεῖπον] pro προεῖπον Aristid. in Rom. et Platon. 2. μεστὰ] pro μετὰ Platon. 2. πάντ' ἂν ἐκεῖνα μετὰ τραγῳδίας ἦν. προσάγω pro προάγει 2. de Societ. προσφέροιτο pro προφέροιτο Platon. 1. ἀσθῆναι pro ἀθῆναι in Eteon. ὡς πρὶν ὑμέναιον ἀθῆναί σοι, καιρὸν εἶναι τοῦ θρήνου ἄδειν κατέλαβες. Contra προκαλεῖσθαι] pro προσκαλεῖσθαι Aristid. Platon. 1. νόος] pro νόσος Serm. 2. προηκοντῶν pro προσηκοντῶν Platon. 2. καὶ τοῖς λόγοις καλὸν τὸ φείδεσθαι τῶν προσηκόντων ἐπιεικῶς εἰς ὅσον ἔξιστιν. (et Hel. 1.) ἐξέτηκεν pro ἐξέστηκεν in Ægypt. κᾶμον pro κόσμον in Rom. εἰς δὲ κόσμον καὶ πάσας εὐφροσύνας τέτραπται σὺν ἐξουσίᾳ. Jam πρὸς et πρὸ inter se crebro mutantur.

In τ scribendum μεμετρήκασιν] pro μεμερήκασιν Aristid. initio Panath. πλέοντας] pro πλέονας l. de Pac. εἴτις ἔροιθ' ἡμᾶς, ἢ πλέονας ἰδὼν, ἢ κατὰ γῆν ἐξιόντας, ἀντιρεῖ pro ἀναιρεῖ Platon. 1. Contra προσοίκους] pro προσοίκτους Aristid. sub finem Panath. καὶ τοῦτο μὲν τοὺς προσοίκτους τοῖς ἕλλησι βαρβάρους τιθεραπευκότος ἐκ πολλοῦ. αὐὸς] pro αὐτὸς Hel. 5. ἔρεψι] pro ἔρεψι Synes. Hymn. 5.

In υ scribendum σύμβουλον pro σύμβολον Aristid. initio 2. de Concord. et Gorg. ἑλένης ἐγκώμ. αὔξει pro ἄξει lib. i. cap. 13. è Xenoph. et Eurip. Contra ἰφιεις pro ἰύφιεις Aristid. in Hercul. τοὺς ποταμοὺς ἰύφιεις. πίπαται pro πίπανται lib. vii. cap. 3. ex Eurip.

In φ scribendum ἀιδὲς pro ἀφειδὲς. Isæo περὶ τοῦ Φιλοκτημ. ἴσως μέν ἐστιν ἀφειδὲς φανοστράτῳ, ὦ ἄνδρες, τὰς ἐυκτήμονος συμφορὰς φανερὰς καθεστάναι.

In χ scribendum χώρας pro ὥρας Aristid. in Palinod. καὶ τῆς ἀγαπητῆς ὥρας ὡσπερεὶ κληρός ἐστιν. Contra εἶεν pro εἶχεν Aristid. in Paneg. ἵν' εἶχεν ἅπασιν ἀρετῆς διδάσκαλοι κοινοί. βάκις pro βακχὶς lib. iv. cap. 14. ex Plut.

In ω scribendum αἰωρουμένη] pro αἰρουμένη Aristid. 2. de Concord. ἐπὶ λιπτῶν τῶν ποδῶν καὶ σκολιῶν αἰρουμένη. Contra θεριναὶ pro θεωρισαὶ Aristid. in Smyrn. αὖραι δὲ ἠρινοίτε καὶ θεωρισαί.

De Syllabis, et Verbis Addendis, ac Tollendis, et de Glossis.

CAP. III.

Hæc de literis; nunc ad syllabas. Eæ quoque vel desunt vel supersunt in primis, mediis, aut extremis vocabulis.

In initio primum scribendum διάνοιαν pro ἄνοιαν Aristid. initio Platon. 1. (et lib. vii. cap. 9. è Plat.) ἐξετάσαι] pro ἐτάσαι Leuctr. 4. μεταλαμβάνοντες] pro λαμβάνοντες in Rom. ὥσπερ ἐν σφαίρα τὴν τάξιν λαμβάνοντες. προφέρεις pro φέρεις in fin. Platon. 1. συμπροϊόντος] pro προϊόντος initio Platon. 1. σιπύλῳ] pro πύλῳ in Smyrn. ἡ μὲν οὖν ῥρισβυτάτη πόλις ἐν τῷ πύλῳ κτίζεται. σωμάτων] pro τῶν Hel. initio 1. ὁ δὲ αἰγιαλὸς μιστὰ πάντα τῶν νεοσφαγῶν. συνίπεσθαι] pro ἕπεσθαι initio 6. Contra scribendum βουλεύων] pro συμβουλεύων Aristid. ad Regg. κάσον pro καύκασον in Rhodia. καὶ νῦν κάρπαθον μὲν, καὶ καύκασον, καὶ ἄλλας νήσους οἰκουμένας ἐστὶν ἰδεῖν. στάσεως] pro συστάσεως in Panath. θῆτε pro μαθῆτε Herod. περὶ πολιτ. ἀπιστίρηται δὲ τοσοῦτον χρόνον, ἕως ἂν παράδειγμα μαθῆτε.

In medio scribendum ἀνανταγώνιστοι pro ἀντιγώνιστοι Aristid. in Asclep. μόνοι δὲ οὗτοι πλήθει καὶ ἀρετῇ προγόνων εἰσὶν ἀνταγώνιστοι. εἰσηγησαμένους pro εἰγησαμένους Plato. 2. ἐπιδειχνυμένου pro ἐπιδειμένου Serm. 4. ἐπιδειμένου γὰρ μου λόγους τινάς. ὀνομαστότατα] pro ὀνομαστὰ in fine Panath. et ὀνομαστοτάτων] pro ὀνομάτων de Paraph. quod olim in ὀνομαστῶν mutaru.t. παρακαταθέσθαι pro παρακαθέσθαι in Panath. σκοπέλου] pro σκύλου in Rhodiac. ἡ πόλις δὲ ἐν σκύλου μοίρᾳ λέλειπται. ὑμετέρου] pro ὑστέρου in Rom. (sicut ἡμετέρας pro ἡμέρας Andoc. περὶ τῆς πρὸς λακεδ.) χωρηγήσειεν pro χωρήσειεν Serm. 1. ἀνακοπτόμενον] pro ἀκοπτόμενον Hel. initio 2. ἀλλήλοις] pro ἄλλοις 9. ἀναδειχθῆναι] pro ἀναχθῆναι 10. προσταττόμενα pro πραττόμενα Lys. κατὰ ἀλκιβιάδ. καταψηφισάμενοι pro καταφεισάμενοι Antip. τετραλ. β. μὴ καταφεισάμενοι δυσμόρους ἡμᾶς κατασήσετε. βουλευομένοις pro βουλομένοις Lyc. κατὰ λεωκρ. ἐπιβολὰς pro ἐπιβὰς

Polyb. 8. ξυνοικήσιν pro ξυνοίσιν Thucyd. 2. κατιθίζων pro καθίζων lib. iii. cap. 21. ex Dion. ἀλλήλων pro ἄλλων lib. viii. cap. 19. e Just. Contra scribendum ἄλλοις pro ἀλλήλοις Aristid. 2. de Societ. et ἄλλων pro ἀλλήλων 1. de Concord. ἐξὸν δ' ἀκινδύνως τὰ ὑπάρχοντα καρποῦσθαι, εἰ μετ' ἀλλήλων ὑπάξει, ζημίαν λογιεῖται. βεβαιότητος] pro βεβαιότης Serm. 4. γραμμῶν] pro γραμμάτων Platon. 2. διάξοντας pro διατάξοντας in Eleusin. et διάττουσιν pro διατάττουσιν in Asclep. οὗτοι δὲ πανταχοῦ τῆς γῆς διατάττουσιν, ὥσπερ ἀστέρες. ἴλθωμεν] pro ἐλεγχθῶμεν Leuctr. 2. θάνον] pro θάνατον de Paraph. καθέουσι] pro κατεθέουσι in Panegyr. ὁμοίας] pro ὁμοιότας 1. de Concord. ἐθελῆσαι καὶ τούτων μετὰ τῆς ὁμοιότας ἀκοῦσαι γνώμης. ὄμμα] pro ὄνομα Hel. 8. καὶ τότε ὄνομα ἡ πρεσβύτις ἐμπίπρατο, καὶ τὰ μέλη παρεῖτο. μαντείαν pro μαρτυρίαν Din. κατὰ δημοσθ. κῆρας] pro κήρυκας Synes. hymn. 1. ὀψὲ pro ὄψομαι lib. i. c. 10. ex Mus.

In fine scribendum καθωσίωτο] pro καθωσίω Aristid. in Reg. (quo loco conjecturam nostram scriptus codex, ut et aliis permultis, confirmavit.) τιλευτῶντις pro τιλευτῶν Platon. 2. καὶ τιλευτῶν ἀπήλλαξαν, ὡς ἴσμεν. τότι pro τὸ in Gratulat. quod etiam pro ταῦτα ponendum Lys. κατὰ ἐρατοσθ. et Athen. fragm. et pro τοῦτο in fine Panath. Contra scribendum ἔχον pro ἔχοντι Aristid. initio Leuct. 1. τὸ παρὸν δ' ἀδίκου τάξιν ἔχοντι γιγνώσκεται. et διαγγέλλον] pro διαγγέλλοντι extrema Platon. 1. quanquam locus est mutilus. μάρτυρι pro μαρτύριον. Platon. 2. τοῦ pro τούτου Platon. 1. νόμους δὲ δὴ τούτου χάριν ἡμῖν ἐτίθης χαρὶς αὖ τοσούτους τὸ πλῆθος. ὑπόμνημα pro ὑπομνήματα in Eleusin. πότι pro πότερα Gorg. ὑπὲρ παλαμήδ. πότερα δὲ ἐκόμισαν, ἡμέρας ἢ νυκτός ;

Jam sicut syllabæ, sic etiam voces unius syllabæ non raro vel desiderantur, vel vacant. Ac primum καὶ et οὐκ desunt sæpissime: tum διὰ, παρὰ, πρὸς, ἐπὶ, περὶ, et alia, quæ nihil est opus singillatim omnia recensere. Contra καὶ sæpe superest, et οὐκ, ut εἰ initio Sicul. 1. et οὗ initio in Rom. ut aliqua de multis proferam. Quemadmodum porro voces monosyllabæ, sic etiam polysyllabæ nonnunquam eodem pacto vel desunt, vel supersunt. Ac sicut literas initio diximus vel geminari sæpe, vel geminatas reddi singulas, sic in vocibus integris accidit, ut eæ propter similitudinem nunc frustra geminentur, nunc in unam duæ contrahantur; quanquam hoc etiam per aliam inscitiam fieri solet. De contractis exempla pauca proferam, cum reliqua per se cuivis possint occurrere. Itaque Leuctr. 4. deest βούλωνται] ante δύνωνται. ἐὰν μὴ ἄρχωσι τῶν ἑλλήνων, μὴ δ' ἅπερ δύνωνται ποιεῖν. in Rom. deest πάντα] post ταῦτα. deest μένειν] post συνευχομένη. συνευχομένη τὸν ἅπαντα αἰῶνα τήνδε τὴν ἀρχήν. deest ἔχων] ante ἔχειν. deest πολιτείας] post πολίτας. in quibus est perspicua similitudo: nam dissimilium nihil est opus exempla producere. Similiter, ut dixi, temere geminantur voces. Sic πυνθάνεται παρ' ἑτέρου παρ' ἑτέρου τι καὶ ζητεῖ legitur Platon. 1. et paulo ante, εἰ μηδὲ ῥήτωρ τεχνίτης διαρκὴς μηδείς, cum τεχνίτης e priore versu sit inepte repetitum. Quid quod Platon. 3. decem verba sunt e tertio proximo versu alieno loco inculcata? Jam in Neptun. legitur, διὰ δυοῖν δὶς εἰς ἓν συνιούσῃ. at vacat δὶς, ut ex historia disci potest; quandoquidem solent Isthmia tertio quoque anno celebrari. Denique sic in Genethl. dicit. ἤτε γὰρ παροῦσά σοι τῆς γενέσεως ἀρχὴ μίγιστον ἀγαθὸν ἐπάγουσα, τὸν ἐνιαυτὸν ἐξ ἀρχῆς εἰς τέλος· ἤτε αὐτίκα διαδεξομένη πάλιν ἀρχὴ, καὶ ταῦθ' ἑνὸς ὄντος ἔτους, καὶ ταῦτ' οὐ καθέστηκεν

τὸ πατρῷόν σοι προγονητικὸν ἐπὶ χρηστῇ τύχῃ τροφεῖον ἀποδιδοῦσα. Heic equidem, ut dicam quod sentio, tria hæc, καὶ ταῦτ' οὐ, prorsus ejicienda puto, quippe quæ de prioribus, καὶ ταῦθ' ἑνὸς ὄντος ἔτους, excreverint. Atque hæc de similibus.

Dissimilia porro quæ sunt, e glossematibus fere oriuntur; de quibus paulo post dicemus. Nunc ad ea pergamus loca, in quibus plura verba, versusque integri nonnunquam vel addendi sunt, vel auferendi. quæ quamvis est omnium difficillima corrigendi ratio, sæpe tamen non minus est, quam aliæ ullæ, certa. Cæterum heic quoque similitudo locum habet. Fit enim aliquoties, cum duo versus continui idem habent initium, ut alterum scriptores quasi descriptum transiliant, et omittant. Hujus generis lacunæ sunt in Aristi. septem, ut leviores prætream: de quibus libri quidem sex, nostra conjectura postremam implevit. Atque illæ quidem sunt Leuct. 5. in Rom. Platon. 3. sub fin. initio Serm. 1. et Serm. 4. Nam in prima ante μηδετέροις desunt μηδετέρους ἀδικῶμεν, ἢ κακόνους ἀμφοτέρους κρίνοντες. in secunda post προχωρεῖν desunt αὐτοῖς ἃ ἐβούλοντο, ἀμήχανον, καὶ κατάρας ἔγγύς· τὸ δὲ μὴ προχωρεῖν. in tertia ante λέγεται desunt λέγεται γὰρ ὡς πολλή τις ἀμέλεια περὶ αὑτὸν ἦν ἐπ' αὐτοῦ ἐκείνου ὅτι ἔζη. in quarta post ῥητορικὴ desunt καὶ ἡ νομοθετικὴ τῆς αὐτῆς εἰσὶ φύσεως. ἀλλ' οὐ μὰ δι' οὐχ ἡ ῥητορικὴ. in quinta post δέκα desunt ἀλουσία ἐξ ὀνείρατος ὀγδόῃ δ' ἐπὶ δέκα ἀλουσία. ἐννάτῃ ἐπὶ δέκα. in sexta post ἀτέλειαν desunt τοῦτο δ' οὐκ ἐξαρκεῖν γεγράφθαι. καὶ γὰρ ἄλλῳ παντὶ τῶν ἡγεμόνων ὑπάρξειν ἄλλότι προστάττειν ἐμοὶ μετὰ τοῦ αὐτοῦ τούτου παραγράμματος, καὶ οὕτω λυθήσεσθαι τὴν ἀτέλειαν. Jam nostra conjectura habetur Serm. 2. quanquam hæc fortuita potius est, quam ingeniosa. Cum enim sic legeretur, τίς κεν ἐκεῖνά γε οὐκ ἀρκεῖ, quod et sensus et verborum ratione poëticum quid deesse non obscure significaret: eodem fere tempore, quo hæc volvebam, in Homeri versum,

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πάντα γε μυθήσαιτο καταθνητῶν ἀνθρώπων;

casu incidi; eumque ἕρμαιον οὐ φαῦλον ἐποιησάμην, cum et versus hic esset huic loco conveniens, et verborum similitudo, propter ἐκεῖνα repetitum, reliqua fuisse omissa demonstraret. Quid quod Eustathius in eundem versum sic ait, τὸ δὲ, τίς κεν ἐκεῖνα, δύναταί ποτε παρωδηθῆναι πρός τινος, ἐπὶ ἀφηγήσεως πολλῶν δυσχερῶν. Sic Hel. 4. post ταινίαν desunt ἐνδοῦναι δή μοι σχολὴν πρὸς αὐτὸν εἰπὼν, ὡς εἶχον πειθόμενον, οὐδὲ ὅσον ἐλάχιστον ὑπερβέμενος, ἐπελεγόμην τὴν ταινίαν. Sic et post ἐπισταλμένα desunt πράττει νυκτὶ καὶ τάχει συμμάχοις εἰς τὸ λαθεῖν ἀποχρώμενος. εἰ δὲ καὶ τὰ πρὸς ἀρσάκην ἐπισταλμένα. Plura proferre exempla non est necesse, ad ea, quæ supersunt, verba contendimus: quæ quoniam glossis fere debentur, de his dicendum restat.

Eæ vel pro contextu ponuntur, vel huic inseruntur. Atque heic merito deploranda venit superioris temporis librariorum inscitia; qui, quæcunque supra lineas in bonis auctoribus loco glossarum, seu glossematum (sic vocantur notæ, quæ glossas, sive difficilia vocabula breviter explicant) annotata reperiebant, ea vel emendationes esse contextus, vel membra censentes, temere et inscite nunc expulsa vera scriptura, nunc apud veram contextui infulserunt. Neque hoc in poëtis tantum contigit, quanquam sæpissime, ut lib. 2. cap. 11. ex Theocr. lib. 4. cap. 1. ex Eurip. cap. 18. ex Aristoph. cap. 21. ex Hesiod.

Polyb. 8. ξυνοικήσειν pro ξυνοίσειν Thucyd. 2. κατιθίζων pro καθίζων lib. iii. cap. 21. ex Dion. ἀλλήλων pro ἄλλων lib. viii. cap. 19. e Just. Contra scribendum ἄλλοις pro ἀλλήλοις Aristid. 2. de Societ. et ἄλλων pro ἀλλήλων 1. de Concord. ἐξὸν δ' ἀκινδύνως τὰ ὑπάρχοντα καρπεῦσθαι, εἰ μὴ' ἀλλήλων ὑπάρξει, ζημίαν λογιεῖται. βεβαιότητος] pro βεβαιώτης Serm. 4. γραμμῶν] pro γραμμάτων Platon. 2. διάξοντας pro διατάξοντας in Eleusin. et διάττουσιν pro διατάττουσιν in Asclep. οὗτοι δὲ πανταχοῦ τῆς γῆς διατάττουσιν, ὥσπερ ἀστέρες. ἔλθωμεν] pro ἐλεγχθῶμεν Leuctr. 2. θάνον] pro θάνατον de Paraph. καθίουσι] pro καταθίουσι in Panegyr. ὁμοίας] pro ὁμονοίας 1. de Concord. ἐθελῆσαι καὶ τούτων μετὰ τῆς ὁμονοίας ἀκοῦσαι γνώμης. ὄμμα] pro ὄνομα Hel. 8. καὶ τότε ὄνομα ἡ περισβύτις ἐμπίπρατο, καὶ τὰ μέλη παρεῖτο. μαντείαν pro μαρτυρίαν Din. κατὰ δημοσθ. κῆρας] pro κήρυκας Synes. hymn. 1. ὀψὲ pro ὄψομαι lib. i. c. 10. ex Mus.

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Eæ vel pro contextu ponuntur, vel huic inseruntur. Atque heic merito deploranda venit superioris temporis librariorum inscitia; qui, quæcunque supra lineas in bonis auctoribus loco glossarum, seu glossematum (sic vocantur notæ, quæ glossas, sive difficilia vocabula breviter explicant) annotata reperiebant, ea vel emendationes esse contextus, vel membra censentes, temere et inscite nunc expulsa vera scriptura, nunc apud veram contextui infulserunt. Neque hoc in poëtis tantum contigit, quanquam sæpissime, ut lib. 2. cap. 11. ex Theocr. lib. 4. cap. 1. ex Eurip. cap. 18. ex Aristoph. cap. 21. ex Hesiod.

ostendimus; verum etiam in oratoribus, ut ex nostro primum docebimus.

Pro contextu glossa ponitur primum de Paraph. ubi τέτταρες et ἡμῖν legitur in carminibus pro τ᾽τορες et ἄμμιν. Jam initio in Sarup. pro διαχεράττουσι in scripto legebatur διαχειρίζουσι. pro πειρᾶται Platon. 2. σπεύδει. pro ἐπιχωρήσαντες (sic legendum docuimus) in ejusdem fine ἐπιτρίψαντες pro πρὸς Serm. 1. (et Hel. 3.) ὡς. quæ quo pertineant, nemo non videt. Sed illud præclarum Platon. 1. legitur, οὔ γὰρ οὐ βουλόμενοι λέγουσι, ταῦτα πιθονται λέγειν. Scriptus codex pro λέγουσι habet κελεύουσι, et illud alterum pro expositione suprascriptum. Ut autem ad plura verba veniamus, 2. de Concord. pro his, ἀδεὶς τῷ κοινῷ νομίζει τις· antiquus habebat hæc, μικρόντι νομιοῦμεν εἶναι. quod est priorum erudita interpretatio. Sed quid his fiet, quæ Leuctr. 5. in eodem antiquo leguntur, ἀλλ᾽ ὅταν ὑπὲρ τῶν ἄλλων δικαιον παρακινδυνεῦσαι, κἂν εἰς τοσαύτην ἀγνωμοσύνην ἐμπεσεῖν αὐτοὺς συνέβη, πῶς οὐχ ὑπὲρ ἑαυτῶν μᾶλλον ἐλέσθαι τὰ βέλτιστα χρὴ, καὶ τοιαῦτα ἀγαθὰ εἰργασμένους ἀνθρώπους τὴν πόλιν. pro his, ἀλλ᾽ ὦ τᾶν, τῇ γε ἄλλη δίκαιον παρακινδυνεῦσαι, κἂν εἰς τοσαύτην ἀγνωμοσύνην ἐμπεσεῖν δέῃ. δεινὸν γὰρ λακεδαιμονίους περιϊδεῖν τοσοῦτα καὶ τοιαῦτα ἀγαθὰ. &c. quæ vera sunt.

In contextu porro glossam positam, tribus locis docent libri, multis aliis nos deprehendimus. Primum sub initium Panath. sic legitur, καὶ μὴ μόνον τῶν πυρῶν καὶ κριθῶν εἶη τὰ σπέρματα αὐτοῖς, ἀλλὰ καὶ τῆς δικαιοσύνης καὶ τῆς ἄλλης ἁπάσης διαίτης καὶ πολιτίας ἐκ βιῶν αὐτοῖς εἶη τὰ σπέρματα. In antiquo desunt hæc, εἶη τὰ σπέρματα αὐτοῖς. Ac similiter quod extrema in Rom. legitur, τοσοῦτον ὑπεραίρει τοὺς πρὸ αὐτοῦ καὶ τὸν κατέρα, ὅσον οὐδ᾽ εἰπεῖν ῥάδιον, ἑτέρους αὐτὸς ὑπεραίρει. tria postrema credo habere superflua. Quod autem paulo ante legitur, οὐδ᾽ ἔστιν εἰπεῖν εὑρεῖν τοὺς μειζόνων τετυχηκότας, horum εἰπεῖν deest in Aldino cod. tanquam τοῦ εὑρεῖν expositio. Jam quod 1. de Societ. habetur, καὶ περιεστήκει κακῶν αὐτοὺς ἰλιὰς ἀλογία, postremam harum vocem non habet scriptus codex. quale quid etiam videtur eo loco accidisse, quo σοφία λογίζεται pro σοφίζεται perperam legitur. Nos porro, quod Platon. 2. legitur, ἀκοὴν δέ τινα κατηγορεῦντες, καὶ ταῦτ᾽ οὐδ᾽ αὐτὴν σαφῆ τὴν ἀκοὴν. in his τὴν ἀκοὴν pro glossa habemus. Neque secus in his de Panat. πότερον ταῦτα μόνα ἀκούσαντες τῶν πεπραγμένων τῇ κατ᾽ ἦθος πόλει, ᾗ ταῖς ἑαυτῶν πατρίσιν οὐκ ἂν συμβουληθέντες καὶ ταῦτα καὶ τἄλλα ὑπάρχειν, ὅσα τῇ πόλει, illud κατὰ ἦθος e scholiis huc relatum puto: siquidem non raro solent illa, κατὰ ἦθος dictum aliquid monere. Similiter quod in Asclep. dicit, πλεύσαντες εἰς κῶ, τὴν μεροπίδα γῆν, οἰκουμένην ὑπὸ μερόπων, quatuor hæc postrema tollenda censeo, tanquam explicationem vocabuli μεροπίδα, atque adeo γῆν pro τὴν male positum, ut et Hel. 5. et Polyb. 4. Alibi quidem sic ait, καὶ περὶ κῶ ταυτηνὶ τὴν μεροπίδα, &c. Sed quid his rursum fiet, quæ extrema 2. de Concord. ex Iliad. a. leguntur, ὅσκε θεοῖς ἐπιπείθηται. quæ tam sunt hoc loco aliena, vix ut in scholiis potuerint locum habere. Ac forte hoc animi causa fuit olim in margine positum, et ab imperitis in contextum postea receptum. Eodem certe modo quondam in Horatio antiquissimo versum ineptissimum inter cæteros, quasi verus esset, positum reperi. Neque illud simile potest huic dici, cum in Rom. ex Hom. citat hæc, εἰ καὶ δέκα τόσσοι εἶεν οἱ ἀντίπαλοι: quæ nusquam in poëta reperias. nam vel *aliter* potuit hæc suo tempore, vel ex alio opere legere, vel etiam, ut *sæpe, memoria labi.*

De Conjunctione vocum, et Disjunctione.

CAP. IV.

Nunc alium corrigendi modum trademus. Is in conjunctione vocum vel literarum perperam disjunctarum, et vicissim in perperam conjunctarum disjunctione cernitur. Inde autem originem hoc mendorum genus habet, quod olim Græci libri sine ulla vocum inter se distantia, quæ nunc est in usu, scribebantur. quo factum post est, ut qui satis periti non erant, alia vocabula non recte conjungerent, alia male disjungerent. Cujus rei cum permulta suppetant exempla, breves tamen heic, ut et in reliquis, erimus.

Scribendum igitur per conjunctionem ἅμα pro ἃ μὴν Aristid. de Paraph. ἀνῆγον pro ἂν ἦγον ibid. οὕτω ταῦτα σιρανῶς ἂν ἦγον. ἅπαντις pro ἃ πάντες Platon. 2. ἀπήιμεν pro ἀπῆει μὴν Serm. 1. et ἀπήιμεν pro ἀπῆιε μὴν 2. δηλίου pro δ'ἠλίου in Genethl. ἐξὸν pro ἐξ ὧν 1. de Concord. καὶ περὶ σπονδῶν ἐδέοντο, ἐξ ὧν αὐτοὺς ἐξ ἀρχῆς εἰρήνην ἄγειν πεῖσαι. ἰδίας] pro εἰ διὰ 2. de Pac. καθεδούμεθα] pro καὶ αἰδούμεθα Leuctr. 5. πλείονι] pro πλέον εἰς in Rom. πότερον ἡ πόλις ὑπερέχει πλέον εἰς τὰς πόλεις τὰς οὔσας, ἢ ἡ ἀρχὴ τὰς ἀρχὰς τὰς πάποτι γενομένας. προθυμότερον] pro πρότερον θυμότερον Leuctr. 1. πρόσω] pro πρὸς ἴω in Nept. σοφίζεται] pro σοφία λογίζεται Plato. 2. οὐδὲν οὖν ἄλλο, ἢ σοφία λογίζεται κατ' ἐπωνυμίαν, ὥσπερ παῖδα, σωκράτης τὸν πῶλον. σφῖς] pro ὃ φὴς Platon. 3. ταυτηνὶ pro ταύτην ἢ in orat. Leg. ὥσπερεἰ] pro ὥσπερ εἰς Sicul. 2. et pro ὅσπερ εἰ in Alexand. et pro ὅσπερ οἱ Platon. 3. (et pro ὡς περὶ Gorg. ἐλένης ἐγκώμ. et lib. 4. cap. 27. ex Aristot. ἐτ pro ὡς παρὰ Thucyd. 6. et pro ὥσπερ σὺ lib. 8. cap. 17. ex Eunap.) γαμετὰς pro καὶ μίθας Hel. 1. μηδὲ πρὸς ἑτέρας ἔχειν τὸν νοῦν καὶ μίθας. ὑπιεησχυνόμην pro ἄπις ἠσχυνόμην 2. ἰσοτιμίδης pro εἰς ὅτι μήδ' ἴσον Andoc. περὶ τῶν μυστηρ. ἐξίφιον pro ἐξ ἑτέρου Isæ. ὑπὲρ τοῦ δικαιογ. ἀλλ' ἐπ' αἰσχίστῳ ἐπιγεγραμματι ἐξ ἑτέρου αὐτοῦ τοὔνομα. τοὐμὸν pro τοῦ μὲν Din. κατὰ δημοσθ. (et lib. iii. capite 19. ex Aristæn.) πρωστάττον pro πρός τ' αὐτὸν Din. κατὰ ἀριστογ. αὐθύτην pro αὐτὴν τὴν Antiph. τετραλ. β. μὴ οὐ μίσον τῆς χρείας τοῦ παιδὸς ἀποστερηθῶ, ἀλλὰ καὶ αὐτὴν τὴν προκατωγωσθέντα ὑφ' ὑμῶν ἐπίδα αὐτόν. ἐπισιάδια pro ἐπίσον διὰ Polyb. 2. προσμείξων pro πρὸς μείζον 11. ἰνρήσεις pro ἰὼ θήσεις Clem. Protrept. ἀποστρατιᾶς pro ἀπὸ στρατιᾶς Thuc. 5. κολυμβητὴς pro πάλιν ἠτις in Athen. fragm. σῦτο pro σὺ τὸ lib. vi. cap. 29. ex Eurip.

Contra scribendum per disjunctionem ἀλλ' οἱ pro ἄλλοι Aristid. Platon. 2. ἄλλοι μὲν ἐν ἰνθενοῦσι τοῖς πρώγμασι τὴν ἀρετὴν αὐτῶν ἔδειξαν. (et Isæ. περὶ τοῦ κίρων.) ἄλλό τι pro ἀλλ' ὅτι bis, in Ægypt. et Platon. 2. (et Andoc. περὶ τῶν μυστηρ.) αὖ τῆς pro αὐτῆς in Panath. bis. αὖ τὸ quoque αὐτὸ in Eteon. et αὖ τῶν pro αὐτῶν in Ægypt. et Panath. (et αὖ τοὺς pro αὐτοὺς Thuc. 8. γ' ἔτι pro γέτι Platon. 1. δ' ὄντις] prô δόντις 2. de Concord. εἰ τριχῇ μὲν οἰκοῦντις, ἓν καὶ τ' αὐτὸ φρονοῦντις ἐδείκνυσθε, ὁμοῦ δόντις ἀλλήλοις πολιμήσετε. εἰς τέταρτον δὲ pro εἰς τι γὰρ τόνδε in Ægypt. ἴν ἰκάλυσει] pro ἰνικάλυσεν in Panath. ἴν ἴστι] pro ἔνιστι. 1. de Societ. ἅπαντα ταῦτ' ἔνιστι, δεινὸν πλεονάζων φίλιππος. ἰκιδή μου] pro ἐπὶ δήμου de Paraph. ἔστ' αἴτιοι pro ἔστιαι μοι in fin. Palinod. ὁ παντιαχῆ] pro ἀπανταχῆ Platon. 2. οὔ δ' pro οὐδ' in Ægypt. κατὰ μὲν ὑτίμα τοὺς ἀτίμους ἀνθισταμένους ἔλεγεν, οὐδ' εἰς τὰς λίμνας χυθεὶς ἠσυχάζει, μηδαμοῦ τὰ

stendimus; verum etiam in oratoribus, ut ex nostro primum docebimus.

Pro contextu glossa ponitur primum de Paraph. ubi τίττυρος et ἰμᾶν legitur in carminibus pro τ.τυρος et ἄμμιν. Jam initio in Sarup. pro διαχειρίζουσι in scripto legebatur διαχειρίζουσι. pro πιεζῶσι Platon. 2. στυδὸς. pro ἐπιχαρίσαντες (sic legendum docuimus) in ejusdem fine ἐπιτρέψαντες pro πρὸς Serm. 1. (et Hel. 3.) ὡς. quæ quo pertineant, nemo non videt. Sed illud præclarum Platon. 1. legitur, οὐ γὰρ οὐ βουλόμενοι λέγουσι, ταῦτα πείθονται λέγειν. Scriptus codex pro λέγουσι habet καλεύουσι, et illud alterum pro expositione suprascriptum. Ut autem ad plura verba veniamus, 2. de Concord. pro his, ἀδὺς τῷ κοινῷ νομίζει τις antiquus habebat hæc, μικρόντι νομιοῦμαι εἶναι. quod est priorum crudita interpretatio. Sed quid his fiet, quæ Leuctr. 5. in eodem antiquo leguntur, ἀλλ' ὅταν ὑπὲρ τῶν ἄλλων δικαίων παρακινδυνεύσωμεν, κἂν μὲν ἡσσηθῶμεν ἐλίσθαι τὰ βέλτιστα χρὴ, καὶ τοιαῦτα ἀγαθὰ εἰργασμένους ἀνδράσιν μᾶλλον ἐλίσθαι τὸ τοσαύτην ἀγνωμοσύνην ἐμπεσεῖν αὐτοὺς συνίβη, πῶς οὐχ ὑπὲρ ἑαυτῶν τὴν πόλιν. pro his, ἀλλ' ὦ τᾶν, τῇ γε ἄλλᾳ δίκαιον παρακινδυνεύσωμεν, κἂν μὲν τοσαύτην ἀγνωμοσύνην ἐμπεσεῖν δῇ. δεινὸν γὰρ λακεδαιμονίους περιϊδεῖν τοσαῦτα καὶ τοιαῦτα ἀγαθά. &c. quæ vera sunt.

In contextu porro glossam positam, tribus locis docent libri, multis aliis nos deprehendimus. Primum sub initium Panath. sic legitur, καὶ μὴ μόνον τῶν πυρῶν καὶ κριθῶν εἶη τὰ σπέρματα αὐτοῖς, ἀλλὰ καὶ τῆς δικαιοσύνης καὶ τῆς ἄλλης ἁπάσης δικαίας καὶ πολιτικῆς ἐκ βίων αὐτοῖς εἶη τὰ σπέρματα. In antiquo desunt hæc, εἶη τὰ σπέρματα αὐτοῖς. Ac similiter quod extrema in Rom. legitur, τοσοῦτον ὑπερέχει τοὺς πρὸ αὐτοῦ καὶ τὸν πατέρα, ὅσον οὐδ' εἰπεῖν ῥᾴδιον, ἐτέρους αὐτὸς ὑπερεῖναι. tria postrema credo habere superflua. Quod autem paulo ante legitur, οὐδ' ἔστιν εἰπεῖν ἐν ἑξῆς τοὺς μείζονα τετυχηκότας, horum εἰπεῖν deest in Aldino cod. tanquam τοῦ ἐν ἑξῆς expositio. Jam quod 1. de Societ. habetur, καὶ πρεσβυτέρους κακῶν αὐτοὺς ἰλιὰς ἀλογία, postremam harum vocem non habet scriptus codex. quale quid etiam videtur eo loco accidisse, quo σοφίαι λογίζεται pro σοφίζεται perperam legitur. Nos porro, quod Platon. 2. legitur, ἀκοὴν δέ τινα κατηγοροῦντες, καὶ ταῦτ' οὐδ' αὐτὴν σαφῆ τὴν ἀκοὴν. in his τὴν ἀκοὴν pro glossa habemus. Neque secus in his de Panat. πότερον ταῦτα μόνα ἀκούσαντες τῶν πεπραγμένων τῇ κατ' ἦθος πόλει, ἃ τοῖς ἑαυτῶν πατρίοις, οὐκ ἂν συμβουλεύσειν καὶ ταῦτα καὶ τἄλλα ὑπάρχειν, ὅσα τῇ πόλει, illud κατὰ ἦθος e scholiis huc relatum puto; siquidem non raro solent illa, κατὰ ἦθος dictum aliquid monere. Similiter quod in Asclep. dicit, πλεύσαντες εἰς κῶ, τὴν μεροπίδα γῆν, οἰκουμένην ὑπὸ μεροπῶν quatuor hæc postrema tollenda censeo, tanquam explicationem vocis buli μεροπίδα, atque adeo γῆν pro τὴν male positum, ut et Hel. 5. Polyb. 4. Alibi quidem sic ait, καὶ περὶ κῶ ταυτηνὶ τὴν μεροπίδα, & Sed quid his rursum fiet, quæ extrema 2. de Concord. ex Iliad. leguntur, ὅσοις θεοῖς ἐπιπίθηται. quæ tam sunt hoc loco aliena, vix in scholiis potuerint locum habere. Ac forte hoc animi causa olim in margine positum, et ab imperitis in contextum postea re tum. Eodem certe modo quondam in Horatio antiquissimo ver ineptissimum inter cæteros, quasi verus esset, positum reperi. N illud simile potest huic dici, cum in Rom. ex Hom. citat hæc, δίκα τέσσαι εἶεν οἱ ἀντίπαλοι: quæ nusquam in poëta reperias. nam *aliter* potuit hæc suo tempore, vel ex alio opere legere, vel etia *sæpe, memoria labi.*

De Conjunctione vocum, et Disjunctione.

CAP. IV.

Nunc alium corrigendi modum trademus. Is in conjunctione vocum vel literarum perperam disjunctarum, et vicissim in perperam conjunctarum disjunctione cernitur. Inde autem originem hoc mendorum genus habet, quod olim Græci libri sine ulla vocum inter se distantia, quæ nunc est in usu, scribebantur. quo factum post est, ut qui satis periti non erant, alia vocabula non recte conjungerent, alia male disjungerent. Cujus rei cum permulta suppetant exempla, breves tamen heic, ut et in reliquis, erimus.

Scribendum igitur per conjunctionem ἅμα pro ἃ μὴν Aristid. de Paraph. ἀνῆγον pro ἂν ἦγον ibid. οὕτω ταῦτα σιμνὰς ἂν ἔχον. ἅπαντες pro ἃ πάντες Platon. 2. ἀπείμεν pro ἀπεῖεν μὴν Serm. 1. et ἀπείμεν pro ἀπεῖεν μὴν 2. δηλίου pro δ'ἠλίου in Genethl. ἐξὴν pro ἐξ ὧν 1. de Concord. καὶ περὶ σπονδῶν ἰδίοντο, ἐξ ὧν αὐτοὺς ἐξ ἀρχῆς ἱερήνην ἄγειν πεῖσαι. ἰδία] pro εἰ διὰ 2. de Pac. καθιδούμεθα] pro καὶ αἰδούμεθα Leuctr. 5. πλείονι] pro πλέον εἰς in Rom. πότερον ἡ πόλις ὑπερίσχει πλέον εἰς τὰς πόλεις τὰς οὔσας, ἢ ἡ ἀρχὴ τὰς ἀρχὰς τὰς πώποτε γενομένας. προθυμότερον] pro πρότερον θυμότερον Leuctr. 1. πρέσω] pro πρὸς ἓω in Nept. σοφίζεται] pro σοφία λογίζεται Plato. 2. οὐδὲν οὖν ἄλλο, ἢ σοφία λογίζεται κατ' ἐπωνυμίαν, ὥσπερ παῖδα, σωκράτης τὸν πῶλον. σφῖς] pro ὁ φὶς Platon. 3. ταυτηνὶ pro ταύτην ἢ in orat. Leg. ὡσπερεί] pro ὥσπερ εἰς Sicul. 2. et pro ὥσπερ εἴ in Alexand. et pro ὥσπερ οἱ Platon. 3. (et pro ὡς περὶ Gorg. ἰλίνης ἠγκώμ. et lib. 4. cap. 27. ex Aristot. et pro ὡς παρὰ Thucyd. 6. et pro ὥσπερ σὺ lib. 8. cap. 17. ex Eunap.) γαμετὰς pro καὶ μίθας Hel. 1. μηδὲ πρὸς ἑτέρας ἔχειν τὸν νοῦν καὶ μίθας. ὑπερησχυνόμην pro ἅπερ ἠσχυνόμην 2. ἰσοτιμίδης pro εἰς ὅτι μήδ' ἴσον Andoc. περὶ τῶν μυστηρ. ἐξίφεον pro ἐξ ἑτέρου Isæ. ὑπὲρ τοῦ δικαίου. ἀλλ' ἐπ' αἰσχίστῳ ἐπιγεγραμμαι ἐξ ἑτέρου αὐτοῦ τοῦτο μα. τοιμὲν pro τοῦ μὲν Din. κατὰ δημοσθ. (et lib. iii. capite 19. ex Aristæn.) προστάττον pro πρός τ' αὐτὸν Din. κατὰ ἀριστογ. αὐθύντην pro αὐτὸν τὸν Antiph. τετρολ. β. μὴ οὐ μόνον τῆς χρείας τοῦ παιδὸς ἀποστερηθῶ, ἀλλὰ καὶ αὐτὸν τὸν προκατηγορηθέντα ὑφ' ὑμῶν ἐπιδαυτόν. ἐπισείδια pro ἐπίσειον διὰ Polyb. 2. προσμείξειν pro πρὸς μεῖζον 11. ἐρήσεις pro ἰὼ θήσεις Clem. Protrept. ἀποστρατιᾶς pro ἀπὸ στρατιᾶς Thuc. 5. κολυμβητὴς pro πάλιν ἥτις in Athen. fragm. σῦτο pro σὺ τὸ lib. vi. cap. 29. ex Eurip.

Contra scribendum per disjunctionem ἀλλ' οἱ pro ἄλλοι Aristid. Platon. 2. ἄλλοι μὲν ὑπ' εὐθυνοῦσι τοῖς πραγμασι τὴν ἀρετὴν αὐτῶν ἔδειξαν. (et Isæ. περὶ τοῦ κλερον.) ἄλλό τι pro ἀλλ' ὅτι bis, in Ægypt. et Platon. 2. (et Andoc. περὶ τῶν μυστηρ.) αὖ τῆς pro αὐτῆς in Panath. bis. αὖ τὸ quoque αὐτὸ in Eteon. et αὖ τῶν pro αὐτῶν in Ægypt. et Panath. (et αὖ τοὺς pro αὐτοὺς Thuc. 8. γ' ἴτι pro γίτι Platon. 1. δ' ὄντις] pro δόντις 2. de Concord. εἰ τριχῇ μὲν οἰκοῦντις, ἴν καὶ τ' αὐτὸ φρονοῦντις ἰδίκυσθε, ὁμοῦ δόντις ἀλλήλοις πολιμήσιτι. εἰς τίταρτον, δὶ pro εἰς τε γὰρ τόνδε in Ægypt. ἴν ἰκώλυσιν] pro ἐπεκώλυσιν in Panath. ἴν ἴστι] pro ἔνεστι. 1. de Societ. ἅπαντα ταῦτ' ἔνεστι, δεινὸν πλεονάζων φίλιππος. ἐπειδή μου] pro ἐπὶ δήμου de Paraph. ἔστ' αἴτιος pro ἔστιος μοι in fin. Palinod. ὁ παντοκῇ] pro ἀπαντοχῇ Platon. 2. οὔ δ' pro οὐδ' in Ægypt. κατὰ μὲν στόμα τοὺς ἀνόμους ἀνθιστορήσους εἴργειν, οὐδ' εἰς τὰς λίμνας χυθεὶς ἠνοχλέζειν, μαθόμενοῦ τὰ

πνύματα ἀποκωλύειν. οὐδ' ἀλιθίρσης] pro οὐ παλλιθίρσης Platon. 1. οὐ ἠνίχθη pro οὐδὲ ἠνέχθη Platon. 2. οὐ τῷ pro αὐτῷ in Put. (pro οὕτω Lys. κατ' ἀνδοκιδ.) παντὸς ἐν] pro πᾶν τόσον de Paraph. τύχῃ τινὶ θείᾳ pro τύχης συνηθείᾳ Serm. 4. ἢ μὴν νομιζειν, τύχης συνηθείας συμβῆναί μοι τὴν νόσον. ὡς δὲ pro ὥστε Leuctr. 3. ἂν αἰρησομένου pro ἀναιρησομένου Hel. 5. καὶ τὰ] pro κατὰ 6. ὃ πρότερον] pro ὁπότερον 10. νικᾶν ἡμᾶς ἴσθι, καὶ ὁπότερόν ἐστι παρὰ σοὶ, σῴζεσθαι. λόγον τῶν pro λεγοντῶν Lys. ὑπὲρ πολυστράτ. ἀλλ' ἰφίστιαι pro ἀλλὰ φύσται Demad. ὑπὲρ τῆς δωδικαιτ. ἑστιᾶν τὰς pro ἐστι αὐτὰς Isæ. ὑπὲρ τοῦ πύρρ. τινὸς μωρίας pro τιμωρίας Gorg. ὑπὲρ παλαμήδ. ἀλλάγε ταῦτα πολλῆς τιμωρίας καὶ πιστεῦσαι καὶ δίξασθαι. ἴνδαλμα μονᾶς pro ἰνδάλμονας Synes. hymn. 1. τὰ τῆς pro ταύτης Polyb. 8. δόκους ἢ pro δοκοῦσι 10. ἢ μὲν pro ἡμῖν 12. ἐπὶ τιιχισμὸν pro ἐπιτιχισμὸν Thuc. 5. ἃ κἂν pro ἅπαν lib. v. cap. 1. ex Eurip. ἀπώλεσε ναύτην pro ἀπώλεσεν αὐτὴν in Athæn. fragm. ἰωνίαν οἱ pro ἰωνιανοὶ ibid. et καμίσην υἱὸν μὲν αἴθυβα pro καμίσηνον μναίθυβα. τὶ μαντίως pro τιμᾶν τίως lib. iv. cap. 5. ex Athen.

De Metathesi Literarum, et Verborum.

CAP. V.

ALIUD mendorum genus suppeditat metathesis, sive transpositio tum literarum, tum verborum, vel singulorum, vel plurium. de illis primum, post de his agemus.

Scribendum igitur ἀρκίσουσαν pro ἀρίσκουσαν Aristi. initio Geneth. ὡς οὐκ ἂν γένοιτο ψυχῇ πρὸς ἄσκησιν ἀρετῆς καὶ παιδείας ἀρίσκουσαν. ἐπικαταθαρθὲν] pro ἐπικαταθαρδὲν Serm. 1. ἐπιτηδιωτάτη] pro ἐπιτηδειότητα initio Panath. ἰθιλόντων pro ἰλθόντων bis, De non agend. et Plato. 2. ἐπίασιν] pro ἔπαισιν in Panath. ἶναι pro εἶναι sæpissime. κινοῦν pro νικοῦν 1. de Concord. et ἐκίνησε pro ἐνίκησε Serm. 4. ἐνίκησε δὲ ὁ θεός. χρυσόκιρον pro χρυσόκρων in Rom. τακτικὰ pro κτητικὰ (quod e κτατικὰ corruptum videtur) Platon. 2. λαβόντες pro βαλόντες Leuctr. 5. et λαβὸν pro βαλὸν Platon. 2. (contra μετίβαλον pro μετίλαβον Serm. 5.) προθύρων] pro πορφύρων in Panat. τοὺς ἐπὶ τῶν πορφύρων ὀχληροὺς ἀναστήσασα. ἐστάκατο] pro ἐκτάτατο Hel. 5. μόνους pro νόμους Is. περὶ τοῦ κίρον. κινύραν pro κιρύναν Alcid. κατὰ παλαμήδ. αἰδικεῖσθαι pro διακεῖσθαι Polyb. 6. πότον pro τόπον 15. et Clem. Protrept. Quin hoc etiam diversis in verbis contingit. sic τούτους τοῖς ἑτέροις pro τούτοις τοὺς ἑτέρους Leuctr. 5. sic ἐνθυμοῦν οὖν ἔφη pro ἐνθυμοῦ οὖν ἔφην Plato. 2. legitur. Jam de verbis ipsis adferamus exempla.

Scribendum igitur καὶ δρόμοι pro δρόμοι καὶ Aristid. in Panegyr. δρόμοι καὶ ὑπὸ γῆν τι καὶ κρημαστοὶ, δι' αὐτοῦ διήκοντες κύκλω. καὶ οἱ pro οἱ καὶ 1. de Concord. (nec aliter in Asclep. fortasse pro κοινοὶ καὶ legendum καὶ κοινοὶ, ut nihil desit.) τῶν μὲν pro μὲν τῶν 1. de Societ. τῆς διὰ pro διὰ τῆς in Panath. ὡς καὶ διὰ τῆς τῶν ὅπλων ἰδίησι βοηθείας τῷ παντὶ μέχρι pro μέχρι τῷ παντὶ 2. de Concord. διελίσθαι καὶ δίξαι pro δίξαι καὶ διελίσθαι Platon. 2. τὸ δίξαι καὶ διελίσθαι διττὸν εἶναι τὴν ῥητορικήν. φωνῇ ἐμοῦ pro ἐμοῦ φωνῇ ibidem. quanquam Platonis verba, quæ hoc loco citantur, nusquam in Platone reperire potuimus. de Homerico quoque *versu supra dixi.* sed ad rem. Hæ verborum metatheses in

poetis occurrunt sæpissime, et agnoscuntur facilius: nec hoc tantum, sed etiam versus integri nunc inter se bini locum mutant, nunc alieno plane loco singuli cernuntur. Jam ad majora veniamus. Extremo Serm. 5. legitur, *καὶ τυχεῖν* (*ᾠδόκουν*) *λούκιόντι παρόντα τῶν ἑταίρων, καὶ ἄλλους τῶν περὶ λόγους, καὶ προτρέπειν δή με, ὥσπερ εἴωθε τὸν λούκιον, τάς τε διατριβὰς συνέχειν, καὶ προσίεσθαι τοὺς νέους, καὶ δὴ καὶ παῖδά τινα λούκιον πρὸς αὐτὸν λέγειν περὶ ἐμοῦ*, &c. cum hæc sit vera scriptura, *καὶ τυχεῖν λούκιόντι παρόντα τῶν ἑταίρων, καὶ ἄλλους τῶν περὶ λόγους, καὶ δὴ καὶ παῖδά τινα· καὶ προτρέπειν δή με, ὥσπερ εἴωθε τὸν λούκιον, τάς τε διατριβὰς συνέχειν, καὶ προσίεσθαι τοὺς νέους, καὶ λούκιον πρὸς αὐτὸν λέγειν*. Iam. Platon. 1. hæc habentur, *ὥστε καὶ ὅταν εἰς πολέμους ἀλλήλοις ἔλθωσιν ἄνθρωποι, τοὺς παρὰ τῶν αὐτοχείρων πρίσβεις ἀφικνουμένους δέχονται καὶ ἀποπέμπουσιν, ἐνθυμούμενοι τὸ τῶν ῥητόρων φῦλον, ὑπιξαιρούμενοι τὴν τοῦ λόγου φύσιν, αἰδούμενοι ὅτι ἐξαρχῆς ἐπὶ σωτηρίᾳ καὶ κοινῇ χρείᾳ τοῦ γένους εἰσῆλθε*. At contra scribendum est, *αἰδούμενοι τὸ τῶν ῥητόρων φῦλον*, et *ἐνθυμούμενοι ὅτι ἐξαρχῆς*. Similiter Platon. 2. hæc sunt in fine soritis, *οὔθ' ἕως ἂν ἡ πόλις εὐνομῆται, ἀνάγκη μηδὲν ἀμαρτάνειν· ἀλλ' οὔτι τοῦτο οἶμαι δυνατὸν, ὅσθ' ὡς, εἰ μὴ τοῦτο γενήσεται, οὐδὲ μίαν δεκεῖν δεῖ πόλιν εὐνομεῖσθαι, φαίης ποτ' ἄν*. Verum *ὥστε* et prius *οὔτι*, locum inter se commutarunt. Denique contra prodit. ait, *τοὺς δ' ἐμοῦ καὶ τῷ τῆς ὑγιείας ἀγαθῷ καὶ πρὸς ἴσχατα κάλλους τετιμημένους, ἥκιστον ἔχειν τούτων πειθοίμεθα*. In libro scripto pro *τετιμημένους* legitur *ἐληλακότας*, ac recte: veruntamen non est abjiciendum alterum, sed ita totum legendum, *τοὺς δ' ἐμοῦ καὶ τῷ τῆς ὑγιείας ἀγαθῷ τετιμημένους, καὶ πρὸς ἴσχατα κάλλους ἐληλακότας*. Atque ita de duabus malis lectionibus unam fecimus bonam.

De Accentibus.

CAP. VI.

OBSERVANDI quoque sunt accentus, qui non raro perperam collocantur. cujus quidem erroris eadem est, quæ conjunctionis ac disjunctionis origo. siquidem veteres nudas etiam literas absque apicibus ullis pingere solebant: id quod cum e vetustis codicibus, tum e scholiastis colligi potest, a quibus aliquando, sitne ᾗ (verbi gratia) an ᾖ legendum, dubitari videas. Quapropter hujus quoque correctionis aliquot exempla proferemus.

Scribendum igitur *αἰτιῶν*] pro *αἰτίων* Aristid. in Panath. *ὑπὲρ τῶν κατὰ καιρούς τινας αἰτίων γενομένων παρ' ἐνίοις τῇ πόλει*. *ἄλλας* pro *ἀλλὰ* ter, de Paraph. in Ægypt. et Serm. 3. *κἄτα*] pro *κατὰ* in Smyr. (et Clem. Protrept.) *οὔκουν* pro *οὐκοῦν* bis. in Rom. et Platon. 3. *συνοίκια*] pro *συνοικία* in Palinod. *καὶ παρίσχον οὐ τὸ πτῶμα θρηνεῖν, ἀλλὰ συνοικίᾳ ἑορτάζειν. ταῦτα* pro *ταυτὰ*, et contra sæpissime. *χρῆ* pro multis locis. *καρδιᾷ* pro *καρδίᾳ* lib. vi. cap. 3. ex Eurip. *νυν* pro *νῦν* apud poetas creberrime.

Nonnunquam etiam apostrophi nota vel omittitur, vel temere additur. Scribendum igitur *μηδὶν* pro *μηδὲν* Aristid. tribus locis, in Panath. Leuctr. 1. et Platon. 2. et semel Din. *κατὰ δημοσθ. θεῖσ'*] pro *θεὶς* lib. i. cap. 9. ex Eurip. Contra *μὴ*] pro *μὴν* lib. vi. cap. 7. ex Aristophane.

Huc pertinent etiam interpuncta, quæ sæpe valde negligenter posita cernuntur. verum de his aliquod præceptum dare, supervacuum foret.

De Homœoteleutis, et Homœoarctis.

CAP. VII.

Admodum difficile restituendi genus est in iis vocibus, quarum vel initia, vel postrema corrupta cernuntur, vel una, vel pluribus in syllabis. Atque hoc nonnunquam propter similes voces proximas contingit, quemadmodum supra docuimus, errandi causam sæpe similitudinem præbuisse: nonnunquam aliam ob rem quamlibet. De initiis corruptis primum, deinde de extremis agemus.

Scribendum igitur *ἀλλήλους*] pro *αὐτοὺς* Aristid. in Panath. *ταῦτα καὶ στρατηγοὶ πρὸς ἑαυτοὺς εἰπόντες, καὶ πρὸς αὐτοὺς ἕκαστοι διαλεχθέντες.* (et *ἀλλήλοις*] pro *ἑαυτοῖς* Hel. 1.) *πόλις*] pro *πολλοὺς* ibid. *μυρίως*] pro *μυρίστους* Leuct. 3. (*πατρὸς* pro *παιδὸς* lib. vi. cap. 17. e Lycoph.) quoniam in singulis *ἑαυτοὺς, πολλοῖς, μυρίστην* (*παῖδες*) præcesserant *ἄγει*] pro *λίγει* Platon. 1. *νυκτομαχίᾳ* pro *ἡμερομαχίᾳ* in fin. Platon. 2. *ἡμεῖς δὲ γιγαρίζωμεν ἡμᾶς αὐτοὺς, καὶ μὴ φερώμεθα ὥσπερ ἐν ἡμερομαχίᾳ. πάντα*] pro *μετὰ* Platon. 2, nisi quis hoc ad compendiosas scripturas referri malit, quemadmodum et *μετὰ* scribendum pro *κατὰ* Hel. 10. bis. et Dinarch. *κατὰ δημοσθ.* (et contra Hel. 9.) et ipsum *κατὰ* pro *καὶ* extrema Plato. 1. et Hel. 10. et Polyb. 6. et 11. et Thucyd. 8. et contra Polyb. 5.

Contra scribendum *γιγνώσκομεν*] pro *γιγνώσκοντες* Aristid. Platon. 1. *καὶ τὶ χρὴ ποιήσαντας σωθῆναι γιγνώσκοντες, ἀγνοοῦντες μέχρι ἐκείνου τοῦ μέρους τῆς ὥρας. διαφθεῖραι*] pro *διαφθεῖτο.* Contra prodit *ἀρχόμενοι*] pro *ἀρχόμεθα* initio in Rom. et *αἰσχυνόμενοι*] pro *αἰσχυνόμεθα* Sicul. 1. *κομισθέντας, μόνον οὐκ αἰσχυνόμεθα τὴν θάλασσαν. ὥστε*] pro *ὥσπερ* Platon. 2. *φροντίζειν* pro *φροντίδων* in Ægypt. *οὐχ οὕτω σοφὸν εἶναι νομίζω, περὶ τῶν ἀδήλων φροντίδων, οὐδὲ σκαιότητα ἴσχειν τοῦν ἔχοντος τίθεμαι.* et *εἶτα* pro *εἶπε* Platon. 1. quoniam præcesserant *ἀδήλων* et *εἰπεῖν. μόλις*] pro *μόλην* de Paraph. quoniam sequebatur post *δυοῖν ἑτοῖν ἡμῖν. συνεισβάλοιτε* pro *συνεισβάλοιτο* 1. de Societ. *ἄλλων*] pro *ἄλλοις* initio Panath. *ἰδίᾳ μὲν ἄλλους ἄλλοις εἶναι τροφέας. τούτοις*] pro *τούτων.* Contra crimin. *αὐτοῦ*] pro *αὐτὸς* in fine Panath. *καὶ τὶς δήμων αὐτὸς ἑξύτερος καὶ πρεύτερος. αὐτοὺς*] pro *αὐτοῖς* in Rom. et Leuctr. 2. *αὐτὰ*] pro *αὐτὸν* initio Panath. et similia plura, vel potius infinita. Ut enim errandi, ita nec erratorum est modus ullus. Denique postremæ vocum literæ creberrime corrumpuntur, ac præcipue cum compendiose scribuntur. qua de re sequitur ut dicamus.

De Abbreviationibus.

CAP. VIII.

Singularem in Græca scriptura elegantiam habent compendiosæ quædam scribendi rationes, quas abbreviationes vocant; quæque *paucis et facilibus* ductibus magnum literarum numerum complec-

tuntur. Sed heic quoque cavendum diligenter est, ne alterum altero propter similitudinem substitutum, incautos fallat. Sic ει τῆς, τὴν, τὸν, τῶν, et similia non difficulter inter se commutantur. de παρὰ et περὶ, deque similibus ante diximus. non enim poss hæc observatione certa comprehendi singula.

Quin etiam lineolas supra vocabula ductas usurpant nonnunqu ut nos, Græci, velut cum πῆς, σῆς, pro πατὴς, σωτὴς, scribunt: quod in talibus lineolæ aliquando per incuriam omittuntur. Sic Panath. σου et πρῶον legitur, cum σοῦ et πρῶον fuerit scribendu nam in Aldino quidem codice πατρῶου et σωκράτι perfecte legebat Sic in Miner. πατέρων legitur pro πατρῶων. (et Isæo περὶ τοῦ κλ nam scriptus codex πρῶων habet. Contra πατρῶων pro πατέρων L ἐπιτάφ. ὅτι πάντες εἰσι, ἢ ὥστι εἰδέναι, οἵων πατρῶων ἐστέρηται et I ὑπὲς τοῦ πύῤῥ. et Lesbon. πεοτεεπτ. Sic Hel. 10. scribendum πατρῶ pro πρώτας. μικρὰ φροντίσας καὶ γένους διαδοχῆς, καὶ πρώτας ἀπαλλήσιως.

Atque hæc hactenus. Sunt et alia fortasse minutiora mendor aliquot genera, quæ lectorem remorari possint: verum nobis om simul proponere nunc non lubet. et hæc arbitramur iis, qui inge non plane sterili, et sermonis observatione non prorsus neglige fuerint, propemodum posse in obscuris auctorum locis, qui i omnino sint intractabiles, ubique sufficere. Etenim cum tribus rebus fere tota hæc ratio consistat, in literis, in syllabis, in verb cum quis occurret locus corruptior, videndum erit primum, num literis aliqua sit e vera corrupta, num aliqua desit, aut supervac ponatur, num duæ vel tres inter se locum injuste mutarint. Dei dispiciendum veniet, an syllaba sit aliqua corrupta, an desit aliq vel vacet, sive id in principio, sive in medio vocabuli contingat, s in fine. Postremo verba considerabuntur, utrum tota corrupta si vel in similia, vel in dissimilia: an per partes, in principio videlic aut fine: utrum addenda sint, an tollenda: utrum conjungen sint perperam disjuncta, an perperam conjuncta disjungenda: utr denique locum debeant mutare, an aliis insigniri notis. Hæc igi qui diligenter attenderit, et a nobis proposita memoria tenuerit exe pla, ac judicio præditus aliquo fuerit, is magnam se facultat scriptores Græcos castigandi, id quod nobis tradere propositum fu nactum jure gloriabitur.

Gulielmi Canteri Syntagmatis finis.

ON THE CREATION.

Whence but from Heaven, could men unskilled in arts,
In several ages born, in several parts,
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie? DRYDEN.

NO. I.

In reading the histories of nations scattered over the face of t world, the mind must be occasionally struck with the coincidenc

of manners, ideas, and traditions. That human nature is every where the same, that the same wants are to be satisfied, and the same inclinations gratified, admits of no question. Similar situations will of course give rise to similar customs. The wandering tribes of savage life, if doomed to inhabit districts little favorable to agriculture, will naturally be addicted to the pursuits of the chace, while on the other hand the possessors of more benignant climes will resemble each other in their luxurious and indolent habits. There seems also something in the nature of the human mind, which leads it to extend its views beyond the world, and to look up to some power superior to itself, as the superintendant of all things, and consequently an object to which it will offer some species of worship and adoration. But there are other similarities which cannot be accounted for on these grounds, and there are some religious peculiarities which could never have arisen from the mere suggestions of fancy or nature. Superstitious awe may impress itself upon the rudest intellect. The Indian may see his God in clouds, and hear him in the wind, but when the most refined and most barbarous people are found to be equally attached to particular rites and ceremonies, the coincidence is too forcible to allow of being accidental. If, for instance, we find the game of chess practised alike by the natives of Hindostan, and the Indians of Chili[1] from time immemorial, the inference must be naturally drawn, that at some period there must have been a communication between the countries; and when we find it the invariable opinion of all nations, however widely separated, that the Deity is to be appeased with offerings of various descriptions, it will scarcely be asserted that such a doctrine could have prevailed so universally, unless derived from the same source, and that this source, wherever and whenever it existed, was in the eye of the world considered as sacred and pure. Where then are we to look for it, what clue suggests itself for the direction of our inquiries? Undoubtedly it is from the most ancient people that these practices originated, it is in the earliest records that we are most likely to derive information, and if the histories of such a nation can be found, in which a variety of habits and customs are incidentally mentioned, and an account given of the first establishment of sacrifices and other religious rites, there is corroborative testimony to the truth of that history, and if upon its authenticity the highest interests of the human race are in a manner founded, every inquiry which has a tendency to prove its veracity should be prosecuted with diligence and perseverance. I believe it is a fact very generally allowed, that the Bible contains the most ancient records extant. It is indeed true, that the Chinese chro-

[1] Molina's Hist. Chili, v. 2. p. 125.

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possible to gain access. There are in every climate some shattered fragments of original history, some traces of a primitive and universal language. And there may be observed in the names of Deities, terms of worship, and titles of honor, which prevail among nations widely separated; who for ages have had no connexion. The like may be found in the names of pagodas and temples: and of sundry other objects, which will present themselves to the traveller. Even America would contribute to this purpose. The more rude the monuments, the more ancient they may possibly prove, and afford a greater light upon inquiry."

Under such a sanction, we are induced to offer to our readers some of these scriptural synonyma which have come under our own observation. We will begin with a few of the ideas, and traditions of ancient and distant countries, respecting the creation.

In the beginning God created the heaven and the earth:
And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters, &c.
Genesis i. 1, 2. to 25.

In the beginning says Orpheus, the heavens were made by God, and in the heaven there was a chaos, and a terrible darkness was in all the parts of this chaos, and covered all things under heaven. Orpheus, however, did not conceive the heavens and the earth to have been in one mass; for as Shuckford [1] quotes from Syrian, the heavens and the chaos were according to Orpheus the principia out of which the rest were produced. Anaxagoras, as Laertius informs us, began his book;[2] all things were at first in one mass, but an intelligent agent came and put them in order; and Aristotle gives us as his opinion[3] that all things remained in one mass for a great length of time, but an intelligent Being came and put them in motion, and so separated them from one another.

In the beginning of time, all things were in a state of confusion, heaven and earth were in a shapeless mass, and had one and the same form. But when corporeal beings were created, the world appeared in the order and harmony which now prevails. The air was convulsed and agitated, its lighter and its fiery particles ascended, and became the receptacle for the sun and the starry host of heaven. The gross and material parts adhered together, and formed the earth, which is continually whirling about. The moisture exuded and became the sea. For a time, the ground was unfit for tillage or any purposes of life, but the warmth of the sun soon invigorated the soil, which became rich and fertile; as the Poet says Euripides Menalippe.

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[1] Shuckford Con. vi. Pref.
[2] Aristot. Metaph. p. 2.
[3] Aristot. Phys. Ausc. lib. 8. c. 1.

Of one vast form, confused and uncreate
Was once the Universe. The earth and heavens,
Then men and trees, and beasts and winged fowl,
Each in their course, in swift succession sprung.

The Sintosju or adherents of the Sinto religion, the most ancient system of sacred worship in Japan, pay such respect to the last article of their religious creed, which relates to the beginning of all things, that they take special care not to reveal the same to their disciples, till each hath obliged himself by an oath, signed with his hand and seal, not to profane such sacred and sublime mysteries, by discovering them to the ignorant and credulous laity. The translation from the original text of this mysterious doctrine is contained in the following words taken out of a Book which they call *Odaiki.* "In the beginning of the opening of all things, a Chaos floated, as fishes swim in the water for pleasure. Out of this Chaos arose a thing like a prickle, moveable, and transferable. This thing became a soul or spirit; and this spirit is called KUNITOKODATSNO-MIKOTTO." Kæmpher's Japan, v. i. p. 208.

The third vol. of Pezron's Zendavesta, contains the following curious account of the creation from the Cosmogony of the Parsees. "We are informed that when the Deity Ormisda set about the production of things, the whole was performed at six different intervals. He first formed the Heavens; at the second period the waters; and at the third the earth. Next in order were produced the trees and vegetables; in the fifth place were formed the birds and fishes, and the wild inhabitants of the woods; and in the sixth and last place he created man; this was the most honorable of all his productions.

The notion which the Chepewyan Indians entertain of the creation, is very singular. They believe that at the first the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean and touching it, the earth instantly arose, and remained on the surface of the waters.—This omnipotent bird then called forth all the variety of animals from the earth, except Chepewyans who were produced from a dog, and this circumstance occasions their aversion to the flesh of that animal, as well as to the people who eat it. The tradition proceeds to relate that the great bird having finished his work, made an arrow which was to be preserved with great care and to remain untouched; but the Chepewyans were so devoid of understanding as to carry it away, and the sacrilege so enraged the great bird that he has never since appeared. Carver's Travels, p. 143.

In the poem of the Voluspa, which forms part of the Edda, we

find the following description of Chaos and the creation. "In the day-spring of the ages, there was neither sea, nor shore, nor refreshing breezes. There was neither earth below, nor heaven above to be distinguished. The whole was only one vast abyss without herb and without seeds. The sun had then no place, the stars knew not their dwelling places, the moon was ignorant of her power. After this there was a luminous, burning flame towards the South, and from this world flowed out incessantly into the abyss, that lay towards the north, torrents of sparkling fire, which in proportion as they removed far away from their source, congealed in their falling into the abyss, and so filled it with scum and ice. Thus was the abyss, by little and little, filled quite full; but there remained within it a light and immoveable air, and thence exhaled icy vapors. Then a warm breath came from the South, melted those vapors, and formed of them living drops, whence was born the giant Ymer. Mallet's North. Antiq. v. i. 105."

Mr. Maurice[1] in his Dissertations on *Indian Antiquities* asserts it as his opinion, that it is from some perverted notion of the spirit of God moving on the face of the waters, that in all the engravings descriptive of the Indian Cosmogony, Brahma is represented floating on the abyss, upon the leaf of the sacred Lotos. Thus in that spirited and beautiful ode of Sir William Jones to Narayena, which, literally translated, he observes, means the *Spirit moving on the water*, we find the following remarkable stanza. It will be remembered that Sir William, in this passage, professes to give the principles of the Indian Cosmogony, as he found them displayed in the two most venerable Sanscreet productions of India, the Menumsriti,[2] or Institutes of Menu, and the Sree Bhagavat.

First, an all potent, all pervading sound
Bade flow the waters, and the waters flow'd,
Exulting in their measureless abode,
Diffusive, multitudinous, profound;
Then, o'er the vast expanse, *primordial wind*
Breath'd gently till a lucid bubble rose,
Which grew in perfect shape an egg refin'd,
Created substance no such beauty shows.
Above the warring waves it danc'd elate,
Till from its bursting shell, with lovely state,
A *form cærulean* fluttered o'er the deep,
Brightest of beings, greatest of the great;
Who, not as mortals steep
Their eyes in dewy sleep,
But, heavenly pensive, on the *Lotos* lay
That blossom'd at his touch, and shed a golden ray.[3]

The following account of the Banian History of the Creation, is from Picart's Religious Ceremonies, v. 3. 277.

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[1] Vol. 4. 69.
[2] Supposed to have been composed about the 12th century before Christ.
[3] See the whole of this Hymn in the Asiatic Miscellany, p. 24.

The great God being alone, bethought himself how he might make his Excellency a power manifest to others; For this cause he made four elements as the ground-work of this mighty frame, viz. the earth, air, fire, and water, which four elements were at first all mingled together in a state of confusion, but the Almighty separated them in the following manner. First, it is said, that by some great cane or like instrument, he blew upon the waters, which arose into a bubble of a round form like an egg, which spreading itself further and further, made that clear and transparent firmament which now compasseth the world about. After this there remaining the earth, as the sediment of the waters, and some liquid substance with the same, the Lord made of both these together, a thing round like a ball, which he called the lower world, the more solid whereof became the earth, the more liquid the sea; both which making one globe, he by a great noise or humming sound placed them in the midst of the firmament, which became equidistant from it on every side. Then he created a sun and moon to distinguish the times and seasons. The elements being thus disposed of, each of them discharged its several parts, the air filled up whatsoever was empty; the fire began to nourish with its heat; the earth brought forth living creatures, as did also the sea. And the Lord conveyed to these a seminal virtue, that they might be fruitful in their several operations; and thus the great world was created.

Reply to the Article of Sidneyensis on the Syntax of Ἴσθι.

To the Editor of the Classical Journal.

Sir,

I must request your permission to make a few observations on the Remarks of Sidneyensis, North Sheen, relative to the Syntax of ἴσθι, *scito*, occasioned by my punctuation of the 62d line in the *Prometheus Desmotes*,

ἵνα
μάθῃ, σοφιστὴς ὢν, Διὸς νωθέστερος.

Your correspondent asserts that μάθῃ cannot be followed by an adjective without any particle, and has attempted to show that "there is no just arguing from any ἴσθι yet produced to the μάθῃ before us." With respect to the passage of the *Heraclidæ*, I return to him my sincere thanks for having pointed out the error, into which Valckenaer, whom I have followed implicitly, has

fallen;—with respect to the passage in the *Seven at Thebes*, I admit that this instance is not by any means decisive (for it may be very well understood, as he has understood it);—but with respect to the passage of the *Colonean Œdipus* 1210 (1206),

σὺ δὲ
σῶς ἴσθ', ἐάν περ καὶμέ τις σώζῃ θεῶν,

I conceive that it is much more to the purpose than he seems to suppose: "To say the truth, this passage so translated—*tu tamen salvum te tamdiu scito, dum me deus quis servabit*—looks plausibly enough; but can scarcely be pleaded as a decisive proof by itself: till other examples, clear and unequivocal, be produced, is it so very hard to take the words before us, plainly, thus, *But be thou safe*, i. e. *safe thou shalt be, if to me also any kind God extend his protection?*" I must take the liberty of informing your correspondent that it is "very hard to take the words before us, plainly, thus," and I think that few scholars but himself would be satisfied with it—

———*Tute*, Tati, *tibi tanta, tyranne, tulisti!*

I may also be permitted to ask him to produce some instances, where the *imperative* is so used in a *future* sense. "All this," continues your correspondent, "at the very best serves but little to defend Mr. Barker's interpretation of a passage *so obviously presenting the ideas, which every one else has attached to it.*" I am sorry that your correspondent should have suffered such a sentence to escape from his pen, as it glances at the insignificance of the person, for whom it is intended: for my own part, Mr. Editor, I never consider a man's youth as a fault, but regard only his merits; and am rather disposed to inhance his merits from the consideration of his youth: in the discussion of proposed conjectures and interpretations, I regard neither the age, nor the character, nor the situation of the critic, but weigh, with candor and impartiality, the arguments which he adduces. The fact, Mr. Editor, is this—*quod quisquis perperam discit, in senectute confiteri non vult,*

Vel quia nil rectum, nisi quod placuit sibi, ducunt,
Vel quia turpe putant parere minoribus, et quæ
Imberbes didicere, senes perdenda fateri.

It is a very specious, but a very illiberal mode of argument to say that "the passage *so obviously* presents the ideas, which every one else has attached to it:" I conceive myself as free to deny the fact, as he is free to assert it: all, which the remark proves, is the prejudice of the writer. He recommends to my attentive consideration the note of Professor Porson on the *Orestes* v. 792.

ποῦ γὰρ ὢν δείξω φίλος;

"ποῦ γὰρ ἂν Ald. et pars codicum, quod bis solœcum est: recte ὢν plures MSS: simillima constructio *Iph. A.* 407.

δείξεις δὲ ποῦ μοι πατρὸς ἐκ ταυτοῦ γεγώς;"

As a return for his kindness, I recommend to his attentive perusal the following passages: "*Π.* 3, 3, 6. σκοπούμενοι εὑρήσετε τὸ ἀγρυπνῆσαι etc. np. τῶν ἀγαθῶν αἴτια ὄντα s. εἶναι. 6, 2, 10. λογιζόμενος εὗρισκεν πλειόνων ἡμερῶν ἐσομένην ὁδόν. *Ε.* 7, 4, 2. λογιζόμενοι εὕρισκον οὐδὲν μεῖον—ἀγαθὸν, np. εἶναι s. ὄν, s. ἐσόμενον." *Lex. Xenophonteum.* "Cum particip. est *Απ.* 1, 2, 18. Σωκράτην δείκνυντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν κἀγαθὸν ὄντα, quod particip. etiam INTELLIGI potest *Π.* 5, 4, 10. δείξομεν τοῖς πολεμίοις—ἄλλους αὐτῶν κρείττους, np. ὄντας, h. e. εἶναι." *Lexicon Xenophonteum.* These passages are sufficient to show that even Professor Porson is not infallible.

Analogy is *directly* in favor of my hypothesis; for, in analogous instances, the participle before the adjective may be either expressed, or understood: with respect to δεικνύναι, the fact has been proved: we have in the *Theban Œdipus* v. 576.

θὴ γὰρ δὴ φονεὺς [sc. ὢν] ἁλώσομαι,

in the *Antigone* v. 502.

μισῶ γε μὲν τοι, χὤταν ἐν κακοῖσί τις [sc. ὢν]
ἁλοὺς, ἔπειτα τοῦτο καλλύνειν θέλῃ,

and in the *Hippolytus* v. 916.

ἡ γὰρ ποθοῦσα πάντα καρδία κλύειν
κἀν τοῖς κακοῖσι λίχνος ΟΥΣ' ἁλίσκεται,

Again we have in the *Theban Œdipus* v. 1421.

τὰ γὰρ
πάρος πρὸς αὐτὸν πάντ' ἐφεύρημαι κακὸς,

and in a passage cited in the Lexicon of H. Stephens from Demosthenes's *Oration upon the Crown*, σὺ τοίνυν τοιοῦτος [sc. ὢν] εὑρέθης, and in the *Supplices* v. 329. Ed. Gaisford,

δειλὸς ὢν ἐφευρέθης,

and in the *Antigone* v. 281.

μὴ 'φευρεθῇς [sc. ὢν] ἄνους τε καὶ γέρων ἅμα.

Again in the *Hippolytus* v. 948.

κἀξελέγχεται
πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὤν.

I have not been able to find an instance of the participle being understood after this verb, but few will, I think, be inclined to question the propriety of the ellipse, from the analogy of the other instances.

Again in the *Hippolytus* v. 520.

δέδοιχ' ὅπως μοι μὴ λίαν φανεῖ [sc. Ὢ]Ν σοφή,

in v. 333.

οὐκοῦν λέγουσα τιμιωτέρα [sc. ΟΤΣΑ] φανεῖ,

in Sappho's Ode,

φαίνομαι ἄπνους,

in the *Hippolytus* v. 89.

ἦ γὰρ οὐ σοφοὶ φαινοίμεθ' ἄν;

v. 1074.

εἰ δὴ κακός γε φαίνομαι.

In Dem. *Olynth.* I. p. 47. Ed. Mounteney, τοῦ τ' ἐκείνων, ὅπερ καὶ ἀληθὲς ὑπάρχει, φαῦλον [sc. 'ΟΝΤΑ] φαίνεσθαι, κ. τ. λ. We have in Herodotus Book I. c. 93. καὶ ἐφαίνετο μετρεομένου τὸ τῶν παιδισκέων ἔργον ἐὸν μέγιστον: Again Book I. c. 51. οὐ γὰρ τὸ συντυχὸν φαίνεταί μοι ἔργον εἶναι.

δυσέρωτες δὴ φαινόμεθ' ὄντες. *Hippol.* v. 193.

φαίνεταί μοι κῆνος ἴσος θεοῖσιν
ἔμμεν' ὠνήρ. Sappho's *Ode.*

ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε. *Prometh.* v. 325.

κράτιστα δή μοι τῶν παρεστώτων τότε
ἐφαίνετ' εἶναι. *Prom.* v. 224.

We have in the *Hippolytus* v. 437.

νῦν δ' ἐννοοῦμαι φαῦλος οὖσα.

The Professor observes upon the 304th v. "Græci sæpe conjungunt verba οἶδα, γιγνώσκω, μανθάνω, αἰσθάνομαι, &c. et ex his composita, cum participiis præsentis, et perfecti, et futuri, ut in notis istis ξύνοιδα σοφὸς ὤν, Ἴσθι δύσποτμος γεγώς."

With respect to ἴσθι, *sis*, your correspondent may add to his instances the following—καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοι, *Matth.* c. ii. v. 13. ἐν τούτοις ἴσθι, 1 *Tim.* iv. 15. and in the *Seven at Thebes* v. 244. Ed. Butler.

ἔχηλος ἴσθι, μηδ' ἄγαν ὑπερφοβοῦ.

I am, Mr. Editor, your's &c.

EDMUND HENRY BARKER.

Trin. Coll. Cam. May 1812.

HERMOGENIS PROGYMNASMATA.

NO. I.

*** In this Number we present our Readers with—1. A short account of Hermogenes from Fabricius's *Bibliotheca Græca*.—2. The Greek Preface of Jonas Eleutherius.—3. The letters, in chronological order, of Jonas, Capperonnier, Stoeber, Sallier, Sir Richard Ellys, Mr. Rolleston, Dr. Pemberton, and Professor Ward. These letters will explain the nature of the materials and collations used for this Edition.

In the next Number we shall give the Text, the Various Readings, and the Notes of Professor Ward, and others; together with Priscian's Latin Treatise *de Præexercitamentis Rhetoricæ ex Hermogene.*

IV. Hermogenes Tarsensis Rhetor, Callipi F. nepos forte vel propinquus fuit Hermogenis Tarsensis, quem propter quasdam in Historia figuras, librariis etiam qui eam descripserant cruci affixis, occidit Domitianus teste Suetonio c. X. Vix quindecim annos natum auscultavit et admiratus fuit Marcus Antoninus jam Imperator, quem Hermogenes ita allocutus esse fertur: *ἰδού σοι, βασιλεῦ ῥήτωρ παιδαγωγοῦ δεόμενος, ῥήτωρ ἡλικίαν περιμένων. En tibi Imperator Rhetorem qui pædagogo indiget, Oratorem qui annos exspectat.* Musonium quoque Philosophum Hermogenis fuisse auditorem Suidas refert, quod de celebri illo Philosopho Stoico accipere tempus non patitur. Itaque nisi fallit nos Suidas, de alio juniore Musonio hoc sit intelligendum, de quo apud Aristidem Rhetorem mentio. Anno decimo septimo ætatis scripsit τέχνην ῥητορικήν, et anno vigesimo librum de ideis, qui jam pridem in omnium fuere manibus: sed mox anno vigesimo quinto virum defecit memoria, atque adeo dicendi facultas, neque eam recuperasse constat, licet diu post vixit et ultimam senectutem attigit. Itaque contemtui habitus locum dedit Antiochi Sophistæ dicterio: *Ἑρμογένης ἐν παισὶ μὲν γέρων, ἐν δὲ γέρουσι παῖς. Inter pueros senex, inter senes puer.* Mortui in cadavere dissecto cor pilis obsitum est repertum, et majus etiam quam hominum esse solet. Cognomine dictus est ξυστὴς sive *scalptor* nescio an ideo, quod doceret dictionem scalpello quasi deradere, ut Synesius in Dione pag. 47. dixit *τὸ λέξιν καθῆραί τι καὶ ἀποσμιλεῦσαι.*

Mar. 1724.

Τῷ ἐκλαμπροτάτῳ καὶ ἰατροφιλοσόφων ἀρίστῳ Κυρίῳ,

Κυρίῳ Ῥικάρδῳ

τῷ Μιάδῃ,

Ἰωάννης Ἰωνᾶς ὁ Ἐλευθέριος, εὖ πράττειν.

ΟΥΔΕΝ ἄν μοι ὄφελος, λαμπρότατε Ῥικάρδε, εἴη, οὐδὲ τῷ ἂν διαφέροιμι τῶν πόλλων ἀνθρώπων, εἰ μὴ τὸν τεχνογράφον τουτονὶ τῇ σῇ μεγαλοπρεπείᾳ ἀναθείην κατ' εὐχήν, καὶ εὐχαριστίαν πρέπουσαν ἀνδράσιν ἀξιωματικοῖς καὶ περιβλέπτοις. διὸ καὶ μετὰ παῤῥησίας ἄρτι τοῦ λέγειν ἀρχόμενος οὐκ ὀκνήσω σοι προεκθέσθαι, ὅτι τὴν ἡλικίαν ἔτι μοι προσήβῳ διατελοῦντι ἐξαίσιός τις ἔρως ἐνέστακται τοῦ κατὰ πόλεις καὶ χώρας ἐπιφανεστάτας τὰς περιοδείας ποιεῖσθαι πολυμαθίας καὶ πείρας πραγμάτων ἕνεκα. προνοίᾳ δὲ καὶ συνδρομῇ καὶ δαπάνῃ οὐ σμικρᾷ τοῦ μακαριωτάτου πατριάρχου τῶν Ἱεροσολύμων, κυρίου χρυσάνθου, τουτί μοι ἐγένετο· καλῶς γ' ἐπισταμένου ὡς ἡ πλάνη μὴ ὅτι γε τοὺς βίους σωφρονεστέρους καθίστησιν, ἀλλὰ καὶ νόον αὔξει ταῖς ἐπιστήμαις, ταῖς τῶν καλῶν καὶ ἀξιαγάστων ἱστορίαις μεγαλεπήβολον παρασκευάζουσα· ἀμέλει τοι εὐεργέτου τοιούτου καὶ ὑπερασπιστοῦ τῶν νῦν ἀνθούντων ἑλλήνων τῆς ἐπικουρίας στερηθείς ποτε παρ' ἐνίων (οὐ βούλομαι δὲ δυσχερές τι εἰπεῖν πέρα μοι τοῦ καθήκοντος ὑπάρχον) τόπον ἐκ τόπου ἀμείβων, καὶ παρ' ἑκάστου τὸ πρόσφορον ὅση δύναμις ἀναλέγων, ἐν ἀγωνίᾳ καὶ διηνεκεῖ κινδύνῳ σαλεύων, πάλιν ἐν τῇ ῥώμῃ τὰ περὶ τὴν ἰατρικήν μοι τῆς περιφήμου ἐν παταβίῳ ἀκαδημίας ἐν ἔτεσι πέντε φιλοπονηθέντα, ἐν τρισὶν ἄλλοις διὰ τοῦ ἀοιδίμου λαγκηζίου ἀνεκτησάμην, λόγων τε καὶ διανοημάτων σωφροσύνῃ οὐ μὴν ἀλλὰ καὶ ἀξίᾳ θαυμαζομένου τοτηνικαῦτα[1] ἀποδοχῆς μ' ἀξιώσας ἐν τῷ ἐκεῖσε ἀρχινοσοκομείῳ, ἐν ᾧ καὶ πλουσιωτάτην καὶ ὡραίαν ἀνεκαινήσατο βιβλιοθήκην. ὑπὸ περιεργίας δὲ καὶ φιλοπραγμοσύνης κἀντεῦθεν κινηθείς, ὡς ἔχει τὸ ἀνθρώπεινον, εἰς τὴν βασιλεύουσαν τῶν ἐνδόξων γαλλῶν ἀγαθῇ τύχῃ προσέβαλον, ἐν ᾗ μοι ὁ μεγαλώ

[1] ἐν ἰατροῖς. alter. exemplar.

νυμος, οὗ καὶ ἀπὸ γλώττης μέλιτος γλυκίων ῥεῖ αὐδὴ, γαληνοῖς ἐωρακώς με ὀφθαλμοῖς, ὁ μέγας ὡς ἀληθῶς, καὶ μεγάλης εὐφημίας ἄξιος, ὁ ἐν πολιτικοῖς, φημι, ἐξ ἀπορρήτων ἀββᾶς βιγνόνιος, ἐν τῇ περιωνύμῳ καὶ ἀξιαγάστῳ, ἧς προστατεύει, τοῦ θεοστέπτου καὶ εὐσεβεστάτου βασιλέως βιβλιοθήκῃ, εἱρμηνευτήν με, εἰ καὶ ἀνάξιον, κατέστησεν. οὐκοῦν εὐκαίρῳ ζήλῳ ἐπὶ τῇ τῶν παλαιῶν καὶ ἀξιολόγων αὐτῆς χειρογράφων ὅλως ἐπτοημένος, ἀτρίτῳ φιλοπονίᾳ τὰ μὲν ἀνελίττων, ὅσα δ' ἀνέκδοτα μεταγράφων, καὶ οἱονεὶ μέλιττα τὸ κάλλιστον τοῦ τοιούτου λειμῶνος τῶν μουσῶν ἐρανιζόμενος, ταῦτά σοι τὰ ἐλλείποντα προγυμνάσματα τοῦ ἑρμογένους, μετὰ παλαιῶν καὶ ἄλλων πάνυ ὠφελίμων σχολίων εἰς τὰς δυσκαταλήπτους κατ' ἐμὲ στάσεις γεωργίου τοῦ μονοσοφιστοῦ ἀλεξανδρέως ἀνευρικὼς, ὑπὸ τὴν σὴν ὑπεράσπησίν τε καὶ σκέπην ὑποτίθημι, ὦ καλὸν ἄγαλμα τῶν ἐμῶν πόνων, παρὰ σὲ νῦν διατρίβων, καὶ ἐν τῇ ἀξιολόγῳ σου καὶ παμφόρῳ βιβλιοθήκῃ ταῦτα γράφων, καὶ δεξιούμενος, καὶ τὸ πνεῦμα ἔχων, παρὰ σέ, φημι, καὶ δυνάμενον τηλικαῦτα δωρεῖσθαι καὶ βουλόμενον. τὸ δὲ μέγιστον, ὅτι καὶ παρὰ ἰατρὸν ἰσόθεον, κατὰ τὸν σὸν ἱπποκράτην, κατὰ δὲ τὸν εὐριπίδην, μεγάλη φησὶ θνητοῖς μοῖρα συμφορᾶς κακῆς ἰατρὸν εὑρεῖν, ὡς ἐγώ σε λαμβάνω. τί δ' ἐγώ σοι νῦν πρῶτον, ἢ τί ὕστατον, ἐκ τῶν σῶν ἄρξομαι δι' εὐφήμου γλώττης ἄγειν; ὥστ' ἀναγράπτους ἔχειν τὰς εὐποιΐας, ὧν παρὰ σοῦ εὖ πέπονθα, καὶ τὴν ἡδίστην σου ὁμιλίαν καὶ φιλοφροσύνην, ἧς ἠξίωμαι; πῶς δὲ διηγήσομαι τὰ φυσικά σου πλεονεκτήματα, καὶ τὰ ἐκ φιλοσοφίας καὶ τῆς ἀρίστης παιδείας προτερήματα, τὸ εὐπρόσιτον, τῆς γνώμης τὸ εἰλικρινὲς καὶ ἀκίβδηλον, τὸ μεγαλόνουν καὶ ἀγχινούστατον, τὸ εὐγενὲς τῆς ψυχῆς οὐχ ἧττον ἢ τοῦ σώματος, τὴν τῶν ἠθῶν εὐκοσμίαν, τὸ ἐπιεικὲς μέχρι θαύματος καὶ πρᾷον, τὴν ἐν τοῖς χείλεσί σου ἐπικαθημένην ἀφροδίτην, τὸ ἐν ταῖς συντυχίαις καὶ ὁμιλίαις μειλίχιον καὶ ἐπαγωγὸν, τὸ ἐν ταῖς συμβουλαῖς καὶ παραινέσεσι πιθανὸν, καὶ ἐν τοῖς λόγοις χαρίεν; τὴν δὲ περὶ τὴν ἰατρικὴν περιδέξιόν σου ἐμπειρίαν καὶ ἐπιστήμην, ἤδη οἱ ἐνδοξώτατοι βρεταννοὶ θαυμάζειν οὐ παύονται, ὦ τρὶς μάκαρ Ῥικάρδε καὶ τετράκις, ὅθεν καὶ τὰ πρωτεῖα φέρεις. ἐγὼ δὲ πάλιν, καὶ ἅπαν τὸ ἑλληνικὸν γένος, μυρίοις σε καταστέψομεν ἐγκωμίων στεφάνοις, ἐξ αὐτοῦ τοῦ τεχνογράφου καὶ ἑρμογένους τὸ ἐνδόσιμον ἔχοντες, ὃς τῇ σῇ συνδρομῇ

καὶ δαπάνῃ οὐχ ἧττον καὶ ἀκριβεστέρᾳ ἐπικρίσει τὸ δεύτερον ἐς φῶς ἐκδίδοται σὺν τοῖς ἀνεκδότοις αὐτοῦ, μεῖζόν τι καὶ τιμαλφέστατον εὐεργέτημα τοῖς λόγων ὀρεγομένοις ποριζόμενος. ταῦτά σοι τανῦν, ὡς ξένος, καὶ ἐν ἀλλοδαπαῖς ἔτι διάγων, ἀποδίδωμι, σοφώτατε ἄνερ, πολλῶν τε ἄλλων ὀφειλέτης γενόμενος, ὥστε ἀποδέχου καὶ περίεπε.

Τῷ εὐγενεστάτῳ καὶ ἐκλαμπροτάτῳ ἰατρῷ κυρίῳ, κυρίῳ Ῥιχάρδῳ Μεάδῃ, τὴν ὀφειλομένην προσκύνησιν.

ΠΟΛΛΩΝ μὲν καὶ ἄλλων ἤδη εὐεργετημάτων ὀφειλέτης σου ὑπάρχων, ὡς καὶ ἐγγράφως σοι παρεστησάμην, δέον ὠήθην καὶ νῦν εἰς ἰσορρόπου εὐνοίας ἀντίδοσιν τὰ ἀπό τε ταμιευμένα μοι ἔτι χειρογράμματα ἐν τῇ σῇ ἀξιαγάστῳ καὶ παγκάλῳ βιβλιοθήκῃ παραλιπεῖν, ἑτέρων πλείστων αἴτιος γενέσθαι διαβεβαιούμενος, μέχρις οὗ ζῶ, καὶ ἀναπνέω τὸν ἀέρα. εἰσὶ δὲ ταῦτα,

1. περὶ εἰδῶν τοῦ ἡρωϊκοῦ μέτρου.

2. περὶ τοῦ ἐπιστολιμαίου χαρακτῆρος.

3. περὶ συντάξεως τῶν ῥημάτων κατὰ παλαίους.

4. Φιλοθέου πάρεργα, σύγγραμμα τοῦ σοφωτάτου πρίγγιπος τῆς Βλαχίας. περὶ οὗ πλεῖστα ἐν τῇ βιβλιοθήκῃ τῇ παλαιᾷ τε καὶ νέᾳ τοῦ ἐλλογιμωτάτου κυρίου Ἰωάννου τοῦ Κλέρκου, ἐν τῷ ιδ΄: ιέ: καὶ ιζ΄· τόμῳ.

5. λόγων ἱερῶν καὶ ζητημάτων ἱερολογίαι.

6. περὶ πολυσήμων φωνῶν ἔν τε τοῖς ἱεροῖς λόγοις καὶ ἐν παλαιοῖς, καὶ μάλιστα πλάτωνος.

7. Ἔκδοσις περὶ τοῦ ἁγίου πνεύματος.

8. Φωτίου περὶ τῆς μυσταγωγίας τοῦ ἁγίου πνς.

9. συνάθροισις ἐκ διαφόρων χειρογραμμάτων τῶν ἐ ὠξονίᾳ περὶ τὸν ἑρμογένην.

10. πλεῖστα τετράδια, τὰ μὲν μεταγραφθέντα ἐκ διαφ ~~βιβλίων~~, τὰ δὲ γεννήματα τῶν ἐμῶν ἀδρανῶν περὶ τ

ἑλληνικὴν γλῶτταν προγυμνασμάτων. ταῦτα τῇ σῇ ἀγαθότητι προτεθύμημαι παραλιπεῖν εἰς ἀΐδιον μνήμην, οὐ γινώσκων ἐνταῦθα ἕτερον εὐεργέτην, οὔτε δυνάμενος εὑρεῖν. ἐλπίζω δὲ διὰ τούτων ἀπελθεῖν εἰς τὰ ἐμὰ, ἵνα καὶ ἑτέρων παλαιοτέρων τε καὶ τιμιωτέρων, θεοῦ συνεργοῦντος, μέτοχος γένωμαι. ταῦτα τανῦν ἐκλαμπρότατε, ἐν ταύτῃ τῇ ἑβδομάδι ἀναχωρῆσαι βουλόμενος, καὶ ἐπείπερ οὐκ ἤκουσα πλέον τῆς γλυκυτάτης σου φωνῆς, αὖριόν σε πάλιν ὄψομαι, καὶ διὰ γραμμάτων δήλωσόν μοι, καὶ ἔρρωσο.

τῆς σῆς σοφολογιότητος ὑπόχεως δοῦλος,

Ιω. Ἰωνᾶς ὁ ἐλευθέριος.

ἔτει 1724, μαρτίου 27.

Je fus très mortifié, Monsieur, de ne pouvoir vous donner satisfaction au sujet des *Progymnasmes Grecs d'Hermogene,* lorsque la personne, que vous aviés* chargée de cette recherche, passa à la bibliothèque du roy:* il y a environ un mois j'étois si pressé de plusieurs sortes de travail, que je ne pus vous contenter. Aujourd'huy je suis en état de le faire, et il ne s'agit que de savoir ce que desire celuy de vos savants, qui s' intéresse à ce manuscript. Il y en a trois dans la bibliothèque du roy, et j'en ay les numéros. J'ay été charmé de l'occasion qui s' est présentée de vous marquer mon estime, l' envie que j'ay de vous obliger en quelque chose, et le respect que j'ay pour vous,

Monsieur,

Votre très humble et

De la Bib. du Roy le 12. 9*bre.* 1734. très obéissant serviteur,

SALLIER.

A Monsieur, Monsieur Le Chevalier Ellys, Londres.

Je n' attends, Monsieur, que vos ordres pour vous envoyer la copie manuscript de *Hermogene,* que j' avois reçue de vous, avec la collation, que j'ay fait faire avec grand soin sur deux manuscripts. Le 3me m'a paru si peu considérable, et il est si imparfait au commencement et à la fin, que j'ay cru devoir l' abandonner, et je n'y ay aucun regret. De deux manuscripts, dont vous recevrés la collation, le no. 3514. est plus ancien que l'on ne l'a marqué, et je le crois pour le moins du 13me siècle.

Je chercheray ces jours cy le *Compendium Hermogenis,* et je vous le feray copier. J'ay été si occupé depuis quelque temps, que je n'ay pu faire ce que vous desirés à cet égard.

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* We preserve the spelling of the originals. Ed.

J'en feray autant pour l' *Ionia*. Nous n'avons ici personne, qui songe à publier cet ouvrage, et l'amour du Grec tombe tous les jours. Les seuls moines Benedictins ont quelque reste de goût pour ces sortes d'ouvrages; mais il y en a peu qui en soient capables, et le savoir *fratesco* convient peu aux veritables gens de lettres.

Vous me feriés, Monsieur, une grande injustice, si vous me croyiés capable d'exiger de vous, ni de personne, la moindre reconnoissance pour mes soins à faire ce qui peut vous plaire. J'ay eu toute ma vie une estime singuliere pour les gens de lettres de l'Angleterre, et je sai le respect, que l'on doit à votre mérite en particulier. Je profite volontiers de l'occasion d'obliger vos savants Anglois; et mon devoir, aussi bien que l'intention de nos ministres, est de faciliter l'usage des thresors, qui sont à la bibliothèque du roy. Il ne doit donc vous en couter que la recompence de ceux, que je fais travailler pour vos copies. Encore si j'en étois cru il n'en couteroit rien à personne: pour vous tirer même d'embaras, si vous pouviés me faire trouver la derniere édition de Xenophon publié in cinq in 8° en Angleterre, je vous ferois remettre le surplus de ce que je vous devrois pour ce livre. Il est à la bibliothèque du roy, mais je le desire pour moi meme. J'ose vous prier de faire mille compliments de ma part à Mrs. Ward. Si je savois nommément les livres, que vous desirés, je pourrois vous satisfaire plus aisément. Et je vous prie d'être persuadé de mon zêle très sincere pour ce que vous souhaités. Je suis avec respect,

Monsieur,

Votre très humble et
très obéissant serviteur

SALLIER.

De la bibl. du Roy le 4 de Janvier 1735.

A Monsieur, Monsieur Le Chevalier Ellys, Londres.

Sir,

The Scholia in Hermogenes begin thus:

ΊΣΑΓΩΓΗ ΣΧΟΛΙΩΝ ΈΚ ΔΙΑΦΟΡΩΝ ΤΕΧΝΟΓΡΑΦΩΝ ΕΙΣ ΤΑ ΠΡΟΛΕΓΟΜΕΝΑ ΤΗΣ ΈΡΜΟΓΕΝΗΣ ΡΗΤΟΡΙΚΗΣ.

Ἔδει μὴ μόνον τοῖς τῆς φύσεως ἀγαθοῖς, ἀλλὰ καὶ &c.

After this Isagoge containing 16 pages, there occurs this title:

ΣΤΡΙΑΝΟΥ ΚΑΙ ΣΩΠΑΤΡΟΥ ΚΑΙ ΜΑΡΚΕΛΛΙΝΟΥ ΕΙΣ ΣΤΑΣΕΙΣ ΤΟΥ ΈΡΜΟΓΕΝΟΥΣ.

But in the course of the Scholia on this book, I observed some few other comments not ascribed to these authors; viz.

On the words Συγκατασκευαζόμενος δὲ γίνεται, ὅτ' ἂν τὰ σημεῖα τοῦ πράγματος &c. in the chapter περὶ στοχασμοῦ besides a comment of Sopater and Marcellinus, there is a comment intitled, ΈΞ ΆΝΕΠΙΓΡΑΦΟΥ beginning thus, Ἰδέον τοῦ συγκατασκευαζομένου τὸ μὴ μόνον τὸ πεπραγμένον &c. and also another intitled ΈΠΙΦΑΝΙΟΥ beginning *with these words*, Τῶν μὲν ἄλλων διαφέρουσιν &c.

On these words of Hermogenes, Ταυτὶ δὲ οὐκ ὡς διαιροῦντες εἶπερ μὲν πολλὰ γὰρ &c. in the chapter περὶ ἀντιλήψεως, there is an anonymous comment beginning thus, Ἡ ἀντίθεσις. τινὲς ἐν τῇ ἀντιλήψει &c.

Upon the words Ἡ ποιότης καὶ ἡ γνώμη ὡς ἐν τοῖς ἔμπροσθεν in the chapter περὶ μεταλήψεως, there is an anonymous comment beginning with these words, Ἡ παραβολὴ ἐν μὲν ταῖς ἄλλαις στάσεσι &c.

Upon the words Τὸ πρός τι, ὡς ἐν ταῖς ἀντιθετικαῖς &c. of the chapter περὶ ῥήτου καὶ διανοίας there is an anonymous comment beginning with these words, Ἡ κατὰ ῥητὸν ἡ νομικὴ στάσις γίνεται &c.

Upon the chapter, περὶ ἀμφιβολίας, besides the comment of Marcellinus, which ends abruptly with these words, ὥστε τούτῳ τῶν ἄλλων νομικῶν διαφέρει· ὁτὶ ἑν, there is also an anonymous comment beginning with these words, Ἡ ἀμφιβολία. τὴν ἀμφιβολίαν καὶ ἑρμογένης καθ' αὑτὴν οὖσαν &c.

After this follows, Προλεγόμενα τοῦ περὶ εὑρέσεων beginning thus, περὶ εὑρέσεων ἐπιγέγραπται τὸ βιβλίον καίτοι καὶ τῶν ἄλλων &c.

Then follows, Ἐξήγησις εἰς τὰς εὑρέσεις τοῦ ἑρμογένους ἀνωνύμου, which begins thus, Ἡ πρώτη. πρώτην καὶ καλλίστην εὕρεσίν φησι &c.

I do not find the author's name affixed to any of the Scholia upon this or the following books of Hermogenes.

There are prolegomena to the book περὶ ἰδεων which begin thus, Τὸν πολιτικῶν λόγον δεῖ καὶ τὸ μὴ ἀδύνατον ἔχειν. τουτέστι &c.

And the comment on this book begins thus, "Εἶπερ ἄλλοτι τῷ ῥήτορι καὶ τὰς ἰδέας οἶμαι τοῦ λόγου τῶν ἀναγκαιοτάτων εἶναι γινώσκειν· καὶ τὰ λοιπὰ." Εἶπερ ἄλλοτι τὸ χρήσιμον ἐν πρώτοις τοῦ βιβλίου &c.

The comment on the book περὶ μεθόδου δεινότητος begins thus, "Πᾶν μέρος λόγου εὕρηται μὲν ἐπὶ μηνύσει πράγματος· καὶ τὰ λοιπὰ." Ἰστέον ὅτι τοῦτό ἐστιν ἐπὶ τῆς ἐννοίας ἡ μέθοδος &c.

In looking over these Scholia, I observed three or four chasms. One I have already mentioned. Another is in the Scholium of Marcellinus on these words of Hermogenes. Διπλοῦς τέλειος γίνεται ὅτ' ἂν δύο πράγματα καὶ δύο πρόσωπα &c. which occur in Hermogenes toward the latter end of his chapter, περὶ στοχασμοῦ in the book περὶ στάσεων; for this Scholium breaks off at the words, εὑρηθήσεται ἐλέγχων ἀπαίτησις, and begins again with these words, προσώπων οἷον εἰ δύο ἀνεγκαλοῖεν &c.

The Scholium of Sopater on the words Ἑτέρα μεταλήψει ἀλλ' ὡς ἔδει συμβουλεύειν &c. of the chapter περὶ ἀντιλήψεως has a chasm ending with these words, ὅτι νομοθέτης τὴν ὕβριν and beginning again thus, ἕνεκα τῶν πλεόντων γράψας &c.

Upon these words Λέγομεν δὲ οὐχ ὡς διαιροῦντες, ἀλλ' ὡς πρὸς &c. the Scholium is acephalon, and begins with these words, χαρακτηρίζει τὴν ζήτησιν &c.

Dr. Mead desired me to give his service to you, and let you know that Mr. Rollestoñ can inform you of some manuscripts of Hermogenes himself, that were not collated by the Greek, when he was at Oxford. Pray give my humble service to Mr. Rolleston.

Lond. May 18. 1725.

I am
Your most humble Servant,
W. PEMBERTON.

For Mr. John Ward, to be left with Mr. Sam. Rolleston, Fellow of Merton College, in Oxford.

SIR,

I should have been glad to have seen you, but that I hope to get out of town for a few days, if what has prevented my doing it already, does not continue to hinder me from it. I have a sister lyes so very ill, that there is but small hopes of her life. I have desired Abbé Sallier to send me *Hermogenes's* Collations forthwith, and that he would get the *Compendium* copied as soon as he can. As to the *Ionia*, I have told him, that we have heard here, that somebody in France is about it; but, if otherwise, which he must know best, I have desired him to send me a very correct copy of it.

I am, Sir, your most faithful humble Servant,

Bolton Street, Saturday Morning, Nov. 1734. *R. ELLYS.*

To Mr. Ward, in Gresham College.

SIR,

I had a Letter from Paris two posts ago, and would have acquainted you sooner with the contents of it, but that by the death of a sister, and the dangerous illness of my wife, I was in a very different way of thinking. She is now better, and so am more at liberty to acquaint you with what the Abbot says. He does verily think there's nobody in France has thoughts of publishing the *Ionia*. He likewise says, that there was a copy of it taken about twenty years ago, which he knows might be had, but the price they ask for it he thinks very extravagant. In my answer to Abbé Sallier I will desire to know what that extravagant price is, and at the same time, whether at all adventures it would not be better to have a new copy taken. The Abbé mentions that himself, but says, as it is a manuscript of 600 pages in folio, it will be a long and tedious piece of work. In short, upon his answer to mine, which I hope to write in two or three days' time, we shall be at a certainty what we have to do. The inclosed, as you will see, is the Collation of your *Hermogenes;* and he tells me he has not sent your copy of Hermogenes, because it would enlarge the pacquet too much, (they are his own words) and so increase the price; but that he is ready to send it at any time, if required. He has ordered them to bring him the *Compendium Hermogenis*, and is about getting it copied. This is the Abbé's Letter; and as my wife is in a fair way of recovery, I hope in a few days to be more at liberty than I have lately been, and so to have the happiness of seeing you here, if your other affairs will permit.

I am, Sir, your most faithful humble servant,

R. ELLYS.

Bolton Street, Saturday the 22d Jan. 1734—5.

To Mr. Ward, Gresham College.

Johan. Wardus Abbati de Sallier.

Triennium fere, vir eruditissime, jam præteriit, ex quo viri literis pariter ac dignitate illustris, Richardi Ellys baronetti, rogatu variantes lectiones e duobus Hermogenis *Progymnasmatum* codicibus manuscriptis, in Regia Parisiis Bibliotheca repositis, descriptas, una cum ejusdem Hermogenis *Rhetoricæ Epitomes* exemplari usui nostro huc transmittere dignatus es. Hoc tanto pro merito ut vir ille illustris tunc suo nomine maximas tibi gratias agere in se recepit; ita hanc occasionem nactus meis etiam verbis idem faciendi, eam negligere neutiquam sustinui. Codicum istorum, unde variæ lectiones sunt descriptæ, alter 3514, alter vero 2531, in bibliotheca regia, ut intelligo, numerantur. In literis autem tuis ad Dom. Ellys exaratis etiam tertium illic codicem esse, lacerum vero et imperfectum, utpote cui et initio et fine desunt nonnulla, significasti. Attamen ni priora tua beneficia novo cumulare nimis sit molestum, ut eum etiam codicem cum illo numeri 3514 conferri, et lectiones discrepantes exscribi cures, a te enixe peto. Quanquam enim ex prioribus istis lectionibus locis bene multis sanitas sine dubio restitui possit; restant tamen nonnulla, quibus nil medicinæ adferunt. Et nescio quomodo mihi præsagit animus in tertio hoc codice, quamvis manco, veram lectionem in quibusdam latere posse. Nam ita nonnunquam usu venit, ut optimi codices eo plus ceperint injuriæ, quod legentium manibus sæpius contriti sint. Si hanc a te gratiam consequar, in perpetuum omni obsequio me tibi devincies; et amicus meus, vir eruditus, teque salutandi cupidissimus, qui literas hasce in manus tibi tradendi officium libenter suscepit, impensas operæ solvet; Parisiis enim aliquamdiu commorari statuit. Ideoque si et codicis characterem, quo Hermogenis *Rhetoricæ Epitome* continetur, et quo numero in Bibliotheca Regia notatur, eodem tempore mecum communicare digneris, rem mihi gratissimam facies. Collegii nostri historia cum vitis professorum per annos aliquot proxime elapsos me totum fere occupavit, quæ brevi jam, favente Deo, contexetur; ex eo autem factum est, quod de opusculis istis Hermogenis edendis consilium hactenus differre coactus sim. Valeas, vir humanissime, et in reipublicæ literariæ commodum diutissime conserveris. Dat. ex Coll. Greshamensi Londin. pridie non. Maii 1738.

Je vous envoye, Monsieur, la collation du manuscript que vous aviés demandé que je fisse examiner; je suis ravi d'avoir eu cette occasion de vous être bon à quelque chose, et je ne manqueray aucune occasion de vous marquer mon zêle, à vous Monsieur en particulier, et à Mr. le Chevalier Ellys en votre personne. Si votre projet étoit de donner une édition entière des ouvrages d'Hermogene, je pourrois vous procurer un volume de cet auteur chargé de notes tirées des collations de manuscripts et des remarques critiques d'un homme de lettres de ce pays-cy, très versé dans la lecture de ces auteurs de Rhétorique. J'ose vous prier d'en parler à Mr. le Chevalier Ellys en luy faisant mille très humbles compliments; j'ay peur qu'il ne m'ait oublié. Au reste,

cet exemplaire dont je vous parle ne vous coûtera rien ni à Mr. Ellys, il ne seroit question que de m'en envoyer deux ou trois exemplaires pour la bibliothèque du Roy et pour moy.

Je vous assure de ma respectueuse estime ;

Monsieur,

Votre tres humble et très obéissant serviteur,

SALLIER.

Ce 13. de Juin, 1738.

J. W. Reverendo et Doctissimo Viro Abbati de Sallier.

Lectiones Hermogenianæ in usum nostrum summa tua benignitate comparatæ, et amico nostro traditæ, haud diu ad manus meas pervenerant, cum alterum amicum Lutetiam tunc iturum, ut verbis meis officiosissime te salutaret, et maximas gratias ob gratissimum illud munus tibi ageret, oravi ; quod ille non modo libentissime suscepit, sed fideliter etiam præstitit, sicut post reditum ejus in Angliam mihi confirmavit. Ex eo autem tempore, loco Hermogenem recensendi, in nova Maximi Tyrii editione procuranda, Cl. Davisii notis auctioribus illustrata, occupatus fui ; cujus exemplar, cum alia mihi transmittendi via deesset, medico haud indocto Lutetiam profecturo, tibique hoc officium præstandi cupido, ad te deferendum una cum hisce literis commisi. Quæ tua igitur est humanitas, ut ingentium tuorum in me beneficiorum testimonium, tenue quidem fateor, sed quod nostræ ferunt rationes, in bibliothecam tuam instructissimam admittere illud non dedignaberis. Unde autem evenit, ut, sepositio Hermogene, novam istam provinciam in me susciperem, ne diutius te in præsentia interpellem, ex præfatione Celeberr. Meado inscripta, ni molestum sit, intelligere licebit. Valeas, Vir Præstantissime, et, quod facis, de re literaria optime mereri pergas. Dat. ex collegio Greshamensi Londini ipsis nonis Januariis MDCCXL.

A Monsieur Monsieur Vincelius, Banquier à Londres, pour rendre à Monsieur Stoeber, très célèbre Professeur en l'Université de Strasbourg, à Londres.

L'incertitude où je suis de votre départ d'Angleterre, Monsieur, m'oblige de vous répondre sans perdre de temps. Vous ajoutés beaucoup aux obligations que je vous ai déja par la manière polie et gracieuse dont vous m'offrés la continuation de vos services. Aussi puis-je vous assurer que j'en suis très reconnoissant ; et j'espère que nous n'aurons pas lié une amitié momentanée, mais que même à votre retour à Strasbourg vous voudrés bien m'employer à quoi vous me trouverés bon. Je vous recommande encore mes petites emplettes. J'ai été fort aise d'apprendre qu'on faisoit à Londres quelque cas de nos éditions de Paris. C'est bien le moins que Messieurs les Anglois *nous doivent pour* la sorte de fureur avec laquelle nous courons

leurs livres. Croiriés-vous bien que dans une petite vente où j'allai la semaine dernière, le Pindare 8vo. à l'usage des écoles, sans Scholies ni remarques particulières, fut vendu 10l. de notre argent?

Je vous félicite sur les connoissances que vous avés faites à Londres: votre séjour doit vous y être bien agréable, puisque vous pouvés remplir utilement tous vos momens. J'ai déja entendu parler avec éloges des personnes que vous me nommés, et leur application aux bonnes lettres leur a mérité l'estime de tous ceux qui les cultivent. Je serois charmé de connoître plus particulièrement le Professeur de Gresham. Vous sçavés bien que si mes occupations ne me permettent pas d'exécuter beaucoup de choses pour lesquelles j'ai des matériaux tous prêts, au moins je crois devoir au bien des Lettres en général, d'en faire part à ceux, ou qui ont conçu le même projet, ou que leur fortune met en état de le suivre. Je vous dirai donc que dans le dessein où est M. Foalx de nous donner une nouvelle édition d'Hermogene, je pourrois lui être fort utile. Mon oncle m'a laissé un exemplaire de cet auteur de l'édition de Geneve 1614. in 8vo, si chargé de ses notes sur les marges, et outre cela de papiers insérés entre les pages, qu'à peine est il lisible. Son écriture étoit nette et propre; il ne faudroit pas bien du temps pour la déchifrer. J'ai avec cela des manuscrits qu'il avoit fait copier, soit d'après ceux de notre Bibliothèque, ou de celle de M. de Coislin, qui contiennent des opuscules particuliers de cet auteur, et des remarques pour leur intelligence. Je communiquerai le tout volontiers, à une condition seulement, c'est qu'ils me seront remis fidellement et sûrement lorsqu'on en aura fait l'usage nécessaire. Je vous laisse le maître d'user de ceci, comme vous le jugerés mieux et plus avantageux aux Sciences.

Vos amusemens sont les miens, Monsieur; ainsi j'ai dû voir, et j'ai vû en effet avec plaisir les découvertes que vous avés faites: cependant, pour répondre à votre demande, j'ai consulté nos catalogues, soit imprimés ou manuscrits. Les deux ouvrages dont vous me parlés, sont imprimés tous deux. J'ai une édition de l'Héphæstion in 4to. Paris, Turnebe 1553; celui de Moschopulus, je ne l'ai pas, et il n'est pas non plus à la Bibliothèque du Roi; mais Fabricius dans sa Bibliothèque Grecque m'apprend qu'il a été imprimé par Alde dans le 3me. ou 4 e volume des Grammairiens Grecs. D'ailleurs ces mêmes ouvrages sont plusieurs fois en manuscrits chés le Roi, très beaux et très bien conservés. Sur quoi je remarquerai que les ἐφυπνίματα de Moschopulus sont tantôt attribués à ce même Manuel Moschopulus, et tantôt à Dionysius Thrax. C'est pourquoi je ne vous conseille pas d'en faire de copies en Angleterre, d'autant que s'ils entroient un jour dans le plan de votre ouvrage, vous seriés bien plus à portée de les tirer de chés nous.

J'avois aussi observé avec une sorte de surprise que M. Kuster n'eut pas mis les argumens des deux premières pièces d'Aristophane sous le nom de Thomas ou de Theodule, surtout lui étant attribués dans la plûpart des Manuscrits. Cette remarque est confirmée par le Manuscrit d'Angleterre, et je vous en remercie pour en faire mon profit.

J'ai communiqué votre lettre à M. L'Abbé Sallier, qui a reçu avec joie vos complimens; il m'a chargé de vous faire les siens, et de vous

assurer qu'il est toujours dans la même disposition de vous servir s'il le pouvoit.

Nous avons vû ces jours derniers à Paris un Professeur en langue Grecque de Glasgow en Ecosse, qui travaille sur les mathématiciens Grecs, et, entre autres, qui prépare une édition du Pappus d'Alexandrie, auteur, comme vous sçavés, qui n'a jamais été imprimé. Il lui manque le septième livre, qui fait seul un grand tiers de l'ouvrage. Je me suis chargé à sa considération de le lui copier, et je vous assure que cela me donne bien de la peine. Ce Professeur s'appelle M. Moor; il est très instruit, et me paroit un fort honnête et fort galant homme.

Je vous prie de croire que je suis, avec les sentimens d'une très sincère estime, tels que vous les mérités,

Monsieur,

Votre très humble et tres obéissant serviteur,

CAPPERONNIER.

De Paris ce 8. 9bre. 1748.

Doctissimo atque Clarissimo Wardio, Prof. Greshamensi Celeberrimo, Stoeberus S. P. D.

Parisiis tandem feliciter redditus, Vir amicissime, id hactenus egi, ut cum tuæ expectationi, tum vero officio grati hospitis satisfacere quodammodo possem. Tradidi Doctiss. Capperonnerio Maximum Tyrium quo illum donare voluisti; quo quidem ille vehementer lætatus gratissimi animi officiis nunquam se defuturum promisit. Cujus rei ut aliquod apud te monumentum extaret, hoc quod vides MS. tibi mittendum mihi dedit, unicum illud atque curatius ab Avunculo ejus, Quinctiliani editore, descriptum. Quod quidem cum idem plane sit cum illo quod apud te vidisse me memini, eo saltem tibi usui esse poterit, ut apographum tuum cum hoc, quod optimum esse nemo dubitaverit, conferre, ejusque notas marginales tuis junctas publico dare aliquando possis. Hermogenis tractatus inediti hactenus, neque in Regia neque in Ipsius Capperonnerii Bibliotheca ulli nobis sunt reperti; quod quidem documento tibi est, te editis Progymnasmatibus omnem eorum numerum absolvisse. Hermogenis opera defuncti Capperonnerii lucubrationibus egregie aucta et ad edendum adornata digna sane mihi videntur, quibus non alius magis ac tu, Ἑλλήνων ἑλληνικώτατε, ultimam apponeres manum. Adsunt Capperonnerio nostro Scholia Græca in Hermogenem hactenus vel nemini vel paucissimis visa, impressa saltem, quantum meminimus nunquam: quæ omnia quam primum Capperonnerio nostro de voluntate tua constabit, tibi transmittenda ipse curabit. Ipse quidem cum aliis tuorum in Græcas literas meritorum cultoribus sic sentit, ut ab edendo Hermogene inciperes, editionem novam formæ octavæ tomis quatuor aut quinque distribueres et Progymnasmata ipsi subjungeres, textu Græco, pro egregio Anglorum more, in superiore, *Latino autem in inferiore* paginæ plaga collocato. Qua quidem egregia

opera tum literatorum orbem, tum vero nos inprimis quorum precibus annuisti multum tibi obstrictos habebis. Age, Vir Clarissime, et inita cum consuetis laboribus ratione tantum temporis et otii Hermogeni tribue nostro, ut tuus quamprimum audire possit. Equidem tibi vitam prolixiorem, valetudinem integram, et largam tuis laboribus ex alto benedictionem ex intimo cordis affectu apprecor. Quod superest, gratissimam beneficiorum tuorum memoriam nunquam ego depositurus, qualiacunque mea officia tibi spondeo promptissima. Sic velim valeas, amantissime Wardi, et si tuo me favore porro dignum existumas, fac ut aliquando tuæ appareant literæ; quæ quanam optima ratione sint transmittendæ, Rœdererus noster, si quidem tibi visum erit, te edocebit. Vale. Scripsi Lutet. Paris. XII. Decembr. A. N. MDCCXLVIII.

J. W. Eliæ Stoebero.

LUTETIAM te incolumem rediisse ex epistola tua, vir amicissime, lætus intellexi. Quod munusculum autem nostrum doctissimo Capperonnerio tradideris, me valde devinxisti; cui ob gratissimum ejus beneficium plurimum certe debeo. *Hermogenis* enim *Progymnasmatum* exemplar, cujus usum mihi perhumaniter concessit, eo plus ponderis in variis lectionibus pensitandis apud me habebit; quod clarissimi ejus avunculi manu descriptum fuisse indicas. Cum in fronte autem libri verba hæc eadem manu, ac ipse liber, exarata leguntur, *Ex MSS. Reg.* numquid codex iste, ex quo vir eruditissimus descripsit, in Regia Bibliotheca adhuc extet; et si illic sit, quo numero designetur, libenter scire velim. Codex enim iste a tribus illis, quibuscum exemplar hoc postea collatum fuit, sine dubio erat diversus. Nam e singulis eorum lectiones variantes in margine exhibentur; etsi in paucis quidem codex, cui tribui debent, non indicetur. Anni autem bene multi jam elapsi sunt, cum viri illustris, Richardi Ellys baronetti, rogatu eosdem tres codices, numeris 2531, 3265, et 3514, notatos, cum exemplari isto, quod apud me vidisti, conferendos, variantesque eorum lectiones mecum communicandos, præstantissimus Abbas Sallier curavit. Atque illud beneficium alio cumulare dignatus est; utpote qui Ἐπιτομὴν ῥητορικῆς ἐκ τῶν τοῦ Ἑρμογένους a *Matthæo Camariota* confectam, ex codice in eadem Bibliotheca descriptam, simul transmiserit. Duos igitur hos libros, qui cum Latina versione justum volumen efficere possent, in publicum una edere statui. Ut rem autem ita instituerem, ea potissimum ratione adductus fui, quod neuter eorum lucem adhuc aspexit; ideoque et veterum Græcorum scriptis, quæ hactenus in doctorum manibus fuerunt, accessionem non aspernandam facturi videbantur, et novitate sua emptores facilius inventuros sperare licuit. Verum enimvero multiplicia negotia, quæ sibi invicem, ut undæ undis, perpetuo successerunt; quo minus consilium istud exequi possem, ad hunc usque diem impedierunt. Cum primum autem aliud pensum, quod jam præ manibus habeo, ad finem perduxerim, Deo favente, illud resumam. Etenim quod de toto Hermogene edendo suades, qui id negotii hic in se suscipiat, oleum et operam sibi perituræ

pro certo expectare debeat; cum bibliopolæ desiderabuntur, qui tantas impensas suppeditent. Sed de his hactenus.

Cum amicum quendam nuper visitabam, inter alios sermones operis tui, in quo jam bono publico occuparis, mentionem feci. Eam itaque occasionem is arripiens *Mœridis Atticistæ* exemplar Oxoniæ impressum, quod, dum olim studiorum gratia illic versabatur, forte comparaverat, statim mihi ostendit. In margine autem notulas quasdam manuscriptas passim exhibuit; cujusnam vero essent, nunquam, ut aiebat, inquirendo ediscere potuit. Ceterum ea hominis morum est facilitas, cum pari literarum amore conjuncta, ut tecum communicandi, si ex usu tuo esse posset, copiam mihi statim fecerit. Conditionem igitur accepi, atque hanc opportunitatem nactus, una cum benignissimi Capperonnerii libello, per amicum nostrum D. Rœderer, qui id muneris libenter in se suscepit, ad te jam misi. Doctiss. Capperonnerium meo nomine officiosissime salutabis, atque ob summam in me benevolentiam maximas ages gratias. Valeas, vir amicissime, et amantem redamare pergas. Dab. ex Coll. Gresh. a. d. XI. Kal. Maii. 1749.

The Direction upon the outer covering is,

A Monseigneur
Monseigneur le Chancelier
de France à la Cour
à Paris.

Upon the inner covering,

Pour Mr. l'Abbé la Dinte
Pour Mr. Stoeber.

Dear Sir,

I am to acknowledge the receipt of the Progymnasmata of Hermogenes, Professor Ward's Notes, and the Epitome Hermogenis by Camariota. The cursory view I have had of the Progymnasmata confirms me in my opinion, that Priscian's book, taken from Hermogenes, will not only answer the purpose of a translation, but in some respects will be more interesting, as his illustrations are often taken from *Latin* authors; and in many places is exact enough in the Latin to correct and emend the Greek Text. The Epitome of Camariota might be published in the same size, type, and paper, with a distinct title; and, in my opinion, would be more scholar-like, and indeed more useful, without a version, provided the difficult passages, if there are such, be explained in the notes. He should, I think, be considered as a Scholiast upon Hermogenes; and should one day or other be printed as such in a compleat edition of Hermogenes, a work not unworthy the attention of the University. I have begun a transcript of the Progymnasmata, which I hope to finish before term ends; and then leave it till I have time to read the other Rhetorical pieces of the same author.

I am, Dear Sir, most sincerely your's,

Brasen-nose College, March 11. 1776. *W. CLEAVER.*

Dr. Loveday, Caversham, Reading.

INSCRIPTION AT FENICA.

An Attempt to decipher the Inscription at Fenica, *inserted in the* Third Number *of the* CLASSICAL JOURNAL.

....*και τοις θρεμμα*ΣΙΝ, ΑΛΛΩ ΔΕ ΟΥΔΕΝΙ ΕΞΕΣΤΑΙ *θει*-
ΝΑΙ ΕΝ ΑΥΤΩ, ΕΚΤΟΣ ΕΙ ΜΗ ΤΙΝΙ ΕΓΩ ΑΝ ΠΑΡΩ ΣΥΝ*β*
*ιο*Σ, ΑΝ ΔΕ ΤΙΣ ΠΑΡΑ ΤΑΥΤΑ ΘΑΨΗ, [*χ*] Α ΚΟΙ*νω*
ΟΦΕΙΛΗΣ *αξιουμε*-
*ν*ΟΣ ΕΣΤΩ Ο ΘΑΨΑΣ, ΚΑΙ [*χ*Α] *α*ΝΑΛΥΤΟΥ ΕΙΣ ΤΟΥΣ
Κατα-
ΧΘΟΝΙΟΥΣ ΘΕΟΥΣ, ΤΗΣ ΠΡΑΞΕΟΣ ΟΥΣΗΣ *κ*ΑΤΑ
ΘΑΨΑΝΤΟΣ, ΠΑΝΤΙ ΤΩ ΒΟΥΛΟΜΕΝΩ, ΕΠΙ ΤΟΙΣ ΛΥΣΙ*ν*
εν κτε-
ΡΕΣΙ ΤΩΝ *Αποθανοντων ποιειν καθισταμενοις.*

The Letters which have been altered or added are in smaller type; a reference to the copy p. 557. will readily show the changes which have taken place.

*χ*A i. e. *mille denarios.* See *Marmora Oxoniensia,* No. CXXXVI.

The *Inscription,* p. 558. may be thus written.

ΤΟ ΜΝΗΜΕΙΟΝ ΚΑΤΕΣΚΕΥΑΣΕΝ *Εαυτη.*

Part of the Inscription p. 559. may be read as follows.

. . . . . ΤΟ ΜΝΗΜ
ΕΙΟΝ ΚΑΤΕΣΚΕΥΑΣΕ ΕΑΥΤΗ ΚΑΙ ΤΟΙΣ
ΠΡΟΚΕΚΗΔΕΥΜΕΝΟΙΣ ΑΝΔΡΙ *Αυτης* . .
. . . . . .
. . . . . .
ΘΕΟΙΣ ΤΟΙΣ ΚΑΤΑΧΘΟΝΙΟΙΣ ΙΡΑ *κ*ΘΕΙΑΞΕ. .

L. D.

CRITICAL REMARKS ON LONGINUS.

NO. IV.

ΤΑΥΤΗ *καὶ ὁ τῶν Ἰουδαίων Θεσμοθέτης, οὐχ ὁ τυχὼν ἀνὴρ, ἐπειδὴ τὴν τοῦ θείου δύναμιν κατὰ τὴν ἀξίαν ἐχώρησε* [ἐχώρεσε], *καθέφηνεν, εὐθὺς ἐν τῇ εἰσβολῇ γράψας τῶν νόμων,* "Εἶπεν ὁ Θεὸς," *φησὶ τί;* "*γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένετο.*" Sect. IX. p. 71. Toup's 3d Edition.

I must own that I doubt the genuineness of this celebrated passage, along with F. Portus, whose Note I shall present to the reader:— "Hic locus est mihi suspectus admodum: non constat mihi Longinum Christianum fuisse; itaque verisimile mihi est eum non fuisse versatum in Sacris Literis, nec usurum fuisse exemplis Christianis: suspicor itaque aliquem Monachum inter legendum addidisse de suo hoc exemplum in margine, librarium deinde imperitum ex margine in codicis contextum transtulisse: hæc est mea suspicio: judicium tamen liberum omnibus relinquo." Ruhnken, (p. 212.) has the following Note: "Fr. Portus hunc locum ab aliena manu venisse putat, propter ea quod parum verisimile sit Longin. in Sacris Literis versatum esse, aut usurum fuisse exemplis Christianis: priore ratione nihil levius; nam omnes fere hujus ætatis philosophi, quibus sæpe cum Christianis pugnandum esset, libros Christianorum cognitos habebant: narravit mihi aliquando J. J. Wetsten. se in Catena Patrum MS. Longini judicium de verbis D. Joannis, καὶ Θεὸς ἦν ὁ λόγος, reperisse; sed vereor, ne qui hoc judicium commemoravit, Longin. cum Amelio, philosophi Longini æquali, confuderit; cujus de his ipsis verbis sententia est apud Eusebium *Præp. Evang.* XI. 19. p. 540.: paulo probabilior est altera Porti ratio; quanquam ne ea quidem magnopere movemur: est denique vir longe doctissimus, qui totum hoc abruptius positum existimat, quam ut a Longino profectum esse videatur: quod si fraudem hic versatam esse statuamus; idem ejus auctor est, qui in alio Longini loco, de quo ad Rutil. Lup. II. p. 88. disputavimus [The passage, to which Ruhnken here alludes, is this: Κορυνὶς δ' ἔστω λόγου παντὸς καὶ ῥρονήματος Ἑλληνικοῦ Δημοσθένης, Λυσίας, Αἰσχίνης, Ἀριστείδης, Ἰσαῖος, Τίμαρχος, Ἱσοκράτης, Δημοσθένης ὁ κρίθινος, Ξενοφῶν, πρὸς τούτοις Παῦλος ὁ Ταρσεὺς, ὅν τινα καὶ πρῶτόν φημι προϊστάμενον δόγματος ἀναποδείκτου:—Pauli mentio ab hominis Christiani fraude accessit, ut bene judicat Fabricius *Bibl. Gr.* vol. IV. p. 445." Morus says p. 264. "Quæ de Paulo dicuntur, ea Fabricius *Bibl. Gr.* l. IV. c. 31. p. 445. a Christiano adjecta censet, cui Ruhnken. adsentitur; ac profecto, si δόγματος ἀναποδείκτου significat placita, quæ, quoniam evidentissima sunt, nulla demonstrandi subtilitate egent, non video quomodo Paulus, δόγματος ἀναποδείκτου auctor, potuerit in hoc oratorum catalogo poni: est ergo prorsus alienum additamentum,"] D. Pauli nomen satis impudenter inculcavit: ceterum sublime illud, quod in Moysis loco est, et sensit, et imitando expressit Hermes apud Stobæum, Ecl. Phys. I. p. 123. ubi postquam Platonis exemplo, summum Universi auctorem induxisset ad reliquos deos orationem habentem, hæc subjicit, εἶπε, καὶ εὐθέως κοσμικῶς τῆς ἔτι γενέσεως διάστασις ἐγένετο, καὶ ἐφάνη μὲν ὁ οὐρανὸς ἄνω: sed proxime ad illam magnificentiam accedit Epigramma vetus de Xerxe, mare in terram, terram in mare vertente, Anthol. Lat. 2. 13. p. 194.

Hoc terræ fiant, hoc mare, dixit: erant;

Sic enim J. F. Gronovius divinitus emendavit quod vulgabatur,

Hoc terræ fiunt, hac mare, dixit, eat:

Vide cl. Valckenarium ad Herod. III. 135." Toup adds: "At vere longe melior et simplicior emendatio nostra,

Quale fuit regnum, mundo nova ponere jura!
Hic terræ fiant, hac mare, dixit, eat."

Dr. Pearce has advanced this argument to support the genuineness of it (p. 36. 3d Edit.): "Videtur Longinus hæc Moysis verba mutuari a Cæcilio, qui a Suida vocatur τὴν δέξαν Ἰουδαῖος, σοφὸς τὰ Ἑλληνικά." A writer in the 5th No. of the CLASSICAL JOURNAL, (p. 65.) thus advocates its cause: "Hunc de Moyse locum spurium judicârunt Portus, Valcknaer, Wyttenbach. et Censor. apud *Bibl. Philol.*: tacet Toupius, et nihil statuit Ruhnkenius: sed, ut mihi videtur, ipse in Moysis verbis laudandis error Longino locum satis vindicat; nam, si Longino abjudicandus, Judæo alicui vel Christiano, qui in Moysis honorem eum finxerit, ut puto, tribuendus est: hi vero sacros ipsorum libros sincere et sine additamentis laudaturi erant; Longino, eos perfunctorie legenti, et memoriter proferenti, proclive erat quædam addere vel immutare: huic quoque modica verborum laus οὐχ ὁ τυχὼν ἀνὴρ—optime convenit."

I must observe, in the first place, that it is a remarkable fact, that the passage stands in all the editions of Longinus between two extracts from Homer, and that the extract which follows it, begins thus—'I hope that my friend will not think me too prolix, if I add another quotation from the poet, in regard to his mortals, that you may see how he accustoms us to mount along with him to heroic grandeur.' Longinus had observed above, that 'Homer degraded his Gods into men, while he raised his heroes into Gods:' he now proceeds to prove the latter part of his remark; and surely the passage relating to Ajax should have immediately followed the description of Neptune: in the second place it may be observed, that Longinus seems to have intended to devote this chapter to Homer: he had cited three sublime passages from Homer, before he gives to us the sublime description of Neptune: the quotation from Hesiod is only introduced for the sake of contrasting Homer's sublime description of Discord with Hesiod's loathsome description of Melancholy; and the sublime thought of Alexander, cited at the beginning of the chapter, is merely a passing illustration of the precedent assertion: in the words precedent to the disputed passage, he is speaking of Homer, and he cites his description of Neptune to illustrate his subject: the quotation from Moses, though it must be confessed that it is *remotely* connected with the precedent words, is quite superfluous; and, if it be not considered as an interpolation, it must certainly be considered as *parenthetically placed:* in the third place, as there have been similar instances of such *pious frauds*, we are naturally led to suspect one here also, especially as there is such a direct testimony to the genuineness of the Pentateuch, as well as to the beauty and sublimity of the work itself, from the mouth of a Pagan enemy. I have already cited the Note of Ruhnken, who has with Fabricius, judiciously determined, and whom Morus has wisely followed in supposing, that the mention of Paul of Tarsus in Longinus's list of Orators, is an interpolation. We have another very remarkable instance of this strange disposition to advocate the genuineness, and to authenticate the facts of the Bible, by the aid of a pious fraud, in the following story:—In the 3d Book of the Histories of Diodorus, there is evidently an allusion (as is observed in the 1st Part of *the Periplus of the Erythrean Sea*, p. 24.

that illustrious monument of human ingenuity, and of human learning, by Dr. Vincent,

> ——————— *Whose trained eye was keen*
> *As eagle of the wilderness, to scan*
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made to the separation of the waters of the Red Sea, as it is recorded by Moses: "it is received in this sense," continues this able commentator of Arrian, "by Grotius, Bochart, and Wesseling:" now that Diodorus has copied from Agatharcides in his account of the Erythrean Sea, is, as the Doctor acknowledges, evident by a comparison of this part of his work with the extract of Photius, where the account of Agatharcides is preserved; yet it is a remarkable fact, that this passage about the separation of the waters of the Red Sea, is not in Photius's Extract: "if," as the Doctor judiciously observes, "this passage was in Agatharcides, it could hardly have been omitted by Photius, a Christian Bishop: if it was not in Agatharcides, it is plain that Diodorus joined other authorities to his." Here I cannot help wondering that it did not occur to the learned Writer, that it might have been an interpolation of some Christian zealot, and that, as Photius copied from the original of Agatharcides, it is, of course, not to be found in Photius, because it existed not in the work of Agatharcides: this remark deserves the notice of Dr. Vincent; for he endeavors to prove from this circumstance, that Diodorus copied Agatharcides, not without some intermixture: if, however, no other similarly strong instance occurs, the observation is evidently superfluous from what has been said above; and I may add, that if this is really the case, it is, in my opinion, decisive as to the interpolation of the passage in Diodorus.

Trin. Coll. Camb. July 4. 1811. *E. H. BARKER.*

These remarks were shown to Dr. Vincent in the Manuscript, which was returned with the following important note:—"I have no wish to defend the passages relative to Moses, or St. Paul; for our religion stands in no need of external aids: but I must observe, that as Longinus lived at Palmyra, somewhere about 250 years after Christ, he must, in all probability, have been acquainted with the works both of Moses and St. Paul; he must, I think, have read the Syriac version of the Scriptures, and the γενέσθω φῶς was a fair illustration of his subject, whether he obtained it from the Syriac, or the Septuagint. As to the passage concerning St. Paul, it is only a fragment, and little can be said on the subject; but the adoption of the term ἀνυπόδικτον proves that it could not be an interpolation of a Christian: the Christian religion was spreading fast in Longinus's age, in Syria, Mesopotamia, and Arabia;—long before the appearance of Mahomet, the Northern tribes of Arabia were mostly Christian, and Longinus may be supposed to have met with St. Paul's Epistles. On the critical contents of Mr. B.'s paper, I have nothing to say: Diodorus travelled in Egypt, where, perhaps, he had heard of Moses, Ἰαω, and the *passage of the* Red Sea: much use has been made of Diodorus by

the French Philosophers, to prove that the ceremonies of the Hebrews were derived from the Egyptians, because this makes against revelation; on this question I have much to say, if I had time: but the other passages coinciding with the testimony of revelation have been doubted for that reason: I have stated the matter as I found it, both in Photius and Diodorus, and so I wish to leave it; but I have no doubt that the native Egyptians of that age had a tradition concerning the division of the waters, and pointed out the place to strangers, as the Arabs do at this day: and, if Diodorus heard of Moses 44 years before Christ, how much stronger is the presumption, that Longinus heard of him 250 years after Christ, when the propagation of the Gospel had disseminated the knowledge of the Scriptures all over Asia? I do not like the spirit that cavils at these passages of Longinus, Diodorus, and Josephus, and all the collateral evidences of the Christian history; but the Gospel stands in no need of them, and I am not qualified to defend it in this respect: heathen testimonies appear sufficiently in Eusebius, and, till these are all set aside, I must suppose that many of the heathen writers were better acquainted with the Jewish Scriptures and History than can now admit of proof. Compare the account of the Jewish nation in Strabo with that of Tacitus, and it will immediately appear, that though Tacitus might have obtained a correct knowledge of the subject, he either had never read Strabo, or having read him, he preferred fable to truth." The writer of this Article can only say, that with respect to the passage of Longinus, he has impartially stated all the evidence, which he has yet seen, both for, and against, the genuineness of it, and he must leave the Literary Public to decide upon the point; but, with respect to the passage of Diodorus, he must confess, that he is now more inclined to admit its genuineness, from the reasoning of the learned Doctor.

ON THE PHŒNICIAN INSCRIPTION,

Found in the Island of Malta.

To the Editor of the Classical Journal.

Sir, Some years ago I had *two* copies of the Phœnician Inscription, which is translated by your worthy correspondent, Sir W. Drummond (p. 53.); but, at present, I can only refer to them by recollection. I remember being dissatisfied with the versions of Swinton and Barthelemy, or rather with their mode of performing the *previous duty* of a translator, the arrangement and *separation* of the words. Perhaps my own may be equally objectionable; but as it is by mutual assistance of many intellects,

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that truth is promoted, it may be of *some* use, which is all I desire. I propose to read the Inscription thus:

לאדנו למלקרת בעל צר אמנ דד
עבדו עבדאסר ו אחיאסר שמר שנ
בנאסר שמר בנ עבדאסר
כשמע קלם יברכם

The sense is, I suppose, to this effect:

To our Lord (to) Melkarthus Patron Divinity of Tyre
constantly *(or firmly)* beloved:
his Servant Obedassar, otherwise *(called)* Achiassar,
safely preserved, a second time:
(with)
Benassur, safely preserved, son of Obedassur:
(in grateful testimony to him)
who equally heard their cries, and blessed them.
Or, who heard their equal cries for assistance, and blessed them.

This reading and rendering requires no supplementary letters; nor finds any superfluous. The tablet appears to be one of those frequently consecrated by mariners, who escaped the dangers of the sea, especially in *dangerous* shipwrecks; and was probably the devotional memorial of a Tyrian and his son, who, in the time of their distress, invoked the succour of their tutelary divinity; which having received, they returned thanks in his temple, or temples, at Malta.

You will observe, Sir, that instead of Sir W. D's

צרא שנ דד I read צר אמנ דד

There is no instance, I believe, of an *aleph* final annexed to the name of Tyre: this reading does not require that anomaly.

Amen is certainly as probable a reading of the Phœnician characters, as that adopted by Sir W. Drummond; to my eye, it is more probable. The sense is, *constantly, fixedly, truly.*

Dud, instead of *dur*; which taken in the sense of *beloved, venerated, &c.* supports the propriety of the reading *amen.*

The supposition of Father and Son accounts for the mutations of the language into singular and plural; which have hitherto completely foiled the learned: for, as the Father was the principal in erecting this monument, he describes himself in the *singular* as servant of Melkarthus; but as the cries and the blessing of deliverance equally attach to both, these are expressed in reference to both. There is no necessity for supposing that these were seafaring men: the Father might be *priest* of Melkarthus, by profession; and therefore more strictly *his servant*, than his son was, who might be but a youth. This, however, is only conjecture. *It is equally* conjecture, that the shipwreck happened *at*

Malta; but the history of St. Paul, &c. is not unfavorable to the notion.

Lastly, the simplicity of this arrangement, with its conformity to the usual mode of such inscriptions, pleads strongly in its favor; and if I have, on this occasion, ventured an opinion, that should be assailed by a tempest of superior learning, I hope still to escape with life, and to unite with the poet on a like occasion; or if you please, with Obedassar himself, to rejoice, that safe in port—

> ..... post aspera
> Nigris æquora ventis
> ..... Me tabula sacer
> Votiva paries indicat uvida
> Suspendisse potenti
> Vestimenta Maris Deo.

P.S. May I take the further liberty of inquiring, what Mr. Bellamy understands by "the covering of the eyes," in the speech of Abimelech to Sarah? Is it not that she being a married woman, all (men) should avert their eyes from looking at her? not that Sarah herself should be of *cast-down* eyes, or even veiled; but that others, "*all*" others, should forbear from intemperate inspection of her countenance, in consideration of her condition: much in the same sense as it is said of the Messiah, Isaiah liii. 3. "We were, as it were, a hiding of faces from him:" not that he was ashamed of himself; but, that we were ashamed of him: we turned our faces another way, declined to meet the appeal to our feelings, that was made by his looks, that was seated in his eyes.

I am, Sir, &c.

ED. CALM.

SPECIMENS OF MODERN GREEK.

Extracted from the APPENDIX *of Lord Byron's new Poem of* CHILDE HAROLD, *by his permission.*

THE LORD'S PRAYER IN ROMAIC.

Ὦ ΠΑΤΕΡΑΜΑΣ ὁ ποῦ εἶσαι εἰς τοὺς οὐρανοὺς, ἂς ἁγιασθῆ τὸ ὄνομά σου. Ἂς ἔλθη ἡ βασιλεία σου. Ἂς γύνη τὸ θέλημά σου. Καθὼς εἰς τὸν οὐρανὸν, ἔτζη καὶ εἰς τὴν γῆν. Τὸ ψωμίμας τὸ καθημερινὸν, δός μας τὸ σήμερον. Καὶ συγχώρησε μας τὰ χρέημας, καθὼς καὶ ἐμεῖς συγχωροῦμεν τοὺς χρεοφειλέτας μας. Καὶ μὴν μᾶς φέρεις εἰς πειρασμὸν, αλλὰ ἐλευθέ ρωσέμας ἀπὸ τὸν πονηρὸν. Ὅτι ἐδική σου εἶναι ἡ βασιλεία δὲ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμὴν.

ΔΙΑ'ΛΟΓΟΙ Ο'ΙΚΙΑΚΟΙ.	FAMILIAR DIALOGUES.
Διὰ νὰ ζητήσῃς ἕνα πρᾶγμα.	*To ask for any thing.*
Σᾶς παρακαλῶ, δόσετέ με ἂν ὁρίζετε.	I pray you, give me if you please.
Φέρετέ με.	Bring me.
Δανείσετέ με.	Lend me.
Πηγαίνετε νὰ ζητήσετε.	Go to seek.
Τώρα εὐθὺς.	Now directly.
Ω' ἀκριβέ μου Κύριε, κάμετέ με αὐτὴν τὴν χάριν.	My dear Sir, do me this favour.
Ε'γὼ σᾶς παρακαλῶ.	I entreat you.
Ε'γὼ σᾶς ἐξορκίζω.	I conjure you.
Ε'γὼ σᾶς τὸ ζητῶ διὰ χάριν.	I ask it of you as a favour.
Τ'ποχρεώσετέ με εἰς τόσον.	Oblige me so much.
Λόγια ἐρωτικὰ, ἢ ἀγάπης.	*Affectionate Expressions.*
Ζωή μου.	My life.
Α'κριβή μου ψυχή.	My dear soul.
Α'γαπητέ μου, ἀκριβέ μου.	My dear.
Καρδίτζα μου.	My heart.
Α'γάπη μου.	My love.
Διὰ νὰ ἐυχαριστήσῃς, νὰ κάμῃς περιποίησες, καὶ φιλικαῖς δεξίωσες.	*To thank, pay compliments, and testify regard.*
Ε'γὼ σᾶς εὐχαριστῶ.	I thank you.
Σᾶς γνωρίζω χάριν.	I return you thanks.
Σᾶς εἶμαι ὑπόχρεος κατὰ πολλά.	I am much obliged to you.
Ε'γὼ θέλω τὸ κάμει μετὰ χαρᾶς.	I will do it with pleasure.
Μὲ ὅλήν μου τὴν καρδίαν.	With all my heart.
Μὲ καλήν μου καρδίαν.	Most cordially.
Σᾶς εἶμαι ὑπόχρεος.	I am obliged to you.
Εἶμαι ὅλος ἐδικός σας.	I am wholly yours.
Εἶμαι δοῦλος σας.	I am your servant.
Ταπεινότατος δοῦλος.	Your most humble servant.
Εἶστε κατὰ πολλὰ ἐυγενικὸς.	You are too obliging.
Πολλὰ πειράζεσθε.	You take too much trouble.
Τὸ ἔχω διὰ χαράν μου να τὰς δαλεύσω.	I have a pleasure in serving you.
Εἶστε ἐυγενικὸς καὶ ἐυπροσήγορος.	You are obliging and kind.
Α'υτὸ εἶναι πρέπον.	That is right.
Τὶ θέλετε; τὶ ὁρίζετε;	What is your pleasure? What are your commands?
Σᾶς παρακαλῶ νὰ μὲ μεταχειρίζεσθε ἐλεύθερα.	I beg you will treat me freely.
Χωρὶς περιποίησες.	Without ceremony.
Σᾶς ἀγαπῶ ἐξ ὅλης μου καρδίας.	I love you with all my heart.
Καὶ ἐγὼ ὁμοίως.	And I the same.
Τιμήσετε μὲ ταῖς προσταγαῖς σας.	Honour me with your commands.
Ε'χετε τίποτες νὰ με προστάξετε;	Have you any commands for me?

Προσταξιτε τὸν δοῦλον σας.	Command your servant.
Προσμένω τὰς προσαγὰς σας.	I wait your commands.
Μὲ κάμνετε μεγάλην τιμὴν.	You do me great honour.
Φθάνουν ἡ περιποίησις σᾶς παρακαλῶ.	Not so much ceremony I beg.
Προσκυνήσετε ἐκμέρους μου τὸν ἄρχοντα, ἢ τὸν κύριον.	Present my respects to the gentleman, or his lordship.
Βεβαιώσετέ τον πῶς τὸν ἐνθυμοῦμαι.	Assure him of my remembrance.
Βεβαιώσετέ τον πῶς τὸν ἀγαπῶ.	Assure him of my friendship.
Δὲν θέλω λείψει να του τὸ εἰπῶ.	I will not fail to tell him of it.
Προσκυνήματα ἐις τὴν ἀρχόντισσαν.	My compliments to her ladyship.
Πηγαίνετε ἐμπροσθὰ καὶ σᾶς ἀκολουθῶ.	Go before, and I will follow you.
Η'ξεύρω καλὰ τὸ χρέος μου.	I well know my duty.
Η'ξεύρω τὸ εἶναι μου.	I know my situation.
Μὲ κάμνετε νά ἐντρέπωμαι μὲ ταῖς τόσαις φιλοφροσύναις σας.	You confound me with so much civility.
Θέλετε λοιπὸν νὰ κάμω μίαν ἀχρειότητα;	Would you have me then be guilty of an incivility?
Ὑπάγω ἐμπροσθὰ διὰ νὰ σᾶς ὑπακώσω.	I go before to obey you.
Διὰ νὰ κάμω τὴν προσταγήν σας.	To comply with your command.
Δὲν ἀγαπῶ τόσαις περιποίησες.	I do not like so much ceremony.
Δὲν εἶμαι τελείως περιποιητικος.	I am not at all ceremonious.
Αὐτὸ εἶναι τὸ καλίτερον.	This is better.
Τόσον τὸ καλίτερον.	So much the better.
Ε'χετε λόγον, ἔχετε δίκαιον.	You are in the right.

Διὰ νὰ βεβαιώσης, νὰ ἀρνηθῆς, νὰ συγκαταινευσης, καὶ τῷ.	*To affirm, deny, consent, &c.*
Εἶναι ἀληθινὸν, εἶναι ἀληθέστατον.	It is true, it is very true.
Διὰ νὰ σᾶς εἴπω τὴν ἀλήθειαν.	To tell you the truth.
Ο'ντως, ἐτζὴ εἶναι.	Really, it is so.
Ποῖος ἀμφιβάλλει;	Who doubts it?
Δὲν εἶναι ποσῶς ἀμφιβολία.	There is no doubt.
Τὸ πιστεύω, δὲν τὸ πιστεύω.	I believe it, I do not believe it.
Λέγω τὸ ναὶ.	I say yes.
Λέγω τὸ ὄχι.	I say no.
Βάλλω στίχημα ὅτι εἶναι.	I wager it is.
Βάλλω στίχημα ὅτι δὲν εἶναι ἐτζὴ.	I wager it is not so.
Ναὶ, μὰ τὴν πίστιν μου.	Yes, by my faith.
Εἰς τὴν συνείδησίν μου.	In conscience.
Μὰ τὴν ζωήν μου.	By my life.
Ναὶ, σᾶς ὀμνύω.	Yes, I swear it to you.
Σᾶς ὀμνύω ὡσὰν τιμημένος ἄνθρωπος.	I swear to you as an honest man.
Σᾶς ὀμνύω ἐπάνω εἰς τὴν τιμήν μου.	I swear to you on my honour.
Πιστεύσετε με.	Believe me.
Η'μπορῶ νὰ σᾶς τὸ βεβαιώσω.	I can assure you of it.
Η' θέλα βάλῃ στίχημα ὅ, τι θέλετε διὰ τοῦτο.	I would lay what bet you please on this.
Μὴ τύχῃ καὶ ἀστειζεσθε (χορατεύετε);	You jest by chance?
Ο'μιλειτε μὲ τὰ ὅλα σας;	Do you speak seriously?
Ε'γὼ σᾶς ὁμιλῶ με τὰ ὅλα μου, καὶ σᾶς λέγω τὴν ἀλήθειαν.	I speak seriously to you, and tell you the truth.
Ε'γὼ σᾶς τὸ βεβαιώνω.	I assure you of it.

Τὸ ἐπροφητεύσετε.	You have guessed it.
Τὸ ἐπετεύχετε.	You have hit upon it.
Σᾶς πιστεύω.	I believe you.
Πρέπει νὰ σᾶς πιστεύσω.	I must believe you.
Αὐτὸ δὲν εἶναι ἀδύνατον.	This is not impossible.
Τὸ λοιπὸν ἂς εἶναι μὲ καλὴν ὥραν.	Then it is very well.
Καλὰ, καλὰ.	Well, Well.
Δὲν εἶναι ἀληθινὸν.	It is not true.
Εἶναι ψευδές.	It is false.
Δὲν εἶναι τίποτες ἀπὸ αὐτό.	There is nothing of this.
Εἶναι ἕνα ψεῦδος μία ἀπάτη.	It is a falsehood, an imposture.
Ἐγὼ ἀστείζομουν (ἐχοράτευα.)	I was in joke.
Ἐγὼ το εἶπα διὰ νὰ γελάσω.	I said it to laugh.
Τῇ ἀληθείᾳ.	Indeed.
Μὲ ἀρέσει κατὰ πολλὰ.	It pleases me much.
Συγκατανεύω εἰς τοῦτο.	I agree with you.
Δίδω τὴν ψῆφον μου.	I give my assent.
Δὲν ἀντιστέκομαι εἰς τοῦτο.	I do not oppose this.
Εἶμαι σύμφωνος, ἐκ συμφώνου.	I agree.
Ἐγὼ δὲν θέλω.	I will not.
Ἐγὼ ἐναντιώνομαι εἰς τοῦτο.	I object to this.

Διὰ νὰ συμβουλευθῆς, νὰ στοχασθῆς, ἢ νὰ ἀποφασίσης.	*To consult, consider, or resolve.*
Τί πρέπει νὰ κάμωμεν;	What ought we to do?
Τί θὰ κάμωμεν;	What shall we do?
Τί μὲ συμβουλεύετε νὰ κάμω;	What do you advise me to do?
Ὁποῖον τρόπον θέλομεν μεταχειρισθῆ ἡμεῖς;	What part shall we take?
Ἂς κάμωμεν ἐτζι.	Let us do this.
Εἶναι καλίτερον ἐγὼ νὰ ——	It is better that I ——
Σταθῆτε ὀλίγον.	Wait a little.
Δὲν ἤθελεν εἶναι καλίτερον νὰ —— ;	Would it not be better that ——?
Ἐγὼ ἀγαποῦτα καλίτερα.	I wish it were better.
Θέλετε κάμει καλίτερα ἂν ——	You will do better if ——
Ἀφήσετέ με.	Let me go.
Ἂν ἤμουν εἰς τὸν τόπονσας ἐγὼ ——	If I were in your place, I ——
Εἶναι τὸ ἴδιον.	It is the same.

GREEK WAR SONG.

ΔΕΥ΄ΤΕ, παῖδες τῶν Ἑλλήνων,
ὁ καῖρος τῆς δόξης ἦλθεν
ἂς φανῶμεν ἄξιοι ἐκείνων
ποῦ μᾶς δῶσαν τὴν ἀρχὴν
Ἂς πατήσομεν ἀνδρείως
τὸν ζυγὸν τῆς τυραννίδος
Ἐκδικήσωμεν πατρίδος
κάθε ὄνειδος αἰσχρόν.

Τὰ ὅπλα ἂς λάβωμεν
παῖδες Ἑλλήνων ἄγωμεν
ποταμιδὼν ἐχθρῶν τὸ αἷμα
ἂς τρέξῃ ὑπὸ ποδών.

2.

Ὅθεν εἶσθε τῶν Ἑλλήνων
κόκκαλα ἀνδρειομένα
πνεύματα ἐσκορπισμένα
τώρα λάβετε πνοὴν
ἀπ᾽ τὴν φωνὴν της σαλπιγκός μου
συναχθήτε ὅλα ὁμοῦ
τὴν ἐπτάλοφον ζητεῖτε
καὶ νικᾶτε πρὸ παντοῦ.

Τὰ ὅπλα ἂς λάβωμεν, &c.

3.

Σπάρτα Σπάρτα τί κοιμᾶσθε
ὕπνον λήθαργον βαθὺν
ξύπνησον κράξε Ἀθήνας
σύμμαχον παντοτεινὴν
Ἐνθυμείθητε Λεονίδου
ἥρωος τοῦ ξακόστου
τοῦ ἀνδρὸς ἐπαινεμένου
φοβεροῦ καὶ τρομεροῦ.

Τὰ ὅπλα ἂς λάβωμεν, &c.

4.

Ὅ που εἰς τὰς Θερμοπύλας
πόλεμον αὐτὸς κροτεῖ
καὶ τοὺς Πέρσας ἀφανίζει
καὶ αὐτῶν κατὰ κρατεῖ
Μετριακοσίους ἄνδρας
εἰς τὸ κέντρον πρόχωρει
καὶ ὡς λέων θυμωμένος
εἰς τὸ αἷμα τῶν βουτεῖ.

Τὰ ὅπλα ἂς λάβωμεν, &c.

Τὸ ἐπροφητεύσετε.	You have guessed it.
Τὸ ἐπιτεύχετε.	You have hit upon it.
Σᾶς πιστεύω.	I believe you.
Πρέπει νὰ σᾶς πιστεύσω.	I must believe you.
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Μὲ ἀρέσει κατὰ πολλὰ.	It pleases me much.
Συγκατανεύω εἰς τοῦτο.	I agree with you.
Δίδω τὴν ψῆφον μου.	I give my assent.
Δὲν ἀντιστέκομαι εἰς τοῦτο.	I do not oppose this.
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Εἶναι καλίτερον ἐγὼ νὰ ——	It is better that I ——
Σταθῆτε ὀλίγον.	Wait a little.
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Ἐγὼ ἀγαποῦτα καλίτερα.	I wish it were better.
Θέλετε κάμει καλίτερα ἂν ——	You will do better if ——
Ἀφήσετέ με.	Let me go.
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Ἐκδικήσωμεν πατρίδος
κάθε ὄνειδος αἰσχρόν.

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παῖδες Ἑλλήνων ἄγωμεν
ποταμιδὼν ἐχθρῶν τὸ αἷμα
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τὴν ἑπτάλοφον ζητεῖτε
καὶ νικᾶτε πρὸ παντοῦ.

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Τὰ ὅπλα ἂς λάβωμεν, &c.

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καὶ ὡς λέων θυμωμένος
εἰς τὸ αἷμα τῶν βουτεῖ.

Τὰ ὅπλα ἂς λάβωμεν, &c.

LATIN POEM.

Auditâque viæ causâ; non utile carpis,
Inquit, iter.

SAGA timor nemoris, larvæ, gens atra luporum,
Horrida et antiquæ qualiacunque viæ,
Hinc procul aufugêre; pedes non avia sistunt
Tesqua, sed ad cursum callis ubique patet:
Non tamen amoto prorsùs licet ire periclo,
Plurima, quanquam illis sunt aliena, manent;
Plurima sum passus, quum nuper Etona vocavit
Palantem in muros imperiosa suos.—
Tethyos ut nondum Phœbus sese extulit ulnis,
Quà vehar, accedit jussa quadriga fores;
Nec socii desunt,—stertit quippe unus et alter,
Increpat et nostras proxima lingua moras.
Ipse novare peto somnos, sed stridulus axis,
Atque auræ, rimas quæ subière, vetant.
Jamque dies aperit sociorum lumina; vultus
His similes rursùm non coiisse reor:
Ad medici cubitum miles, tenuissima formâ
Assidet immani sponsa recurva viro:
" Conticuere omnes;" sed tandem vincla silenti
Magnanimis heros fregit amica sonis:
Et solitas profert nugas, sudumque celebrat,
Tectaque, et halantes laude coronat agros:
Annuit his medicus: quo fortior ille catervas
Se duce devictas armaque rapta loqui.
Ut viridem implicuit sua circà tempora laurum!
Quotque aliis dederat vulnera, quotque gerit!
Quanta refert! Nobis præsens depicta minantur
Exitium; levius sustinuisse foret.—
Pars ea prima mali; modò quæ medicamina sanent
Vulnera crudelis pharmacopola docet;
Tædia et expositis ita duplicat ille medelis,
Ut minùs angores ipsa medela daret:
Discrucior strepitu; strepitus nec sola doloris
Causa mihi; haud uno more quadriga malum:
Fortè pedem quatio, pedibus nocet ille podagris,
Mox quoque fœmineis inde relatus obest:
Pulvere, qui piceus fuerat, candescit amictus,
Atque oculos nubes pulverulenta terit;
Denique surreptam, quum apparet Etona, crumenam
Edisco, et chalcos non superesse duos!
Hæc miseræ mihi meta viæ, sit meta canendi,
Deficit argento deficiente melos.

1803. *H. H. JOY.*

Supplement concerning the names, No Ammon, Noute, ph'ont, Pan, &c.

NO. IV.

To the Editor of the Classical Journal.

Sir, Some information which did not occur to me before, and is here committed to paper, will help to explain some articles, and to correct others in my former three Numbers, relative to the above-mentioned words.

In your No. VI. at p. 369. I mentioned the German Forster's explication of the Egyptian name imposed on Joseph by Pharoah, which I there copied from Dathe's note on that name in Genesis; but I have since found, that Dathe has not given an accurate account of Forster's explication: I did not then know from what book published by Forster, that explication was copied, but have now discovered that it was from his tract *de bysso antiquorum London* 1776. However, since the true account as given in Forster's own Latin words is liable to the same defects and objections as Dathe's misrepresentation of them, it seems to be needless for me to dwell on this subject by giving a more true account of Forster's explication, which may be found by readers in the above-mentioned tract itself. I shall therefore only mention, that Forster has there made an assertion, which has apparently misled Rosemuller also into an error, but of which it is worth while to inquire whether it be an error or not; for Forster seems to *suggest*, that in *some* MSS. of the Septuagint, the first syllable of Joseph's name is not ψονϑ but φονϑ; if this be true, it confirms my own explication of that name by *Ph'ont, a priest:* his words are these, "Quod *plerique* Codices habeant ψ loco φ in vocis illius initio, id vitium ex nimia affinitate utriusque litteræ ortum credo." *p.* 110. Now did his word *plerique* mean to except *some* MSS. of the Septuagint from reading ψονϑ, although *most* of them read the name so? Rosemuller understood Forster in this sense, for he says, "Forsterus φονϑ scribendum putat, et quomodo etiam *plures* codices habent." *p.* 288. Is this then really true, that some MSS. do actually read φονϑ instead of ψονϑ? If they do not, this error into which Forster has led Rosemuller, ought to be a caution to authors not to write ambiguous Latin. Such readers as may have an opportunity to consult the collations of the MSS. of the Septuagint at Oxford, might easily determine whether this fact be true or not: *Bos* at least takes no notice of any such variation in the name of Joseph.

In your No. VIII. at p. 374. I have said, "that it would be worth knowing, whether the article *phi* be ever prefixed to noute

in the Coptic translation of the scriptures, notwithstanding that it is *omitted* in all the nine quotations made from that Coptic translation by Woide in his Coptic lexicon:" now I did not until lately notice, that this query has been already positively answered by Woide himself. For under the word *nouté* there he says, ' *Noute* cum hoc articulo *phi* nunquam scribitur suis literis." *p.* 62. Here then he clearly determines that *phi* is never prefixed to *noute* except by its apparently forming a portion of the contraction *ΦT*, and this, it should seem by his words, neither in other writings any more than in Scripture. Nevertheless I must observe, that at p. 185. he gives us the Saidic word *πνουτε* with a *π* prefixed, but it is copied from a modern Coptic book the *Myst. liter.*; so that the prefixing of any article to *noute* appears at least to be merely an erroneous modern practice; which therefore renders it extraordinary, that the name of *God* alone should, in the Coptic scripture, be not accompanied with any article; whence we may conclude that some article must have been anciently included in the name *n'ou te*, either *ni* before it, or *te* behind, or possibly both of them, so as to mean *the Gods* or *of the God.*

In your No. IX. at p. 46. I have said, " that Herodotus gives another form to Pan as resembling a Satyr, but he is not always to be believed." Now I did not, by these words, mean to impeach the veracity of Herodotus, but only to express a doubt, whether he did not sometimes exaggerate a little what was indeed in some respects actually true, and this in order to humor the love of the Greeks, for what was wonderful or a novelty. Hence in the present case he has thus described Pan in Egypt. " Panos simulachrum et pictores pingunt et statuarii scalpunt, quemadmodum Græci, *caprina facie* hircinisque cruribus, haudquaquam existimantes eum esse talem, sed similem cæteris diis." *lib.* 2. Now that the Greeks gave to Pan a goat's leg and body is true, but did they also give him a *goat's face?* No, but rather a man's face with a bushy beard, and nothing more of a goat than two small horns sticking up on his head, so as to be only just visible over his hair. Silius Italicus thus describes Pan;

> —— parva erumpunt rubicundâ cornua fronte,
> Stant aures, imoque cadit barba hispida mento. *lib.* 13.

Here then Herodotus may have exaggerated a little in calling such a face *caprina*, for although goats have beards, yet in those we are acquainted with, they are not *hispida*, nor their faces *rubicunda*: the chief similitude is in the two horns, and the *stant aures*, if by these words Silius meant two small and pointed erect ears. Herodotus could scarcely mean, that the *whole head* was like a goat's head, notwithstanding the well-known practice of the Egyptians to fix the entire heads of various animals upon human *shoulders and forms*, because he adds, *quemadmodum Græci*; for

the Greeks never did this. Nevertheless it may have been scrupulously true, that the Egyptians gave to Pan goat's legs, for it is only the heads of Pan, which are seen in Denon's views of Egyptian temples, and the bodies never appear: Herodotus may have been accurate also with respect to *caprina facie* in Egyptian representations, although not Greek ones, as described above; for in those heads, which I ascribe to Pan in Denon's views, a spectator at first sight may be in doubt, whether they were intended for the face of a goat or a man, they being very different from the Greek figures of Pan as described above, and as may be seen in his, tom. 1. plate 20. and tom. II. 59. pl. and fig. 1. The *stant aures* are there very striking, and more so than in any Greek representation of Pan, which I have seen: It was this striking resemblance to the *caprina facie* of Herodotus, and the real face of a goat, which induced me to conceive, that those heads in Denon were intended to represent the Egyptian Pan. In this I am now the more confirmed, because I find similar heads represented in the *mensa Isiaca* in *tabl.* 4. where a head may be seen near the letter Q, and another in tabl. 8. near *PP* and two more in tabl. 5. one on each side of the throne of Isis at the top of it. Now although all these are very different from the Greek forms of the heads of Pan, yet they are more strictly conformable to the *caprina facie* of Herodotus; therefore in this instance he may not have exaggerated so much, as he might otherwise be suspected of by those, who have only the Greek forms of Pan in their minds; and thus I have explained my meaning more at length in the words referred to above, than I could do in that paper.

I may observe also still farther, that the words of Herodotus are αἰγοπρόσωπον καὶ τραγοσκέλεα; now did he mean here to express, that the face was like a female goat, and the body like a male goat? this seems to me probable on account of what he adds to the latter, *quâ tamen causâ non est mihi relatu jucundum;* and moreover in reality the faces of Pan in Denon and the *mensa Isiaca* do actually resemble more to a female than male goat, by their having neither horns nor beards, for although some female goats have small short beards, yet many of them have none at all, and their horns are likewise small and much obscured by their sharp pointed erect ears, which latter are very conspicuous in all the above figures of Pan's heads: but both the horns and beards of male goats are very large and long.

I must add however, that I there conceived some heads found in the Egyptian antiquities of *De Caylus* to be heads of Pan likewise, but I now wholly retract those words: for I wrote that sentence from memory only of what I had not seen for a long time before, but on looking at them lately I find, that I have been misled in my recollection of them. I now altogether agree with *De Caylus* that they are representations of the Egyptian *Bacchus barbatus* mentioned by Herodotus in lib. 3. whom he there calls

ληναῖος from his care concerning the gathering of grapes when ripe for use in making wine, and also καταπώγων *barbatus quia ad vitæ finem studiose barbas nutrire Indis mos sit;* and it was from India that he proceeded to settle in Egypt and instructed the natives there also in the art of making wine. In Denon's vol. II. pl. 40. 1. and pl. 45. 5. there are two representations of this Bacchus barbatus exactly like those figures of him in *De Caylus,* and in all of them he has a human form at full length, not like a Satyr, but literally like a drunken, lascivious beastly old fellow with a bushy beard. tom. III. pl. 4. No. 1. 3. 4. pl. 5. No. 1. fig. 1.—tom. 6. pl. 9. fig. 3.

Norwich, June 13. *S.*

LATIN POEM.

Unde nisi intùs monstratum?

DÆDALUS alter, agro dilapsa ciconia tuto,
Audet inexpertam fortis adire viam:
Ut lateat, prædas ut captet, aranea cassem,
Dædaleus cedit cui labyrinthus, habet:
Denotat à sanis herbas Epidaurus iniquas,
Et pecus; hæc carpit, spernit et illa pecus:
Ex apibus Cecrops et jura imponere genti
Discat, et ex apibus gens ea jura sequi:
Quâ duce Triptolemus potuisset findere sulcos
Effodit in glebis parvula talpa domum:
Carbasa nec primus zephyris intendit Iäson,
Nautilus his fidens antè secavit aquas:
Et benè matronis imitari digna, cubili
Assidet, et prolem quæque tuetur avis;
Gaudia nuper amata fugit, fugit impigra ludos;
Ampliùs haud sylvæ, quæ placuere, placent;
Format avis prolem vigil anxietate tenellam
Formabat Gracchos mater ut alma suos.
Sic volucri, cunctis sua sic animalibus adsunt
Munera; nec studio nec pietate carent:
Qualia, quot præstant passim Natura fatetur,
Aëris hæc tractus, hæc mare, terra docet.
Attamen haud præcepta, nec experientia turbas
Dirigit; his cultum non adhibere datur;
Artibus indoctæ quanquam bis mille fruuntur,
Humanum et noscunt eruditîsse genus.
Quin tumidos cohibete viri quin mittite fastus
Mentis opes humili cingere laude decet;

Insita nam certæ vis fert animalia metæ,
Mens ubi quæsitam tangere vestra nequit;
Libera, docta, potens, errat mens, fallitur, hæret;
Sæpe vacillanti stat pede, sæpe cadit;
Hæc rudis, et Divo tantùm connixa, moveri
Nescit, et in sese vis stabilita viget.

1804. *H. H. JOY.*

A SOLUTION of the ALGEBRAICAL PROBLEM found in the Pocket-Book of the late Mr. PROFESSOR PORSON.—*See Classical Journal, No. IV. p.* 716.

To the Editor of the Classical Journal.

Sir, I know not whether I may be thought too bold in attempting to give a Solution of the late Professor Porson's Problem, after the two solutions in your last, but the former of them is certainly much too concise, only giving one value of each of the quantities, and the second is, in my opinion, too prolix. Is the following better conceived?

$$\left.\begin{array}{l} xy + zu = 444 = 2a \\ xz + yu = 180 = 2b \\ xu + yz = 156 = 2c \\ xyzu = 5184 = d \end{array}\right\} \text{To find } x, y, z, \& u.$$

From the 1st and 4th, $2a - xy = \frac{d}{xy}$ $\therefore$ changing the signs and completing the square $x^2y^2 - 2axy + a^2 = a^2 - d$ $\therefore$ $xy = a \pm (a^2 - d)^{\frac{1}{2}}$ in the same manner from the second and fourth $xz = b \pm (b^2 - d)^{\frac{1}{2}}$ and from the third and fourth $xu = c \pm (c^2 - d)^{\frac{1}{2}}$. Again, $xy.\ xz.\ xu = x^3\, yzu = x^2.\ xyzu = x^2 d$

$$\therefore x^2 = \frac{(a \pm (a^2-d)^{\frac{1}{2}}).\ (b \pm (b^2-d)^{\frac{1}{2}}).(c \pm (c^2-d)^{\frac{1}{2}})}{d}$$

$$\therefore x = + \left(\frac{(a \pm (a^2-d)^{\frac{1}{2}}).\ (b \pm (b^2-d)^{\frac{1}{2}}).\ (c \pm (c^2-d)^{\frac{1}{2}})}{d} \right)^{\frac{1}{2}}$$

which expression contains all the values of x, and hence knowing the values of xy, xz, and xu, the values of the other quantities y, z, & u may easily be determined.

I am, Sir, &c.

PHILO.

CAMBRIDGE TRIPOS PAPER.

EPHEMERIDIS CLASSICÆ EDITORI S.

Ut carmen hocce, qualecunque sit, Academicum denuò imprimendum existimarem, impulerunt me, præter amicorum monitus, eruditissimi Moderatoris, ut aiunt, sententia nobiscum communicata, literæque à cl. Gualtero Scott, poetâ sanè horum temporum longè præstantissimo, à nobis haud ita pridem acceptæ. Si quid in his versiculis invenerint juvenes studiosi, quod vel minimam præbeat delectationem, nullum ultra dictum; hoc ipsissimum est, quod velim. Sin minùs, aderit hoc saltem solatium; spes meas, etsi partim concidant, non omninò tamen infractum iri. Dabitur enim occasio captiones nimis auritorum hominum obtundendi, unum scilicet atque alterum locum corrigendo, ubi, ob incuriam magis quàm ignorantiam, in metricas leges peccaveram. Tu hæc intereà æqui bonique consulas.

Kal. Maii. MDCCCXII. *V. L.*

TRIPOS.

Quod plerique omnes faciunt adolescentuli,
Ut animum ad aliquod studium adjungant. TERENT.

Neque enim concludere versum
Dixeris esse satis: neque, si quis scribat, uti nos
Sermoni propiora, putes hunc esse poetam;
Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nominis hujus honorem. HORAT.

NON ego bella cano, fulgentique arma ruentis
In decus aut mortem; dum latè fluctuat omnis
Ære renidenti tellus, atque horrida miscens
Prælia, per medios rabidus Mars evolat hostes;—
Ista modis magis apta tuis, divine poeta,
Grande decus Scotiæ; seu tu depingis anhelum
Marmionen, fuso fugientem sanguine ad umbras;
Seu labentis equo describis vulnera Galli.
Mome pater, facilesque Joci, Risusque, Salesque,
Si Culices cecinisse ferunt bellâ arte Maronem,
Margitenque suum divinæ mentis Homerum,
Aspirate mihi. Nam vertere seria ludo,
Stultitiamque brevem, gratâ novitate loquendi,
Consiliis miscere juvat. Dimittere, nobis
Est ubi conveniet, contractæ nubila fronti.
EUTRAPELUS, ferulâ liber scuticâque magistri,
Hæsitat; et quid agat, non invenit: ensis et aurum
Arrident primò, dirique insignia belli,
Martiaque in toto fluitantia signa sereno;—
Attamen hæc obstant; cædes, et vulnera, morsque,

Atque cicatrices: Suave est fulgere colore
Purpureo, salvo è telis cum corpore; dum te
Ostendunt digito pulchræ monstrantque puellæ,
Et tacitè inclamant leni, de more, susurro,
"Quàm sese ore ferens! quàm forti pectore et armis!"—
Quid mora? bella cadunt. Non defensoribus istis
Tempus eget!—Dubio tandem incertoque futuri
Cedunt Arma Togæ. Dictó citiùs toga et ingens
Pileus affertur: ridet, tractatque, petitque
Si quæ sint manicæ, si quæ sint vincla; tumensque
Volvitur in gyros, et se miratur euntem.
Protinùs in sedes, ut sit novus incola, quas te,
Magne, olim, Newtone, ferunt coluisse, superbis
Passibus ingreditur. Librorum cogit acervos,
Euclidenque suum. Digitis tua carmina versat,
Flacce, imitanda sibi, si sint imitanda; ducentosque
Ante cibum versus, totidem cœnatus, in auras
Effundit. Quantos tunc se contorquet in orbes,
Numine Musarum afflatus! tum pectus anhelum,
Et rabie fera corda tument: caput atterit; ungues
Arrodit vivos; immensumque intonat orè,
Nil mortale sonans. Verbis quid opus? subitò ipsum
Sub pedibus mugire solum, tremere omnia circùm.—
Ne mihi tum dederit casu Fortuna maligno
Contiguas habuisse domus; seu fortè placebit
Digerere informando animum tua dogmata, Locki;
Seu magè Newtoni digitis oleoque tabellas
Contigerit trivisse!—Vocant prælector et hora
Quarta; tremens volat ille, togâ crepitante, libelli
Oblitus; famâ salvus dimittitur: Atqui
Non sic effugiet: restant jam plura: vocatus
Ad prælectorem rursus festinat——"eundem,
An diversum?" inquis. Nimirùm alium. Poteritne
Idem ex ore suo flammam exspirare geluque
Iisdem temporibus? Respondes; "Quid vetat?" Inquam,
Sedulus intendas te, et perfice: Fallor, an alter
Sisyphus in montis volves fastigia saxum.
Hic catus est tragicas veneres, formasque loquendi
Græcis communes, exponere: vatis Horatî
Carmina in ore suo felix habet, explicat, et si
Quis rogat, expromit. Porrò vix extat in orbe
Auctor Romanus, quem jam Libitina sacravit,
Vel Græcus, quem non dudùm perlegerit. O! si
Fas bibere ampullas et sesquipedalia verba,
Quæ tonat ore suo; dum tentat sedulus arte
Ludere particulis, et nugis addere pondus!
Fortunati omnes, quibus hæc monosyllaba cordi, et
Prælia verborum! Mutat quadrata rotundis,
Luxuriantia compescit, medicamina fidus
Affert corruptis. Si quis malè doctus habet *dal*

In Tragicis, culpat;[1] in δῆ mutatur; habet δῆ
Porsonus; (quis enim Porsonum dicere falsum
Audeat?) Alde, tamen vocem tu corripis, et δὲ
Incassùm legis: haud refert, nec proficit hilum.
Non ita et *ille:* modis radio describere miris,
Arte suâ, gaudet bellum problema, figuris
Impletum mixtis: hìc sæva triangula, quadrasque
Intererit multùm vidisse: docet quoque totum
Parte suâ majus: Mirum est! "Æqualibus æqua
Addas, et fient æqualia tota:"—magis jam
Conclamant, Mirum!—Sed quando his ritè peractis,
Et majora parans, imos aperire recessus
Contendit vates; et "Vanescant licet," inquit,
"Res ipsæ, tenuesque abeant, ceu fumus, in auras,—
Restat adhuc *Ratio;*"[2]—patulis tum rictibus omnes
Fixi inhiant; totam tenet admiratio mentem.
Hic est, ad famam cursus qui dirigit; hic est,
Per quem scripta astant, series præclara, meorum
Nomina,[3] quæ legere est, à tergo versiculorum.
His jam perfectis, lætus redit ille domum, ceu
Tandem liber equus; comites vocat, et rogat adsint
Aut ad equos, aut si placeant in flumine cymbæ.
Concurrunt; itur; sic pars consumpta diei
Magna fugit: redeunt; mensæ, cibus, esca, parantur;
Post epulas, vinum, fructus; post vina, sacerdos.
Denique defessus, et fractus membra labore
Perpetuo, libros poscit: flammante lucernâ,
Paullum agitur: mox vis non intellecta soporis
Languenti obrepit: myxâ torpente veterno, et
Demittente caput, cœnam campana sonorâ
Voce vocat: surgit, fruges consumere natus,
Excutiens somnos: cœnatur: pocula mulsi
Post cœnam sumit: non deficit alter Achates,
Fidusque et cordatus homo; sermone fruuntur
Inter se vario: rursùs somnus venit; itur
Ad lectum dubiis quam consurgatur ad horam;—
CRASTINA LUX SIBI FIDAT, habet Sophus—a χ ego fallor.

Cantabrigiæ. In Comitiis posterioribus. Mar. 12. 1812.

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[1] Meminerint tirones et *hypercritici*, nihil prorsùs huic voci objiciendum, eò quòd in ultimâ *verbi* syllabâ fit cæsura. Virgil. Eclog. i. 39. Propert. ii. 8. 8.

[2] Dictio, ni fallor, satis apud Mathematicos nota.

[3] Mos est in Academiâ Cantabrigiensi nomina nuper factorum Baccalaureorum singulis annis à tergo carminis hujuscemodi inscribere; ut carmen nominibus, et carmine aliquatenùs nomina ornari videantur.

PROPOSED EMENDATION OF JUVENAL.

To the Editor of the Classical Journal.

Sir,

Few passages appear to have caused more fruitless labor to the commentators than line 157, Sat. 1. of Juvenal;

"Et latum mediâ sulcum deducis [alii "*deducit*"] arenâ."

Each adventurer on this ἀτρύγετος θάλασσα has launched a reading or an interpretation of his own; and each appears to have encountered equally dangerous rocks.[1] Amidst this variety of error and uncertainty, I have the presumption to hope that you will allow me, through the medium of your Journal, to lay a fresh conjecture before the public;

"quæ censet *amiculus*, ut si
Cæcus iter monstrare velit; tamen aspice si quid
Et nos quod cures proprium fecisse loquamur."

The Satirist, it will be remembered, condemning the slavish depravity of the times, observes that though Lucilius had, with impunity, held up the crimes of a Mutius[2] to merited disgrace, yet it would now be unsafe to brand the vices of the abominable Tigellinus; [See Tacit. Ann. xv. Hist. 1.] the most exquisite torments alone could compensate for such freedom with the name of a royal favorite.

"Quid refert dictis ignoscat Mutius an non?
Pone Tigellinum, tædâ lucebis in illâ
Quâ stantes ardent, et fixo gutture fumant,
Et latum mediâ sulcum deducis arenâ."

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[1] See the *Excursus* on this passage in Ruperti's Ed. of *Juvenal*. Edit.

[2] Persius also alludes to Mutius as a victim to the satiric weapons of Lucilius. ——Secuit Lucilius urbem, Te Lupe, te *Muti*, &c. Whilst I am on this subject, may I observe that each of the three great Satirists seems accidentally to have depicted his own muse, in the character he has given of Lucilius? his own notion of perfection was the model on which each formed his own style, and the dress in which he clothed the muse of his great prototype. I have just quoted the description given by Persius: is not Horace accurately depicted in the words "Sale multo, urbem defricuit?" [B. 1. Sat. IX. Line 3.] And in the noble character of the old Auruncan, contained in the following lines, I can trace every lineament of the muse of Juvenal, as Mr. Hodgson has observed in the preface to his translation, p. xix.

"Ense velut stricto quoties Lucilius ardens
Infremuit, rubet auditor cui frigida mens est
Criminibus: tacitâ sudant præcordia culpâ!"

Thus admirably transfused by Mr Hodgson;

"But when Lucilius hurls indignant down
His dreadful thunders on a guilty town,
Each blushing villain feels the shock within,
And shudd'ring sweats betray the conscious sin."

I must refer the reader who wishes to see an elegant and just sketch of the rise and progress of satire, to the prologue prefixed to Mr. H.'s translation.

The horrid mode of punishment alluded to, was that which the barbarous cowardice of Nero inflicted on the Christians, whom he falsely accused of having set fire to Rome. "Pereuntibus," [scil. Christianis] [says Tacit. Ann. xv. 44.] "addita ludibria, ut, ferarum tergis contecti, laniatu canum interirent, aut crucibus affixi, *aut flammandi, atque ubi defecissent dies, in usum nocturni luminis urerentur, &c.*" The innocent and unhappy victims were wrapped in pitched shirts ["tunicæ molestæ," See Sat. VIII. 235.] which were lighted at night-fall; and thus the joke, "addita ludibria," of making lamps of them, was most barbarously put in practice.

——————— "Δείξω γὰρ τάδ' ἐκ καλυμμάτων,
Ἰδού, θεᾶσθε πάντες ἄθλιον δέμας.
Ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω." Soph. Trach. 1095.

The worrying by dogs appears to have been another mode of punishment, to which the royal monster had recourse: but with this, or with the crucifixion, we have at present nothing to do. The difficulty to which I have alluded, consists in the broad furrow, ("LATUS SULCUS") in the sand, which has so much puzzled the commentators.

I will not trespass on your patience by examining the notions of those who fancy that the *melted fat* of the poor sufferers [risum teneatis?] made the furrow. Nor will I repeat the absurd (soi-disant) *emendations* of the "Νηΐδες μέτρων," who would read *mediâ* as an anapæst in the nominative, or allow *deducĕs* to fill the place of a dactyl. Such trash carries its own refutation with it. "Those too," as Mr. Hodgson says, "who can conceive Juvenal in this animated though obscure passage to have meant 'besides being burnt, you plough the sand —you lose your labor,' (as he properly says to the poets who write to please their patrons, in the seventh satire) may enjoy their conceit for me, without interruption." I will venture to apply to *such* annotators the line in question, in the sense to which they so absurdly wrest it:

Whether, however, we suppose "*sulcus*" to mean a trench for the reception of the fire which fell from the body, as the old Scholiast imagines; or that like the Carthaginians [See Aul. Gell. III. 14.] the Romans put the supposed malefactors in a pit, "in terram dimidiatos defoderunt," in short, whatever be our interpretation of the passage, we must allow that there is a great incongruity between "*lucebis*," in the future, and "deducis," or "deducit," in the present tense. This alone might lead us to suspect a corruption, to remedy which is the design of the alteration I am about to offer.

I would, then, read "*deducet*;" and, taking "*latus*" AS A SUBSTANTIVE, *adopt it as* the agent of the verb. The insertion of the

preposition "*in*," will give the right quantity to the first syllable of lătus, and the line will stand thus:

Et latus in mediâ sulcum deducet arenâ.

"*Latus*," though with a widely different interpretation, is the reading of Schrevelius.

But here, I shall be asked, how the *side* of the sufferer could form this much-contested furrow. Let me, then, simply answer that I firmly believe the word "*sulcus*" means nothing more than the *train of light* which the burning body would cast on the sand at night. The word is derived from ὅλκος, *a tract* (deriv. ἕλκω traho) which was used very frequently to signify the course, tract, or train [*train* is from the French verb traîner, to draw] of a star, or *flame*. [See Constantine.] Virgil expresses the path or tract of a meteor by the word "*sulcus*," [Æn. II. 697.] which Ainsworth renders "A STREAM OF LIGHT." And in Statius we read "Delet *sulcos* iterata priores *Orbita*." We see, then, that, in the Greek and Latin languages, the same word signifies a tract and a furrow—in fact, I believe that a tract is the original meaning of both words: that it is so with respect to ὅλκος, all the Lexica agree. It may be some confirmation of my theory, that the French word *sillon*, a furrow, is poetically used for a flash of light, "un *trait* de lumière." [Boyer.] Indeed the effect that would be produced by the light cast on the ground from a flaming body, would somewhat resemble the streaks of light and shade produced by the furrows of a fallow field.

I will only detain you whilst I remark that if sulcus be supposed to signify an actual trench, I cannot comprehend the force of the word "*deducit*." *Deduco*, it is well known, signifies to bring or cast down: thus Horace, [Book v. Ode XIII. line 2.] "Imbres, Nivesque *deducunt* Jovem;" where M. Dacier very properly says, "la pluie *entraine* avec elle l'air (Jupiter)," and he quotes, "Jupiter et læto *descendet* plurimus imbri," [Virg. Eclog. VII.] adding, after some similar citations which it is needless to transcribe, "C'est dans cette idée que les anciens ont appellé Jupiter κατα-βάτην, qui *descend*." Virgil also has "naves deducere" signifying to *cast down*, or *launch ships*. The sense, then, in which I would apply the word to the *casting down of light* is, I think, perfectly justifiable; but I can find no instance of *deduco* signifying *to form, dig, open, &c.* as it has been usually interpreted here.

W.

18*th Feb.* 1812.

REVIEW OF THE REVIEWERS OF THE OPHION.

To the Editor of the Classical Journal.

Sir,

I have read some remarks made by the editor of the Literary Panorama, for September 1811, On the Ophion, *or the Theology of the Serpent; and the unity of God, comprehending the customs of the most ancient people, who were instructed to apply the subtilty of the serpent to the fall of man:* I beg leave to make a few observations in reply.

When any critic takes upon him the very arduous task of reviewing a work, it certainly is a duty he owes to the author and to the public, first, to understand what the author has written, which he cannot do, unless he carefully reads every page of the work intended to be reviewed. It is his duty as an honest man: otherwise he may injure the cause of truth, and to a certainty he may injure the author, by fixing a prejudice in the public mind, which may stop the circulation of the work, as far as the influence of the reviewer can reach. I shall find very little difficulty in proving that the editor of the Literary Panorama has reviewed the Ophion, before he has given himself time to understand it; nay a great part of it cannot have been read by him when he wrote this curious article.

This gentleman charges me with asserting that, which I have written positively to deny, viz. that *it was a crocodile which tempted Eve.* His words are as follows—"And what is the creature for which Mr. Bellamy declares, in preference to the *Simia* of Dr. Clarke?—A rattle snake? Pshaw!—the sex may be tempted by rattles, but as to a rattle snake! the Cerastes?—What! horns! in Eden! —The Boa Constrictor?—that is too bad! no, gentle reader, a species of which a beautiful specimen, well preserved and in good condition, may be seen in the British Museum—reclining—that is—a—recumbent—at the top of a staircase, with an immense bar of iron bolted through him from stem to stern, about thirty feet in length! a sweet pretty tempter! of immense jaw, but no tongue! lithesome, limber, and of great agility in the water, but of slow movement on land: a species, which we should not have thought wiser than the wisest of beasts, had not this learned sage asserted the fact:—in short, that delicate lizard, the crocodile!! all the world is seeking after something new: here may all the world be satisfied. But if Mr. B. knows any lady who has fancied, or could fancy a tempter in that crocodile, he has greatly the advantage of the whole Panoramic corps."

It would have been more to the credit of this publication, called the Literary Panorama, if this gentleman had treated so serious a subject without levity. He certainly ought to have paid a better compliment to the female sex. I have not found in the course of my experience *that they are tempted with rattles,* any more than men.

But had he read the OPHION, he would have found that I prove it to have been the settled opinion of the ancient Jews, and of the immediate successors of the Apostles, that it was not a serpent, of any species, but that it was understood by them as an allegory. In p. 75. he will find my conclusion to be consistent with this ancient authority. viz. *Thus it appears that it has been the custom of the primeval people, and of the ancients, before and from the time of Moses, to consider these passages, as containing a figurative description of the sensual passions in man, by comparing them to those natural propensities in the serpent, which is the most sensual as well as the most subtle beast in creation.*

Had he even but read the *Critical Review* on the OPHION, for *August*, which came out a month before he published his critique, he might there have corrected himself, for these reviewers say; "that the author of the OPHION observes in page 74. *Eve was beguiled, or seduced from her native simplicity by giving way to the sensual principle, and this sensual principle he supposes to be allegorically represented by that sensual animal the serpent. It was, according to Mr. Bellamy, the abuse of the sensual affections that gave birth to sin in our first parents, and which, says he, constitutes sin at this day. This was the prohibited fruit of which they were not to eat.*" A better view of this subject in the OPHION could not have been given.

In page 77, of the OPHION he will also find, when he has leisure to read it, that the vulgar idea is exploded which is asserted by Dr. Clarke, viz. that this tempter was an infernal spirit from the bottomless pit: because we have not any authority from this, or any other part of scripture (when understood) for such an opinion. It is said in the OPHION, on those words, "*dust shalt thou eat all the days of thy life*, that they were not applied to Satan, because he is a SPIRIT, an inhabitant of the infernal regions, he is IMMATERIAL, and does not eat material food; he is ETERNAL, consequently the words *all the days of thy life*, cannot be applied to him."

From what has been said, the editor of the LITERARY PANORAMA may see what an unpardonable blunder he has made. I hope he will be a little more careful in future. A friend of mine, and a first-rate Hebrew scholar, called on this writer, and told him what an error he had made, in not understanding what the author of the OPHION had written: however he could not believe but that I had asserted the tempter of Eve to be, what he is pleased to call, "a sweet pretty tempter," until he opened the OPHION and convinced him that no such thing was asserted.

This dashing writer quotes a passage from Mr. Maurice's *Asiatic Researches*, in his remarks concerning the Cabrian deities, which he thinks explains the whole. "In Putala, or the infernal regions, resides the sovereign queen of the *Nagas*, (large snakes or dragons) she is beautiful, and her name is *Asyoruca*, which means, *she whose face is beautiful.* The word *Nagas* is used in the double acceptation of large snakes, or dragons, and also of human beauty. We desire no further grant on this subject, than permission to suppose that these *Nagas* follow the customary law of nature by existing in both sexes, that this sovereign queen has a royal consort, that he also resides in the infernal dominions, and that he is a *Nagas* as well as the lady; we beg also to

add his name, which for want of better knowledge we translate *Satanas*, and we ask, what is wanting to complete the character which in various parts of scripture, and for 3000 years past has been *universally attributed to the tempter of Eve.*"

This writer may see from the quotations I have given from the writings of the ancient Rabbies before Christ, that the vulgar opinion respecting the tempter, was so far from being *universally attributed to the tempter of Eve*, that the writers of greatest repute among them unequivocally declare it to have been the *universal opinion*, from the beginning, and after the time of Moses, that it was the abuse of the sensual principle. The first Christian fathers also have told us, "that it is a kind of insanity to suppose it to have been a literal serpent, and that נחש *Nachash*, was the symbol of the sensual principle in man."

It does not appear, by this article, that this gentleman is much acquainted with the Bible. It is a mistake of his to suppose "that this male, and this beautiful female Nagas who reside in the infernal regions, have been for 3000 years past universally attributed to have been the tempters of Eve." Had this writer given himself time to understand the passage in the *Asiatic Researches*, he would have found it perfectly consistent with what I have said in the OPHION, and what I have also said in the *Class. Bibl. and Orient. Journal*, on that subject, viz. that this *Nagas*, or beautiful woman, with the Nagas, (or Nachash) or her royal consort, fell from their first state of happiness by disobeying the divine command, in choosing the improper gratification of the sensual principle. This is the theology of the Cabrian deities, an account of the fall of man agreeably to the original Hebrew, and which is additional proof, if any were necessary, to what is advanced in the OPHION, that this was the opinion of the ancients before Christ.

Now as I have shown in the OPHION, that it was the opinion of the ancient Jewish Doctors before Christ, and of the first Christian fathers who immediately succeeded the Apostles, that the tempter was not a LITERAL SERPENT, but that it was used figuratively by them to represent the subtle, sensual principle in man, it being the most subtle, and sensual beast in nature; how is this gentleman justified in saying? "—Dr. Clarke has lately started a new hypothesis on the subject of the tempter, who beguiled our grandmother Eve. Mr. Bellamy is displeased with that, and starts another of his own." He is perhaps now sensible, if he has allowed himself time to read the OPHION, or the *Classical Journal*, that *I have not started an hypothesis of my own*, but that it was the ancient belief that the tempter was neither a literal SERPENT, a MONKEY, nor a CROCODILE.

THE CRITICAL REVIEW.

THE *Critical Reviewers* however have done me the justice to *read* and *understand* what I have written; on which account they have *formed different* conclusions from the writer in the LITERARY PANO-

RAMA. When a society of reviewers, who have for a term of years supported the character of this periodical publication, have in so many instances approved of the arguments and doctrines contained in the OPHION, it must have considerable influence with the intelligent reader, in recommending it to his serious attention.

These gentlemen in their review of the OPHION, say, "This publication was occasioned by a recent attempt of Dr. Adam Clarke in his commentary on the third chapter of Genesis, to prove that the temptation of Eve in the garden of Eden was effected, not by a serpent according to the generally received opinion, but by a monkey of the Ourang-Outang species. Mr. Bellamy has combated this opinion of Dr. Adam Clarke * * * * * whose hypothesis has the misfortune to excite a propensity to ludicrous remark, very unsuitable to the gravity of the subject; but we must do Mr. Bellamy the justice to say, that * * * * * * * * * he has been sparing of his ridicule: he has discussed the subject with a very commendable seriousness. Dr. Clarke says, that if the tempter had been a serpent, it must before the fall have walked on its tail. But in reply Mr. Bellamy contends, that the monkey does not go on its belly any more than any other quadruped."

After having generally approved of the doctrines contained in the OPHION respecting the Serpent, they observe, "Dr. Clarke says," 'if it be an allegory, no attempt should be made to explain it, as it would require a direct revelation to ascertain the sense in which it should be understood:' yet his adversary is not deterred by this assertion from an attempt to unravel the meaning of the apologue. He says p. 74. that 'Eve was beguiled or seduced from her native simplicity, by giving way to the sensual principle,' and this sensual principle he supposes to be allegorically represented 'by that sensual animal' the serpent. It was, according to Mr. Bellamy, 'the abuse of the sensual affections that gave birth to sin in our first parents, and which,' says he, 'constitutes sin at this day. This was the *prohibited fruit* of which they were not to eat.'

Respecting the allegorical or figurative part of scripture, they have also made an observation as follows: "Mr. B. thinks that 'a great part of the scriptures are written in this allegorical style.' If we adopt this supposition, where shall we stop?" I am constrained to assert that the scriptures have an allegorical signification in many parts, because they inform me that this method of conveying knowledge was used by the inspired writers. The Apostle says respecting Isaac and Ishmael, Gal. iv. 24. *Which things were an* ALLEGORY, *for these are the two covenants.* And the ancient Doctors among the Jews, as well as the enlightened fathers who immediately succeeded the Apostles, have said, as I have shown in the OPHION, that the history of the serpent in Genesis signified the sensual principle in man. Therefore on reflection, I am of opinion, if we are to understand the ancient writings, according to the customary meaning and application of words, at the time such words were so used and applied; these gentlemen will not only see the propriety, but the absolute necessity of receiving this account, not as "an historical account of facts capable of a satisfactory explanation" on the ground of the

letter, not as an account of a REAL SNAKE conversing with Eve, but according to the intention of the inspired writer, who was directed to apply the subtilty of the serpent to signify the original view of the fall. This is certainly calculated to impress the mind with a higher opinion of the sanctity of the scripture, than by supposing that a serpent was the agent employed to bring about the fall of man. Neither, (as I have observed) can it be allowed that it was Satan, because it is said, *dust shalt thou eat all the days of thy life:* for he is an immortal spirit, consequently not subject to death, and being immaterial, does not eat material food. Therefore in answer to the question put by these gentlemen, Mr. B. thinks that "a great part of the scriptures are written in this allegorical style. If we adopt this supposition, where shall we stop?" I reply, if we receive the scriptures in such passages, agreeably to the understanding of the inspired writer as an allegory, where nothing but allegory can possibly be understood, WE SHALL STOP AT TRUTH.

I cannot suffer the remark made by these gentlemen concerning the allegorical meaning of the scriptures to pass unnoticed, where they say, "if we adopt this supposition," because the contrary is sufficiently proved in the OPHION, and in the CLASSICAL JOURNAL, to which I refer the intelligent reader. He will there find that a great part of the scripture is written in this most ancient and significant style, and cannot possibly be understood on the ground of the letter. From which it must necessarily appear that the charge of *supposition*, which these gentlemen have injudiciously made, or of supposing that a great part of the scriptures are not written in the style of allegory, cannot be admitted.

On the subject of the unity of God as it is defined in the OPHION, the Critical reviewers are more conclusive: they say, "Mr. Bellamy talks of a trinity OUT of the divine nature, 'as an absurdity,' and he defends 'a trinity IN the divine nature,' as more agreeable to truth; that one 'self-existent being could not possibly produce another self-existent being,' and that 'consequently there cannot be two beings of the same self-existing essence.' Dr. A. Clarke says, 'God is an infinite being, and cannot be *confined to any form*, so he can have no *personal appearance*:' Dr. Clarke when he wrote this was not probably aware how strongly it militates against many of the formulæ of modern orthodoxy. But Mr. Bellamy in reply says that 'the prophets declare him (the Almighty) to be in the form of man,' and then he asks exultingly, 'whether are we to believe the prophets, or Dr. Clarke?'"

THE ANTIJACOBIN REVIEW.

THESE gentlemen have also read, and have understood, what I have written in the OPHION, before they ventured to send forth their remarks. I certainly am not displeased at what they have said on my *noticing the ugly face* of the monkey, as being ill calculated to suc-

ceed in prevailing on the woman to disobey the divine com
because they have also qualified it by observing, "we think w
his work in general." The public are much indebted to them f
fair and copious extracts they have given from the OPHION, by
a true judgment may be formed respecting its merits or der
After having selected, in the most judicious and striking m
those passages which relate to the serpent as signifying, by w
allegory, the sensual principle in man, they conclude these re
by saying, "We have given the opinions of our author on this s
in his own words; they who are not disposed with him to consid
passage as merely allegorical, cannot however fail to be pleased
the historical ability, by which the natural subtilty of the serpen
the veneration in which it was held by the ancient pagan n
are established. His endeavor to apply his learning to allegori
account of the fall is, at least, ingenious: and upon a subj
mysterious, so far removed from the limited comprehension of
will be listened to, or rejected, with various degrees of attent
disapprobation."

On the subject of the UNITY OF GOD, the Anti-Jacobin reviewer
also enabled the public to form an opinion by giving pointed ex
They say, "We unite with Mr. Bellamy in reprobating the v
which Dr. Clarke would affect to account for the phrase of,
make man in our image, even if it be freely conceded that the H
noun *Elohim* is plural, and that the passage is rightly transla
our common version.—The notion of the Trinity stated by Mr. Be
is, in our opinion, much more correct than any thing to be fou
the subject in Dr. Clarke's annotations, because it is more scri
and we have pleasure in offering it to the attention of our re
'It is certain without controversy that the true doctrine of the
tures on this subject is,—That there is *one God*, operating in
distinct characters; that the ineffable Deity cannot be known, o
only as he has been pleased to embody his glory in the I
HUMAN of Christ, who in his divine body, is the visible manife
of God; in visible human form, independent of created matter.
visible medium IN whom the fulness of the Godhead dwells bo
THROUGH whom he made the worlds,—and BY whom he red
man. This is the view which the Apostle had of the
TRINITY IN UNITY, in one divine human form, even Christ
followed them through the wilderness, which he confirms in thos
memorable words, *for in him dwelleth all the fulness of the
head bodily*. Thus he understood that the Godhead was the F
who dwells in Christ, as the soul dwells in the body of ma
Father that dwelleth IN ME, *He doeth the works*. So that consi
with the express declaration of scripture, if I may be allow
expression, and it were possible to speak with that reverence
the subject requires, the body of the FATHER *is the* SON, the
essence or soul of the SON is the FATHER, and the HOLY PROC
from the FATHER and the SON, which creative influence man
the visible creation, and by perpetual influx supports the unive
the HOLY SPIRIT.' This is the scriptural doctrine of the
maintained by our church, and this is the doctrine we are d

should prevail. We purposely avoid entering into the minute criticisms of our author, by which he properly exposes the absurd, we had almost said, the impious assumption of Dr. Clarke, that to show that man '*was a master-piece of God's creation, all the persons in the Godhead are represented as united in council and effort to produce this astonishing creature.*' On the whole, we agree with Mr. Bellamy, in his general remarks on the annotations of Dr. Clarke, which we read as they came out; and we shall close this article by expressing our approbation of the passage with which our author takes his leave of the doctor.

'In what this industrious writer (Dr. Adam Clarke) has hitherto said, I cannot find that he has illustrated any difficult or controverted passages—nothing hitherto is advanced to silence the objections of the deist—no contradictions, nor inconsistencies, as they stand in the translation of the book of Genesis, reconciled, no satisfactory attempt to remove the veil of sophistry and false philosophy, which the enemies of the bible have drawn over the face of truth; he has not so far looked over the gloomy mountains of error, by contending for the faith delivered to the Apostles, Fathers, and Bishops of the Christian churches respecting the Trinity; but he calmly swims down the unruffled stream of popular opinion, except in the solitary instance of adopting the monkey for the serpent to bring about the fall of man.'"

JOHN BELLAMY.

London.

NOTICE OF

Mr. Barker's New Edition of CICERO DE SENECTUTE, ET DE AMICITIA.

NO. II.

As Mr. B., though he displays a great extent of research, seems to have been unacquainted with the following rare work, *Christophori Augusti Heumanni Poecile, sive Epistolæ miscellaneæ ad literatissimos ævi nostri viros,* published at Halle in 1729, in three volumes of thick duodecimo, we think that we shall both gratify him, and convey some useful information to the more youthful part of our readers, by extracting from this great storehouse of biblical and classical criticism the subsequent passages, for the length of which we shall make no apology.

In the remarks on *Cornelius Celsus de Arte dicendi,* tom. 1. lib. 3. p. 391. we have the subsequent passage: "Occasionem hanc non dimitto docendi sæpius τὸ *sic, ut* coaluisse in *sicut:* apud Cic. l. 1. *de offic.* c. x sic scribe, *Itaque illorum fines sic, ut ipsi discesser-*

ant, terminavit: ibid. c. 41. legito, *Sic, ut aliquo honore:* apud eund. l. *de Senect.* c. 19. hunc in modum lege, *Senes autem sic, ut sua sponte,* cætera: rursus in ejus *Orat. pro Cluent.* c. 3. ita scribi oportet, *Quasi hoc tempore hæc causa primum dicatur sic, uti dicitur:* in Curtii l. 4. c. 3. n. 16. itidem hæc vera est scriptura, *Classem sic, uti dictum est, paratam circumire urbem jubet:* et l. VII. c. 5. n. 12. *Tunc poculo pleno sic, ut oblatum est, reddito:* etiam apud Ovid. in *Ep. Acontii* quintus versus ita scribendus est,

Quid pudor ora subit? nam sic, ut in æde Dianæ?

(ubi Cydippo pomum ab Acontio inscriptum legerat, id quod ipsa in hac epist. rursus narrat Ovid. v. 97. 99. 206. 213.)

Suspicor ingenuas erubuisse genas:

addo locum Curtii 9. 7. 10. ita interpungendum, *Ille sic, ut nudatus erat, pervenit ad Græcos.*"

Again,—"Illo Fabri Lexico non memorari, *legationes* poni solere pro *legatis:* lubet itaque afferre plura loca ad id faciendum manifestum: Corn. Nep. 15. 6. 4. *legationum conventu.* Liv. I. IX. c. 10. et l. 28. 5. Idem l. 3. 47. simili modo, *Cum ingenti advocatione* pro *cum permultis advocatis:* et Cic. c. XI. *de Senectute, Tantas clientelas* pro *tot clientes:* Curt. 8. 1. 10. c. IX. n. 27. Quintil. Dial. c. 39. 6. Flor. l. I. c. 18. n. 5. II. 6. 7. III. 1. 6. 3. n. 17.: monendum præterea mihi videtur esse hoc dicendi genus origine Græcum: in Sacro Scrip. *Luc.* 14. 32. hæc legas, πρεσβείαν ἀποστείλας, *mittens legatos:* in *Var. Hist.* Æl. l. 1. c. 21. *legati* vocantur ἀγγέλιαι."

Again,—*De Cyria Joannis,* tom. 3. l. 1. p. 20. "*Res publica* haud raro significat *commodum reip.* sive *civitatis.* Corn. Nep. in *Attico* VI. 2. *Gerere honores e re p.* Cic. *de Sen.* c. 4. *quæ contra rem p.* (i. e. *contra reip. salut.*): id. *Orat. post Redit. in Sen.* c. 3. *Desperatione reip.,* i. e. *salutis publicæ,* uti dixit l. *de Amic.* c. 24. *Hujus salus desperanda est:* rursus *Orat. pro M. Marcello* c. 6. *Specie quadam rei* non satis cepit annotator Gronovius."

Again in tom. 3. l. III. p. 364. in *Emendat. Lactantii.* "*Quæ* (mater imperatoris) *cum esset, dapibus sacrificabat pæne quotidie, ac vicariis suis epulas exhibebat:—vicanis* pro *vicariis* rescriptum voluisse et Græv. et Toll., cum ibi nuper legebam, prope aberat, quin cum Donato (testis hujus rei Hieronymus est, Donati discipulus, *Comment. in Ecclesiastæ* c. 1.) exclamarem—*pereant, qui ante nos nostra dixerunt:* usque adeo mihi gratulabar, cum nemine duce scripturam illam, quam genuinam esse nemo dubitare debet, inveniebam: verum satis nunc habeo meam istam emendationem confirmari suffragio virorum clarissimorum: adjungere tamen libet nonnihil de vocabulo illo rariore, cujus vix unicum exemplum exhibet etiam novissima *Lexici Fabri* editio: utitur eo Cic. *pro L. Flacc.* c. 3. *Timolites ille vicanus,* inquit, *homo non modo nobis, sed ne inter suos quidem notus:* occurrit eadem vox in

Reinesii *Inscrip.*, idque bis l. 1. n. 140. et l. 10. n. 13. apud Gruter. etiam *Inscriptio* secundæ paginæ 92. exhibet *Vicanos vici pacis:* sc. quemadmodum ab *urbe* factum est *urbanus:* ab *oppido oppidanus*, sic a *vico vicanus:* ac valde credo, in Cic. is quoque *Catone* cum c. 7. tum c. 14. pro *vicinis* rescribi oportere *vicanos:* utrumque, quæso, locum inspice, et, an recte conjecerim, delibera: priore igitur sic lego: *Possum nominare ex agro Sabino rusticos Romanos, vicanos et familiares meos:* posteriore ita: *Quæ quidem in Sabinis etiam persequi soleo, conviviumque vicanorum quotidie compleo:* denique et Sammarthano id verbi restituendum puto in libro *Elogiorum* 3. 13. 2. postquam enim prædixerat, Postellum in quodam Normanniæ *vico* natum esse, subjicit, *eum multos vitæ annos in vicanorum* (ita, inquam, pro *vicinorum* scribo, vel potius ab auctore scriptum existimo) *liberis erudiendis traduxisse:* nec indignum fuerit observatu, *vici incolas* a Xenophonte l. iv. *de Exped. Cyri* p. 331. vocari κωμήτας et *præfectum vici* κωμάρχην, ac Leunclavium, virum Latine doctissimum, in Latina istius loci interpretatione κωμήτας, reddidisse *vicanos.*" We will add that Gesner in his *Thesaurus* cites "Cic. *de Divin.* 1. 133. c. 58. *Non vicanos aruspices, non de circo astrologos*, ex poeta:" Ernesti says in his *Index Latinitatis*, "*Vicanus*, qui in vico habitat: Flacc. 3.—v. Græv. ad h. l.; sed *Div.* 1. 58. *vicani haruspices* sunt qui in vicis versantur, eosque pervagantur, quæstus causa, ut in circis astrologi."

Again in *Programma quo Auroram Musis amicam Constantinopoli nuper ortam contemplatur, &c.* Tom. 3. L. 2. p. 295. "*Proveniunt oratores novi, stulti adolescentuli:* hæc veteris poetæ Nævii verba, a Cicerone in libello *de Senectute*[1] producta in memoriam mihi redeunt, invitaturo doctos Gottingæ incolas ad audiendos *novos oratores*, eosdemque *adolescentes:* nec vero morem hunc producendi in publicum *oratores adolescentes*, vituperare in animum induxerat Nævius: aliud longe innuit *oratorum* genus, consiliarios rerum publicarum democraticarum, pro concione verba facientes de rebus maximis, ἐκκλησιαστὰς Aristoteli (*Rhet.* l. 17.) dictos, Ciceroni (*Orat.* iv. in *Catil.* c. 5.) *concionatores*, h. e. oratores politicos: ab his sc., si fuerint adolescentes, nec provectior ætas et experientia frigus quoddam et sanitatem induxerit affectibus, *Maximas labefactas fuisse resp.* et Cic. eodem[2] loco vere scribit, et exemplis pluribus pulchre condocet historia."

Again in *Additamenta ad Tursellinum Editionis Schwarzianæ* tom. 2. l. 2. p. 178. "*Admodum* ætati adjectum. Cic. *de Offic.* 2.

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[1] Omisi comma, inter duo postrema verba nonnullis in editionibus interjecta; ac recte omitti subjecta proxima verba facile docent.

[2] Contra *a senibus*, inquit, *sustentatæ sunt resp. et restitutæ:* ibidem cum addit. *Apud Lacedæm. eos, qui ampliss. magistratum gererent, nominatos fuisse SENES*, observo (quod præteritum esse video a Ciceroniani hujus loci illustratoribus) locupletes ejus rei testes esse Xenoph. atque Aristot., illum *Hist. Gr.* L. 3. p. 494. et *L. de Laced. Rep. p. 684. hunc l. 2. Polit.* c. 7. uterque enim senatores Laconum vocat γέροντας.

13. et *de Amic.* c. 27. *admodum adolescens.* Quintil. *de Caus. corr. Eloq.* 1. 3. et Tac. *Hist.* 4. 5. 3. et Curtius VII. 2. 12. et 9. 19. *admodum juvenis.* Liv. 31. 28. *admodum puer:* vel ideo hæc dicendi formula, quæ observetur, digna est, quod et Nizolius eam neglexit in *Thesauro* suo." Add to this list *de Sen.* c. 4. *Admodum grandem natu.* Gesner in his *Thes.* says: "*Cum numeris jungunt historici, hoc videntur indicare, numerum satis exactum esse, et prope ad illum modum, quem indicant accedere.* Cæs. *B. G.* 5. 40. *Turres admodum* CXX. *excitantur.* Liv. 22. 24. et 27. 30 et 44. 43. Curt. 4. 9. 24. et 4. 12. 6.: etiam ad tempus sic refertur Liv. 43. 13. *Exacto admodum mense Februario. Epit.* Liv. 55. *Decem annos admodum habens. Justin.* 7. 2. 6. *Post menses admodum septem:* sic de ætatibus Sen. *de brevit. vitæ* 7. *Quàsdam ex his* (artibus) *pueri admodum percepisse visi sunt:* add. Quinct. 12. 6. 1. sic Flor. 2. 6. 10. *Admodum prætextatus:* ipse Cic. *pro Rabir. perd.* 21. *Qu. Catulus admodum adolescens.*" Ernesti in his *Ind. Lat.* cites *Phil.* v. 17. *Majores nostri, veteres illi admodum antiqui.* "*Cum maxime.* Optime de hac particula meritus est Zinzerling. qui totum ei caput XXII. *Promubsidis* suæ *criticæ* dicavit: eo duce de eadem particula nonnihil protulerunt Freinshem. in *Indice ad Flor.* v. *Maxime,* et Græv. ad Cic. *Off.* 2. 7.: observata et mihi sunt haud pauca veterum loca, quibus usurpatur illa particula: promo nunc ea, monens prius, non eundem ubique sensum ferre istam particulam, quod quidem Zinzerlingio persuasum fuit, sed notiones ejus esse plures: manifestum id exemplis fiet: primo igitur significat *hoc ipso tempore, in præsenti:* Seneca *Ep.* 12. *dentes illi cummaxime cadunt:* loquitur de puero ejus ætatis, qua dentes solent excidere: idem *Ep.* 55. *A gestatione cummaxime venio:* Idem. l. 3. *de Benef.* c. 3. *Id tempus, quod cummaxime transit:* ——————: hoc sensu Floro 2. 16. 3. restituit hanc particulam Zinzerling. nec justa Freinshemio causa fuit, ei repugnandi: ——: altera notio ejus particulæ est, ut significet *quam maximo studio et ardentissimo:* sic. Cic. *Off.* 2. 7. *Quem* (loquitur de Jul. Cæs.) *armis oppressa pertulit civitas, paretque* (sic enim legendum judico pro *paret quæ*) *cummaxime mortuo:* Seneca *Ep.* 7. *qui cummaxime concinnamus ingenium,* h. e. *qui toto pectore in id incumbimus, ut mentem nostram componamus ad virtutis normam:* Curt. v. 7. 2. Seneca *Ep.* 13. Id. 23. et 55. *video te cummaxime, audio,* h. e. *video te et audio tanquam præsentissimum:* Tacit. *Hist.* 1. 84. 5. Idem 4. 55. 6. *Capi cummaxime urbem,* h. e. *nunc maxime, si unquam, Romam haberi posse pro urbe capta:* et 4. 58. 5. eodem sensu, *Tolerant cummaxime inopiam:* rursus c. 65. 3. Liv. 40. 32. 1. Tac. *Hist.* 1. 29. 5.: hæc habui, quæ Zinzerlingio adjicerem exempla: nunc eandem illam particulam tribus locis reddam, unde librariorum culpa exciderat: lego igitur sic in Curt. 3. 4. 14. *Cui* (urbi) *tum cummaxime Persæ subjiciebant ignem:* deinde apud Liv. 1. 50. sic rescribo, *Hæc a. a. e. p. cum seditiosus cummaxime* dissereret, intervenit

Tarquinius: denique apud Cic. *de Senectute* c. XI. sic scribendum censeo, *Causarum illustrium, quascunque defendi, nunc cummaxime conficio orationes*: editum est *nunc quam maxime*: ultimo loco tacere non possum, videri mihi hancce particulam fuisse Latinitatis non eruditæ, sed plebeiæ; non enim habet ea in Latina lingua sui similem: quis enim dixit veterum *cum optime, cum doctissime?* Atque hæc haud dubie causa est, cur ea particula in scriptis aureæ ætatis tam raro, in sequentis ævi libris tam crebro sit obvia: suspicor autem, plebeiam illam dictionem ortam fuisse ex illa pereleganti formula, *Ut cum maxime*: Cic. (quem loc. jam Tursellin. produxit p. 610.) in *ep.* quadam *ad fratrem, Domus celebratur, ut cum maxime*: Ter. *Hec.* 1. 2. 40. *Hanc Bacchidem amabat, ut cum maxime, tum Pamphilus*: deinceps vulgus τὸ *ut* omisit, et pro *ut cum maxime* dixit *cummaxime*: postremo ipsa notione mutata, particula ista plebeia usurpari cœpta est pro *hoc ipso tempore*." We refer our readers to Ernesti's *Ind. Lat.*, who is very full and complete on this particle.

Again, in p. 182. of the same volumes, "*Quod sciam.* Plaut. *Menæch.* 3. 2. 35. *Non ædepol ego te, quod sciam, unquam ante hunc diem vidi*: Cic. *Offic.* 3. 14. *Nullæ, quod sciam, inquit ille.* Corn. Nep. in *Aristide* 1. 2. *quod quidem nos audierimus*: Cic. in *Læl.* c. 27. *Nunquam illum ne minima quidem re offendi, quod quidem senserim*: Liv. 5. 34. *Alpes nulla dum via, quod quidem continens memoria sit, superatas*: quanquam fateor mendosum mihi hunc locum videri, meque rescribere gestire, *Quod quidem proditum memoriæ sit.* Tac. *Hist.* 3. 75. 3. *Quod inter omnes constiterit, ante principatum Vespasiani, decus domus penes Sabinum erat.* Curt. VIII. 12. 9. atque hæc quidem mihi reperta sunt elegantis hujus formulæ exempla: minoris est elegantiæ, cum in singulari Plin. l. 25. c. 2. *Antea condiderat solus apud nos, quod equidem inveni.*"

Again in p. 184. "*Et* duas de eodem subjecto diversas causas innuens: hæc observatio utilis est ad multa veterum loca recte interpretanda: unde eam illustravi permultis exemplis in *Actis Eruditorum* A. 1716. p. 455 et 456.: quæ postea reperi exempla, huc libet adscribere: Curt. 8. 3. 14. et 5. 5. 14. Plin. l. 5. *Ep.* 1. Cic. *Offic.* 2. 7. *O miserum, qui fideliorem et barbarum, et stigmatiam putaret quam conjugem: de Senect.* c. 11. *Appius et senex, et cæcus. Orat. pro L. Flacco*, c. 28. *Pro Deiot.* c. 6. *et medico callido, et servo fideli*, h.e. ei, *qui simul medicus callidus, et servus fidelis erat.*"

Again, in p. 185. "*Haud sane.* Adeo frequens Curtio est hæc particula, ut Curtiana vocari mereatur: vid. cl. Ernesti l. *de Particulis Curtianis* p. 101. nec alibi me eam reperire recordor, nisi in *Catone* Ciceronis c. 23.: idem *non sane* habet in procemio ad *Paradoxa*, *Cato*, inquiens, *ea sentit, quæ non sane probantur in vulgus.*" *Add to these instances de Sen.* c. 2. *Rem haud sane—difficilem, and Tac. Hist.* 3. 75. *Haud sane spernendus vir.*

We would recommend to Mr. B. to incorporate the notes of Ernesti, and of Facciolati, and to throw the supplementary notes into their proper places, as it is inconvenient to refer to so many different parts of a book. We think too that the notes on various readings should be placed under the text; and, as a great portion of his own notes contains more learning, than the youthful student, to whom this work will be particularly useful, can be supposed to be capable of digesting, we would suggest to Mr. B. the propriety of putting into an alphabetical glossary the explanations of words, which he has diligently collected from the best sources of information, of inserting the interpretations of difficult passages between the text itself, and the notes on various readings, and of placing at the end of the text the remainder of his own notes, which are more adapted for the learned and curious reader. We must not fail to notice that Mr. B. has added five indices to his little work; 1. A List of ancient Authors cited, illustrated, or corrected in the Notes; 2. Of Critics, Authors, and Books cited, illustrated, or corrected; 3. Of Ellipses explained; 4. Of Words and Letters confounded in the MSS; 5. Of Phrases, and Terms illustrated. The Appendix contains; 1. Remarks on the Origin of the Latin Conjunctions; 2. Of the Latin Prepositions; 3. On the comparative Affinity of the Welsh to the Latin; 4. Of the Persian to the Latin; 5. Of the Lithuanian to the Latin; 6. Of the Sclavonian to the Latin; 7. Of the Sanscrit to the Latin. Of these we intend to extract into a future number of the CLASSICAL JOURNAL, both the Essay on the comparative Affinity of the Welsh to the Latin, in which we observe some reference to the Essay of Celta in our fifth number, and the Essay on the comparative Affinity of the Sclavonian to the Latin, which concludes with some very curious remarks communicated to Mr. B. by Mr. Patrick, who has adorned our pages with so many learned articles. The two erudite Essays of Mr. Patrick, which close this singular book, comprise these subjects; 1. The Extinction of the Latin Language, and its successor, the Provençal, or Romance; 2. A brief History of the Latin Tongue, its Greek, or Æolian Origin in Asia and Lydia, the Greek Origin of its Letters, the Cause of its Death, its Successor, the Provençal.

CRITICAL REVIEW

Of Illustrations of Homer, CLASS. JOURN. No. vi. pp. 375-80.

NO. II.

III. YOUR Correspondent objects to the government of Ἀχιλλῆϊ μεθέμεν χόλον. "I allow," says he, "that μεθέμεν χόλον may be rendered *to dismiss thy anger*; but when a noun in the dative or accusative is connected with this verb, *to denote the object or end of the*

motion implied in it, μεθίμεν does not mean *to dismiss,* but *to send, to throw, to transfer;* and the sense of the phrase Ἀχιλλῆϊ μεθέμεν χόλον would be, *to hurl thy anger at Achilles,* a signification the very reverse of that which these critics put upon the word." Your correspondent takes for granted the very thing he ought to prove. If therefore Ἀχιλλῆϊ denotes the object of the motion implied in μεθίμεν, the meaning will be *to hurl at Achilles!!* viz. if Achilles is the object *hurled at,* he is the object *hurled at.* Very concisely proved!

Χόλον Ἀχιλλῆϊ in this place can signify nothing but *his anger for* or *towards Achilles.* In Il. Ξ. 50. Agamemnon says to Nestor:

Ὦ πόποι ἦ ῥα καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ
Ἐν θυμῷ βάλλονται ἐμοὶ χόλον, ὥσπερ Ἀχιλλεύς·

where we should translate ἐν θυμῷ βάλλονται ἐμοὶ χόλον, *are pondering in their mind anger towards me:* the meaning of the author is no other than this.

For fear however lest your correspondent should, with a sagacity peculiar to himself, point out a new way of understanding the passage, and render it thus; *The Greeks in their mind are throwing against me their anger;* we will, for the sake of giving him information, acquaint him with an idiom of which he may be ignorant: the expression βάλλεσθαι ἐν φρεσὶ or ἐν θυμῷ occurs repeatedly in the Iliad; and we recommend to your correspondent to peruse the following lines; Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν,

Οὔ θην οὐδ' αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη
Ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταίη,
Χερσὶ δαμέντ' Ἀχιλῆος ἀμύμονος Αἰακίδαο.

Having now removed these objections, let us proceed to the passage itself. From the beginning of his speech Ὦ πόποι κ. τ. λ. down to the 274th line inclusive, Nestor addresses himself to Agamemnon and Achilles jointly; from the 275th Μήτε σὺ τόνδ', κ. τ. λ. to the 276th inclusive, he speaks to Agamemnon only; and then from the 277th, Μήτε σύ, Πηλείδη, κ. τ. λ. to the 281st inclusive, he addresses himself to Achilles: turning himself again suddenly to Agamemnon, he says, Ἀτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε

Λίσσομ' Ἀχιλλῆϊ μεθέμεν χόλον·

which we thus translate; "Agamemnon, do you stay your *rage,* and *in the next place,* I entreat you to lay aside your *secret hatred* towards Achilles."

By μένος the poet means the rage which he showed upon the spot; but χόλος must be considered equivalent to *simultas.* Χόλος. ὀργῆς ἐπιμονή. says Hesychius. Παύειν μένος and μεθέμεν χόλον are therefore two different things: the μένος might be checked, while the χόλος still existed, so that αὐτὰρ is here highly proper in the sense of *deinde.*

Your correspondent, in his version of the passage, has given λίσσομαι a *future* signification. "But do thou," says he, "dismiss thy anger, and I *will* supplicate," &c. We hope he knew better than to mistake such words as λίσσομαι, αἴξω, &c. for *futures.*

By the way, we cannot help recalling to the minds of our readers

Porson's note on the Orestes, (l. 614.) "Cum subitò (says the Professor) sermonem ad alium ab alio convertimus, primò nomen ponimus, deinde pronomen, deinde particulam." How exactly is this remark verified in the instance before us, Ἀτρεΐδη, σὺ δὲ, κ. τ. λ. Your correspondent perhaps does not allow such *niceties* in the Greek language, and could not perhaps discriminate between Ἀτρεΐδη, σὺ δὲ, and Ἀτρεΐδη δὲ σύ.

IV. As to his objection about the usage of ἐγὼ—"The pronouns ἐγὼ and σὺ, it is well known, are never used in connection with a verb of the first or second persons, except for the sake of *emphasis*, except where the subject of discourse is *contrasted* with some other person or persons expressed or implied in the context. On this principle," &c. If he will turn over the leaves of any Greek author, he will find that *five* instances of these pronouns will occur *unemphatic*, where one will occur *emphatic*. This is equally the case in Latin.

Having now pointed out the mistakes of which your correspondent has been guilty, we once more restore to the public, un-contradicted, the joint interpretation of Porson, Brunck, and Heynè.—1811. *V. L.*

LITERARY INTELLIGENCE.

Account of a few Books just sold by Auction at the Roxburgh Collection.

Delphin Classics, 67 vols. 4to. [Duke of Norfolk] 504l.—Ciceronis Epist. ad Att. Romæ. 1470. [Sir M. Sykes] 189l.—Aulus Gell. Ed. Prin. Romæ. 1469. [Mr. Nicol] 33l. 12s.—Macrobius, Ed. Prin. Ven. Jenson. 1472. [Mr. Heber] 12l. 5s.—Callimachus, Ed. Prin. Florence, 1472. [Mr. Payne] 63l.—Morlini Novellæ, Neapolis 1520. [Mr. Triphook] 48l.—Il Decamerone di Boccacio, Ed. Prin. Ven. Valdarfer, 1471. [Marq. of Blandford] 2260l.—Recueil des Histoires de Troyes, par Raoul Le Fevre, printed with the same types as those used by Caxton, [Lord Spenser] 116l. 11s.—The Recueil of the Historyes of Troye, by Raoul Le Fevre, translated and printed by Caxton, [Mr. Ridgeway] 1060l.—History of Blanchardyn and Eglayntyne, printed by Caxton, [Lord Spenser] 215l. 5s.—The Booke of the Fayt of Armes and of Chyvalrye, printed by Caxton, [Mr. Nornaville] 336l.—Gower's Confessio Amantis, Caxton, 1493. [Mr. Payne] 336l.—The Mirrour of the World, Caxton, 1480. [Mr. Nornaville] 351l. 15s.—A Translation of Cicero on Old Age, printed by Caxton, [Mr. Nornaville] 115l.—The Festival, printed by Caxton, in two columns, [Lord Spenser] 105l.—The Pronffytable boke for Mane's Soul, called the Chastysing of Godde's Children, printed by Caxton, [Lord Spenser] 140l.—Lyft of Saynt Katherin of Senis, printed by Caxton, [Mr. Clarke] 95l.—Shakspeare's Plays, fol. 1623. [Mr. Nornaville] 100l.—The veray trew History of Jason, printed at Andewarpe, by Gerard Leeu, 1492. [Mr. Ridgeway] 94l. 10s.—Voyage de Breydenbach Lyon, 1488. [Mr. Ridgeway] 84l.—Collection of Old Ballads, 3 vols. folio, [Mr. Harding] 477l. 13s.—The Calendar of Shyppers, folio, printed at Paris, 1503. [Mr. Nornaville] 180l.—Sessions Papers and Trials at the Old Bailey, from 1690. to 1803. 2 vols. in fol. and 80 vols. in 4to. [Mr. Reed] 378l.—A Discourse of English Poetrie, by W. Webbe, 1586. [Mr. Triphook] 64l.—The Passetyme of Pleasure, by Stephen Hawys, printed by Wynkyn de Worde, 1517. [Mr. Dibdin] 81l.—The Exemple of Vertu, by Stephen Hawys, W. de Worde, 1530. [Mr. Rice] 60l.

BIBLIOGRAPHY.

CATALOGUS LIBRORUM olim penes R. BENTLEIUM, nunc in MUSEO BRITANNICO adservatorum, quorum marginibus adscriptæ sunt a manu tum ipsius BENTLEII tum aliorum Virorum Doctorum Variæ Lectiones et Emendationes.

Folio.

Novum Testamentum—Stephani	——	1597
Philostratus, Marelli	Paris,	1608
Stephanus de Urbibus, Xylandri	Basil,	1568

Quarto.

Adagia Græcorum, Schotti	——	
Catullus, Vossii	L. Bat.	1691
Dionysius de Situ Orbis	Basil,	1534
Horatius, Bentleii		
Lucretius, Fabri	Salmur,	1662
Nichomachi Arithmetica	Paris,	1538
Plautus, Parei	Francf.	1623
Ovidius, Burmanni	Amst.	1727
Virgilius, Valckenaerii	Amst.	1646

Octavo et infra.

Arrianus	——	1539
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Boethius	Antwerp,	1607
Capellæ Satyricon, Grotii		
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—— Burmanni		
Pindarus, Porti		
——	Francf.	1542
Persius et Juvenalis	Heildelberg,	
Prudentius, Heinsii		
Rhetores Græci		1569
Seneca, Scriverii	L. Bat.	1620
——	Amst.	1682
Statius, Gevartii		
Senecæ Sententiæ, Scaligeri	L. Bat.	1708
Suetonius, Gronovii	L. Bat.	1698
Grævii	Amst.	1697
Syriæ et Catonis Sententiæ	L. Bat.	
Theocritus		1553
Velleius Paterculus		1678
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Observations on select places of the Old Testament, founded on the perusal of Parsons's Travels from Aleppo to Bagdad. By W. Vansittart, A. M. Vicar of White Waltham, Berks.

NOTES TO CORRESPONDENTS.

We earnestly solicit all our literary friends to communicate to us any scarce and valuable tracts, connected with *Classical*, *Biblical*, and *Oriental* Literature, that they may think worthy to be preserved and made public.

A Parallel between the Latin, Greek, and Sanscrita, has been received.

Loci quidam Luciani emendati atque explanati shall soon appear.

An Essay *Concerning the Shield of Achilles* came too late for our present No.

W's Observations on Mr. Patrick's *Chart of Numerals* in our next.

No. II. of *Critical Notice of Professor Monk's Hippolytus* shall appear in No. XI.

The Article on *Cats* we consider as an ingenious and learned specimen of the Author's sportive talent.

Remarks *On the Existence of Troy* shall soon appear.

No. III. of the Poem of *Festus Avienus* is postponed.

We shall insert some University Prize Compositions in our next No.

The *Lives of Toup and Tyrwhitt* will be inserted.

We shall duly consider our friend K's hint *On Heads*.

We shall present our Readers with Professor Porson's *Review of Aristophanes*, which was formerly printed in Maty's Review.

Φιλόμουσος is informed that *Translations*, either in Latin or English, are inadmissible in this JOURNAL, unless under very peculiar circumstances.

We shall not omit the *Inscriptions on the Greek Theatre at Syracuse*.

We shall make proper use of the Letter relative to the Westminster Prologue and Epilogue.

M. S. M's Biblical Criticism has been received.

Professor Scott's Essays will be commenced in No. XI.

We have been favored with the following articles by the learned Prelate, who presented us with *Hermogenis Progymnasmata*, which shall be inserted in order: 1. Προλεγόμενα εἰς τὴν τοῦ Πλάτωνος φιλοσοφίαν, *e Codice Bavarico*, formerly in the possession of Wyttenbach.—2. Emendations of the Text of *Hippocrates*, by Coray.

Mr. E. H. Barker's *Vindication of his own Mode of Criticism* will appear in No. XI.

M. K. in our next.

We shall extract for our next No. the Classical Criticism from Professor Copleston's Pamphlets, lately published at Oxford.

Our Readers will soon be presented with the substance of Mr. Hayter's Researches at Herculaneum, printed in a recent Report to the Prince Regent.

Specimens of Persian Poetry, though mentioned in the *Table of Contents*, are unavoidably postponed—and the reader will find *Supplement concerning the names No Ammon, Noute, ph'ont, Pan, &c.* inserted in their place.

Mr. Bellamy's *Defence of his Biblical Criticisms* will appear in No. XI.

We shall collect for our next No. some account of the prices of the most rare and valuable books, lately sold from Dr. Raine's, and the Roxburgh, collection.

S. *Concerning Egyptian Names* is unavoidably postponed.

The Author of the *Essay on the Alexandra of Lycophron*, inserted in our last No., solicits any observations on the subject.

We shall be obliged to our readers, if they will take every opportunity of requesting any of their friends, who have travelled for the sake of information, to transmit to us whatever researches or valuable discoveries they may think worth communicating to the public.

We shall be happy to receive from our friends any Literary Notice on subjects *connected with Classical, Biblical,* and *Oriental* Literature.

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